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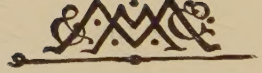
PAGAN RACES

OF THE

MALAY PENINSULA



McGregor.

A Hot Spring in the Selangor Jungle.

PAGAN RACES

OF THE

MALAY PENINSULA

BY

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WITH NUMEROUS ILLUSTRATIONS SPECIALLY TAKEN FOR THE WORK

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PART III.

CHAPTER I.

Birth-Customs and Beliefs.

By far the most important and interesting contribution hitherto made to our knowledge of the birth-customs of the three wild races dealt with in these volumes, whether Negrito, Sakai, or Savage Malayans, is contained in the remarks of H. Vaughan-Stevens upon the means by which (according to the Semang) the body of the living but unborn child is provided with a soul. The word "living" is used in order to distinguish between the "spirit of life" ("jiwa") and the soul ("sĕmangat"), which latter (it may be helpful to say at the outset) is used throughout this book (as throughout *Malay Magic*) in the cultural sense of Tylor's definition (which agrees far more closely with our own mediæval ideas of the soul than with its modern conception as transfigured by the ideas of Christianity). Although Vaughan-Stevens' account still awaits corroboration from explorers among the Semang (and is therefore printed in small type), it is none the less eminently credible, for the idea of comparing the soul to a bird, or of identifying it in some way with a bird, is of world-wide distribution,[1] and is well known to the Malays, who call the soul the "pingai" bird, and in their magical

[1] For references, see *Rev. de l'Hist. des Religions*, xxxvii. 385.

invocations address it with the word "kur," used in calling chickens. The Semang woman is said to carry about with her a bamboo receptacle, in which she keeps the soul-bird of her expected progeny; this bird is really the vehicle of her child's soul, and she is expected to eat it to enable the soul of her child to be developed. The whole of this part of the subject is fraught with great interest, and would reward the most careful investigation by future observers.

Among the Sakai a professional *sage-femme* is to be found, who enjoys certain special privileges, and is the owner of a species of medicine-hut to which any of the expectant mothers of the tribe may retire when their full time has come. Another point about the birth-customs of the Sakai is that a special water-receptacle of bamboo called "chit-nât," which is decorated with a special design, is employed in the purification of mother and child.

Finally, among the Jakun, or aboriginal Malayans, we find the greatest development of the custom of "roasting" the new-made mother over a fire (an Indo-Chinese practice which is general among the Malays, by whom it is called "salei-an"), as well as a system of birth-taboos which regulate the diet and the movements of both parents.

I.—Semang.

Among the Semang of Kedah the mother was usually placed at birth in a sitting posture, and was then preferably treated with a decoction made from the root of a creeper called "chenlai," which had to be sought upon the loftiest mountain ranges; but in default of this, a potion was concocted from the leaves of the "lĕngkuas" and *Citronella* or lemon

grass. The afterbirth ("uri") and appurtenances were buried in the leaf-shelter close to the family hearth.[1]

I may add that at birth a measurement is taken from the infant's navel along the umbilical cord to its knee, at which point the cord is severed with a sharpened sliver of *Eugeissona* or "bĕrtam."

Both on the east and west coast the great majority of the names given to the children were of Malayan origin, and were taken from natural objects, especially from trees and plants, though they occasionally took the form of attributes appropriate to the individual, *e.g.* "Panjang," *i.e.* "Long."[2]

The following is the account given by Vaughan-Stevens of the Perak Semang :—

BIRTH AND THE NAME-TREE.[3]

Birth is usually an easy matter. An old and experienced woman assists the mother. A bamboo or young tree-stem is cut short at a height of about 1½ or 2 metres from the ground, and placed so as to lean diagonally either against the hut-roof or any other suitable object. A log of wood or thick segment of bamboo is then deposited at the foot of the sloping stem, so as to serve as a seat for the patient, who rests her back against the stem. There is no application of pressure or manipulation, only the *sage-femme* ("til-til-tāpā-i") presses the patient's hands a little behind her back flat on the ground.

When the child is born, it is received by the *sage-femme*, and a knife made from the blossom-stem of the bĕrtam ("chin-beg" = *Eugeissona tristis*) palm is employed to sever the umbilical cord, at a distance of a "span's-breadth" ("tāpā") from the body. The child's name will have already been decided by the father, who takes it from some tree which stands near the prospective birth-place of the child. As soon as the child is born, this name is shouted aloud by the *sage-femme*, who then hands over the child to another woman, and buries the afterbirth, usually—and formerly always—underneath the birth-tree or name-tree[4] of the child. As soon as this has been done, the father cuts a series of notches in the tree, starting from the ground and terminating at the height of the breast.[5]

The mother generally rests for three days, but even after two days begins to move about again. No bandages, etc., are used.

The posture of the mother is said to be "imitated from that of Kari," and the sloping tree-stem is "the tree against which he leans." The cutting of the

1 *V.* Appendix.

2 "A more simple and natural mode of bestowing names cannot well be imagined than that adopted by the Semang. They are called after particular trees; that is, if a child is born under, or near a coconut or durian, or any particular tree, in the forest, it is named accordingly." —Anderson, *J.I.A.* vol. iv. p. 427.

3 Vaughan-Stevens, iii. 112-113.

4 The name-tree cannot be identical with the birth-tree, which is different for males and females (*ib.* 116), and contains the unborn souls; whereas the name is selected from any tree at will.

5 Vaughan-Stevens, iii. 112.

notches is intended to signalise the arrival on earth of a new human being, since it is thus that Kari registers the souls that he has sent forth, by notching the tree against which he leans. These notches are called "tangkor."[1]

Trees thus "blazed" are never felled. Any species of tree may be a name-tree for a child of either sex. The Western Semang, who live in clearings where there are no big trees, take such names as "Pisang" (Banana), "K'ladi" (*Caladium* or yam), "Kuang" (an abbreviation of Měngkuang), "Rambei," "Rambutan," "Durian," etc., for the most part Malayan fruit names, although they frequently also take the corresponding names in Semang. The Eastern Semang (Pangan) take only Semang (Menik) names, and in this respect have plenty of choice, as their dialect has a name for every species of tree in the forest.[2]

The child must not, in later life, injure any tree which belongs to the species of his tree. For him all such trees are taboo, and he must not even eat of their fruit, the only exception being when an expectant mother revisits her birth-tree.

Among the Eastern Semang (Pangan) it was an ancient custom for an expectant mother to visit the nearest tree belonging to the species of her own birth-tree, and hang it about with fragrant leaves and blossoms, if she happened to be able to reach its branches, or deposit them at the tree's foot, if the tree was too big for them to be suspended. This, however, was mere custom, and in no sense compulsory.

The Soul-bird.[3]

In depositing the flowers at the foot of the tree, she takes care that they are not laid upon the spot where the afterbirth had been buried. The reason for this (as given by the Eastern Semang or Pangan) is that the soul of the expected child, in the form of a bird, will recognise the tree by the aspect of this very spot, and will there wait until it is killed and eaten by the mother.

Even though the real birth-tree itself may be many miles distant, yet every tree of its species is regarded as identical with it. The bird, in which the child's soul is conveyed, always inhabits a tree of the species to which the birth-tree belongs; it flies from one tree (of the species) to another, following the as yet unborn body. The souls of first-born children are always young birds newly hatched, the offspring of the bird which contained the soul of the mother. These birds obtain the souls from Kari. If the woman does not eat the soul-bird during her accouchement, her child will either be still-born or will die shortly after birth. To explain bodily malformation the Semang declare that the bird "chim-iui" or "til-til-tāpā" must, when it was being killed, have fallen upon a kind of fungus called the "'tigress'-milk' fungus"[4] (Mal. "susu harimau"), which is the young soul of a tiger which rests quietly in the earth until the tigress has cubs, when it springs up and is eaten by the tigress, who thus obtains the souls of her cubs.[5]

The souls in the "tigress'-milk fungus" ("susu harimau")[6] are always a pair, male and female, so that one fungus suffices.[7] If the bird ("chim-iui") falls upon one of these fungi the tiger-souls escape, and since they are in their natural state inimical to man, they remain so in the bird. Thus when the woman eats the soul-bird, the tiger-souls and the human soul battle together in the unborn body, which thus becomes crippled or dies outright. Yet even

[1] "Tangkor" is probably a cockneyfied spelling of "tangkok" = Mal. "takok" (notch).

[2] Vaughan-Stevens, iii. 113.

[3] *Ibid.* 113-117.

[4] According to Vaughan-Stevens it is a "mushroom," but it is in reality the "sclerotium of a fungus," *vide* Ridley, *s.v.*, which view is here followed.

[5] Vaughan-Stevens, iii. 114.

[6] "Susu harimau," in Malay = tigress' milk. In Semang = "napas-taiyo" or tiger-soul (V.-St.).

[7] According to the Sakai (Blandas) as well as the Semang (Menik) the tigress always produces a pair of cubs (V.-St.). The same notion is found among the Malays.

when the embryonic human body dies in consequence of a fight of this kind, the victory as between the souls nevertheless remains with the one that is human. The tiger-souls in these fungi are not the souls of tigers already deceased, but newly-developed souls derived from a stock which Kari has created and scattered abroad upon the earth like seeds.[1]

All creatures that are inimical to man obtain their souls from poisonous fungi, whereas harmless creatures obtain their souls from harmless fungi.

When an adult man (or a woman who is not pregnant) partakes of a poison-fungus, containing the soul of a harmful beast, the beast-soul attacks the human individual quite as violently as if the attack were made by a creature that was adult, but in the case of an expectant mother, the beast-soul attacks the soul of the un-born child because it is the weaker. If the soul-bird falls upon a poison-fungus, which contains a beast—the soul of some beast or reptile, other than that of a tiger—such as, for instance, that of a snake—the latter bites the body of the unborn child, but it is not certain whether the child will necessarily die or not. Some slight protection is afforded by the appropriate design upon the birth-bamboo carried by the mother, this design being capable of repelling such attacks, although during the birth a tiger-soul thus repulsed may revenge itself upon the mother. Hence in cases of difficult birth the Puttos were always called in to assist, since they were able, by means of special charms, to avert these attacks as well as the others.

Phosphorescent fungi, such as give light by night, contain the unborn souls of night-beasts, and give out light in order to show the female where to find the soul she is looking for. Many kinds of beasts have many young at a time, and for these whole groves of fungi shoot up when required.

The West Semang no longer believe in the soul-bird, and even employ the bird itself as food; but the East Semang (Pangan) only kill the bird on behalf of their women-folk. In addition, they believe that the souls of Malays, Chinese, and Siamese were obtained from another kind of birds corresponding to the physical peculiarities of these several races. Before they leave the presence of Kari the souls sit in the branches of a big tree behind his seat and there wait until he sends them away. What their shape is the Semang do not know; they only know that it does not resemble the human form, and that this latter is only attained in the body. After the death of their human embodiment the souls which possess a human shape can no longer return to Kari to pass into new bodies, but have then to wait in a different place. Since the soul never dies, the soul-birds themselves do not die until they have fulfilled their mission; nor can they be shot by mistake; the arrow will miss them, until their predestined slayer should happen to shoot at them.[2]

According to another tradition, the souls of fish are contained in riverside grasses and bushes, every species of fish having its corresponding species of plant. The same is the case with sea-beasts. Birds fly behind the mountains when the sun goes down and into the country of the Sen-oi; there they eat certain unknown fruits, and in this way obtain souls for their eggs. The only exceptions are the birds called "chim-iui" and "til-til-tāpā." These need no souls, since they themselves are human souls in the visible shape of birds. When they require life for their eggs, *i.e.* when they are ready to fetch more human souls, they eat the fruit of the man's or woman's birth-tree, as the case may be. When one of these birds dies a natural death, it is because of the death of the child in the womb, but opinions are divided as to what may be the fate of such an undeveloped soul. Some, however, think it returns to Kari, and becomes re-embodied in another bird, the eating of whose flesh brings twins to another Semang woman, just as if she had eaten the soul-bird with an egg.

Whenever an East Semang (Pangan) dies, his birth-tree dies soon after. If,

[1] Vaughan-Stevens, iii. 114.

[2] *Ibid.* p. 114.

however, the tree dies first, this is a sign that the owner's death will follow. Hence big and strong trees are selected as birth-trees. And when one Semang kills another, except in war, he avoids the other's birth-tree, for fear it will fall on him.[1]

The Birth-bamboo.[2]

The birth-bamboo (as has already been said), is an internode, or hollow shaft of bamboo (minus the knots or "joints") which is covered with magical designs intended to serve as charms against sickness and nausea, and is carried by pregnant women, hidden under the girdle, in order to prevent any strange man from seeing it. The magical designs on it are incised by the husband, and an *enceinte* woman without a birth-bamboo is regarded in much the same way as a woman in Europe would be who lacked a wedding-ring.

The patterns of the birth-bamboo represent the child in the mother's womb. They are described more fully in the chapter on "Decoration."

Within this receptacle (the birth-bamboo) the expectant mother keeps the bird, her eating which is believed to introduce the soul into her unborn child. The expression used by the Semang of Kelantan to describe a woman who has hope of offspring is "machi kawau," *i.e.* "she has eaten the bird."[3] The flesh of the bird in question, however, is not eaten all at once, but piecemeal, being kept in the birth-bamboo and replaced when eaten by one or two bones, until the child is born, when they are thrown away.

"Til-til-tāpā," the bird which brings male souls, is the smaller Argus-pheasant; that which brings female souls is called "chim-iui," [which probably stands for "chim yui," or the "bird that brings" (the soul)]. Twins arise from eating the soul-bird with an egg. In such a case there is only one birth-tree.[4]

The severance of the cord may be effected either by one of the women or by the child's father. It is performed upon a block of soft "jĕlotong" ("juletong") wood called "potong pusat."[5]

No implement of iron may be used for the purpose, a bamboo knife called "sĕmbilu"[6] being the instrument generally used, though knives called "tāpā" ("tappar")[7] are also manufactured (for this purpose exclusively) from the leaf-stem of the bĕrtam-palm. In former times a white (spiral) shell was employed.

The East Semang ("Pangan"), like the Sakai, sling their children from the bough of a tree, when they are working close by, but not when they are working at any great distance.[8]

[1] Vaughan-Stevens, iii. 116, 117.

[2] Vaughan-Stevens, iii. 115, 116. Cp. Grünwedel in *V. B. G. A.* xxiv. 466, 467.

[3] Literally, "eat bird."

[4] Vaughan-Stevens, iii. 116.

[5] This is a Malay expression signifying "cut navel" (*i.e.* cut navel-string), which of course is a name describing the action, not the implement.

[6] According to Vaughan-Stevens "semilow" (*sic*) which is merely the Malay "sĕmbilu," a "sliver" or "splinter," mis-spelt and slightly modified in course of borrowing.

[7] Bartels here remarks that in one place Vaughan-Stevens described these knives as being made from the stem of the bĕrtam-palm, in another (as here) from the *Blatt-haut* or leaf-stem (midrib of the leaf). The latter is of course correct, the bĕrtam being, as Bartels rightly remarks, a stemless palm. He adds that the Semang call this palm "chin-beg," that Vaughan-Stevens had sent five specimens of the "tappar" (*v.* Fig. 6), and that they are narrow slivers sharpened at the point like a pen-knife, and measuring from 16.2 cm. to 19 cm. They are all of Semang origin. *Z. f. E.* xxviii. 190.

[8] *Ibid.* p. 201.

Tembeh.[1]

The Tembeh (Temia or Tummiyor) in the intervals between the times for feeding them leave their children by themselves on the floor of their airy dwellings.

Very often, however, they deposit them in a hammock consisting of a stretched-out "sarong" (Malay = cloth skirt, or wrapper) and sling them up under a screen of leaves, which can be completely constructed in about twenty minutes. This is partly done to set the mother free for cooking and preparing meals, but more so because such a position makes it pleasanter and more comfortable for the child, who is besides much better protected from the attacks of land-leeches, ants, centipedes, and scorpions. It is therefore prompted by care for the child, and is not due to any carelessness or neglect. At night the child's swinging cradle is never (even among the Orang Laut) suspended from a tree, for fear of leopards.

According to Vaughan-Stevens (iii. 102) the average number of children bor to a Tembeh cannot be put higher than two per man.

II.—Sakai.

A Sakai (Blandas) *sage-femme* is, as might be anticipated, more reluctant to give information about her art than even the magician, although the latter is far more secretive than the ordinary tribesman, the getting of information from whom is in itself a sufficiently hard task. The following account is from Vaughan-Stevens:[2]—

The *sage-femme's* house is easily recognisable, since it is invariably built on a level with the ground, whereas all the other houses of the tribe are raised from 4 ft. to 6 ft. (1.2 m. to 1.8 m.) above the soil.[3] If she has a husband still living (which very seldom happens), she has two huts, one of the ordinary type in which she and her husband live together, and the other which serves as her medicine-hut and which is invariably built upon the ground. No man may on any pretence enter her medicine-hut or even approach it too closely, and even in passing it he must do so at a little distance. Women, however, may enter it whenever they happen to be invited, but children again are forbidden to do so, for fear of their doing some mischief.[4]

Nevertheless these huts are not intended solely for the *sage-femme*, since they also serve as a special retreat for women at child-birth, and the latter are allowed to remain there for fourteen days after delivery. In the days when the Sakai were more numerous, these medicine-huts were much larger.

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[1] *Z. f. E.* xxviii. 201.

[2] *Ibid.* p. 164-197.

[3] *Ibid.* p. 165. Various reasons were given to Vaughan-Stevens for this, *e.g.* (1) that the *sage-femme* was old and weak; (2) that when the hut was built on the ground, the demons ("hantu") could not insinuate themselves under the floor. More probably, however, it was so built in order to distinguish it from other houses and so protect it from trespass. Vaughan-Stevens further remarks that the door (in this class of hut alone) was lower than the head of a grown-up person, and that the walls and roof were contracted in size and thick, to prevent men from seeing into it.

[4] *Z. f. E.* xxviii. 165.

The profession of the *sage-femme* was to some extent honoured by her being freed from taking any share in the work of the tribe, although she nevertheless obtained her full share of the produce. One of her duties consisted in taking care of children of the tribe in the absence of their mothers, for although none of the children might formerly venture to enter, their mothers would bring them into these huts whenever they had jungle-work before them and had a burden to carry upon their homeward journey.

If the settlement did not possess a hut of this kind, the children were often slung up above the ground to keep them out of mischief.[1]

The *sage-femme* was a person of little importance as compared with the magician, except when performing her official duties. Nevertheless, she shared with the magician the privilege of being allowed to put on the white points in the face-painting, it being held that any unprivileged person who did so would be killed by lightning.

Again, the midwives of the Sakai, Besisi, and Kenaboi tribes further had an identical face-painting which they were privileged to wear whilst discharging their functions, the pattern differing from the usual one which they wore in their private capacity.[2]

Up to the commencement of confinement, the Sakai women make no change in the routine of their daily life. An *enceinte* woman is treated as being in a respectable and enviable condition; she mingles openly with the men, even when in a state of advanced gestation, and apparently lacks any sort of perception of the propriety of retirement, though at the same time this publicity does not imply any immodesty on her part, or the least intention of making her condition known to the bystanders.[3]

When she has gone some months a Sakai woman girds herself with a band which is called "anu," and which is carried round the waist and fastened at the back."[4]

Among the Sakai women miscarriage in the third or fourth month was fairly general. Whenever this happened the remains were simply buried without ceremony.[5]

When a Sakai woman feels the first pang ("t'ran"), she lies down, and does not get up again until her child is delivered.[6]

When her time has come, the sufferer lies upon her back with a cushion or bundle placed under the knees, so as to raise them slightly. A female friend (or the husband, when no other assistance is obtainable) squats down close beside her on the right. Another woman squats down at the sufferer's feet to receive the child, the latter resting her heels upon the floor and pressing them against the knees of this second assistant.[7]

There is no professional[8] *sage-femme*.[9]

At the instant the cord is severed the child is given its name. The child is then washed with "mĕrian" water, wrapped in a cloth, and handed back to the mother.[10]

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[1] *Z. f. E.* xxviii. 166.

[2] *Ibid.* xxvi. 154 *seqq.* For further information regarding the face-painting of the midwife and her charges, see below, p. 48 (under "Body-painting").

[3] *Z. f. E.* xxviii. 184.

[4] *Ibid.* p. 185.

[5] *Ibid.* p. 186.

[6] "Delivery" is called, according to Vaughan-Stevens, "anak kasih k'luar." This, however, is merely bad (vernacular) Malay, meaning to "bring a child forth" (*Z. f. E.* xxviii. 188).

[7] Bartels observes, that from the description it is clear that the second of the two assistants does not squat but must kneel upon the ground.

[8] Bartels points out that this contradicts what we have already been told, viz., that Vaughan-Stevens obtained a good deal of his information from professional *sage-femmes*, and that they possessed a special kind of hut.

[9] *Z. f. E.* xxviii. 188.

[10] *Ibid.* p. 192.

The *sage-femme* possesses a special receptacle called "chit-nât," which serves at one and the same time for the purification of the child and its mother.

This "chit-nât" is a segment of bamboo, which has had a piece amounting to about half its circumference cut away both at top and bottom. The remaining halves have in each case been left, forming projecting spouts, which are rounded off at their free ends, and have their straight edges "toothed" or indented. One edge of each of these projections has six, and the other seven such indentations. The body of the tube is so chosen that the two dividing cuts are made next to (*i.e.* above and below) two adjacent nodes, one of which serves as the bottom of the tube, whilst the other (at the top) has been excised. The tube has a circumference of 22 cm., and a length of 56.5 cm. excluding, and a length of 76 cm. including, the two projections. These latter are decorated with two rows of zigzag lines, whilst two double longitudinal stripes run from end to end of the body of the tube. One pair of these double stripes is distinguished by horizontal cross-lines; the other pair is connected by a zigzag line. Between the adjacent sides of two pairs of stripes further zigzag lines are introduced. The outlines are distinguished by black and white dots.[1]

A special kind of bamboo receptacle, which is equally decorated, is employed for filling the "chit-nât" with water (Fig. 11).

[Bartels remarks: "This bamboo is only 29 cm. in length by 13.3 cm. in circumference. At the top it is cut horizontally through the node ('between two adjacent internodes'), at the bottom just below the next adjacent node, so that the node forms the bottom of the receptacle. For half its circumference at the top it is cleanly cut, for the other half it is cut in sharp scallops. The upper portion (of the tube) is plain, the lower covered all round with black and white dots as big as peas. Vaughan-Stevens gives a description of the pattern which he says he found on this 'chit-nât,' but which, in fact, is not to be found on it. He must have confused it with something else. His description, however, runs as follows: 'The figures on this "chit-nât" are the "riong" and "bĕtong" (?) rattans of the Tabong-story. Commencing at the open end, the triangular figures are Tuhan's finger-prints. The flat (*liegenden*) crosses with the line bisecting them are the thorns of the "rotan bĕtong" ("butong"). This figure represents the "rotan bĕtong," the spirals which run along it representing the thorns, and the cross-lines combine the idea of a quantity with that of a plant thus crossing itself. Above this in the middle is a row of "bĕtong" thorns, and below that the "rotan riong." The latter's prickles are naturally much shorter. Spirals of white and black (or red) dots were scattered throughout the entire pattern, according to custom, but no explanation was obtainable.'"]

A very peculiar implement is employed by the Sakai (Sen-oi) for severing the umbilical cord. Three specimens in the Berlin Museum resemble what is called a "fox-tailed" saw, only that they are much smaller, their length being 8.4 cm., 9.3 cm., and 9.2 cm. respectively. They are cut out of wood, and have an elegant handle, which diminishes down to a small "talon"-like projection, united to a wooden blade, which is furnished on one side with rough saw-like teeth from 0.6 to 0.7 cm. deep. One of these knives has a double row of saw teeth. This implement is called "sĕmikā" ("smee-kar"), and is also used for decorating the "chit-nât," as described above.[2]

The second of the two assistants now lays the patient upon a clean mat and then goes out. Her companion meanwhile takes the afterbirth, and (should the child prove to be a boy) ties it up in a cloth and suspends it upon a tree, where it is left. If, however, the child happens to be a girl, the afterbirth is buried somewhere without further ceremony in the neighbourhood of the house. The

[1] *Z. f. E.* xxviii. 193.

[2] *Ibid.* p. 191.

reason given for this difference of treatment is that the women are obliged to remain in the house, whereas the men lead an open-air life, and do not remain in one place like the women.[1]

In order to accelerate her recovery the patient has for ten successive days to take a warm infusion called "mĕrian sĕjok." In some cases a bandage of beaten tree-bark is applied in the same manner as the ordinary bark loin-cloth. This, however, is not always the case.[2]

For ten days she is forbidden either to drink, or wash in, cold water. For her purification she uses another kind of "chit-nât," though this too has to be filled from the bamboo receptacle described above.[3]

[Bartels adds, that this "chit-nât" is furnished, like the preceding one, with projections at each extremity which extend more than halfway round the circumference of the bamboo. The free edges are carved into elegant double curves. The bamboo is cut through, as before, in close proximity to the nodes, though in this case the receptacle is made from a piece of three internodes instead of one. The upper node and the three central ones are excised right up to the circumference of the bamboo, the vessel thus forming a simple tube as before. The fourth node is retained and serves as the bottom of the vessel. It contains a small hole which is, however, probably unintentional. Its length, with the projections, amounts to 177 cm., without them to 153 cm., and its circumference is 193 cm. The projections in this case are plain, but from end to end of the body of the vessel run two longitudinal stripes, one of which is barred with horizontal lines, the other is crossed by zigzags. Both bars and zigzags each contain four parallel and longitudinal rows of dots, in the outer rows the dots being white, whereas in the two inner rows they are black.][4]

The extremity of the umbilical cord falls from the newly-born infant after a few days, and is then simply thrown away.

For a whole lunar month, however, the child is washed every morning with water out of a special "chit-nât" (Fig. 14), which is filled from the bamboo receptacle already mentioned.

[Bartels adds: "This particular 'chit-nât' differs from the rest in being furnished at the lower end with two long prongs. Each of these prongs measures 11.4 cm. in length by only 1.7 cm. in breadth, whilst the remainder of the vessel measures but 23 cm. in length, with a circumference of 13.8. This 'chit-nât' is cut exactly like those which are formed from a single internode, except that it has no projection at the top, and in place of the projection at the bottom has the two aforesaid prongs. These latter are plain, but the remainder of the vessel is covered with vertical rows of black and pale red dots about as big as the tips of the fingers."]

For the mother's purification a second "chit-nât" is filled (with water) from the bamboo filler, and the sufferer washed with a warm infusion of "mĕrian."[5]

[Bartels adds: "This 'chit-nât' is the longest of them all. Like the former, it is cleanly cut round half of its circumference only (at top and bottom), and hence it possesses similar projections to those already described. These two projections do not exactly correspond to the same two halves of the circumference respectively, and hence their long axes do not meet, but run parallel to each other. With these projections the receptacle is 185.5 cm. in length, without them 157.5 cm., its circumference being 23.5 cm. The free edges of the projections are carefully carved and adorned with delicate indentations. In other respects, except that of ornamentation, it exactly resembles the receptacle already described. As regards its ornamentation, the projections are

[1] *Z. f. E.* xxviii. 195.

[2] *Ibid.* p. 196. "Mĕrian" is *Dissochæta bracteata*, and is also used by the Malays.—Ridley.

[3] *Z. f. E.* xxviii. 196.

[4] *Ibid.* p. 197.

[5] *Ibid.* p. 194.

decorated with cross-lines, which have oblique lines running between them, whilst a longitudinal stripe, interrupted only by the cross-lines, runs from end to end of the body of the receptacle on either side. As in other cases, the outlines are distinguished by black and white dots."]

Should the mother die during confinement, and the child be either still-born or die immediately afterwards, they are both wrapped in one shroud and laid in one grave together, the child being placed on the mother's breast, with its face downwards.[1]

For the five or six days following her confinement the patient is only permitted to eat *Caladiums* or yams,[2] rice, and bananas. Chillies and hot highly-spiced broth are very strictly forbidden.

The mother, after delivery, is usually able to move freely about the house again within five or six hours. After three days she is fit to go out again as usual.[3]

The Sakai (Blandas) mothers often pluck out the wing and tail-feathers of young hornbills which the men have procured, and give their infants the quill-ends to suck. This not only entertains and quiets the children, but in some undefined way is believed to bring them good luck.[4]

For travelling short distances the children are carried astride the mother's hip.[5] The Sakai sling up their small children on the hut-wall (in a basket or hammock made of bast[6]) for two or three hours together, so long as there is no fear of tigers.[7]

For sleeping the mother lays her infant across her breast, taking care, however, to make the position as comfortable as possible for the child.[8]

Of the fruitfulness of Sakai women, Vaughan-Stevens remarks that it appeared to be a general rule that out of about six children one would be still-born, and two of the remainder would die within the first three years.

Those women who have only one or two children, especially if one of the latter is born after a long interval, are, however, as a rule, successful with them.

The largest number of children (in one family), to take a single example, was sixteen, out of which twelve died before they reached maturity, and of these seven died before they were a year old. Five of them were boys and eleven girls.

Child-bearing generally continues up to the age of about forty-two years,

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[1] *Z. f. E.* xxviii. 196. [It is not quite clear whether this refers to the Sakai or to some other tribe.]

[2] Vaughan-Stevens here has "kadi," a mistake for "k'ladi," a kind of yam.

[3] *Z. f. E.* xxviii. 197.

Bartels here adds that, as Vaughan-Stevens has already told us that the Sakai women remain out of sight for fourteen days after delivery, he may be speaking here of some former custom. It may, however, I think, be safely said that there rarely is a fourteen days' limit amongst any of these savage tribes. The husband's difficulties are, in his wife's absence, so much increased, that he would certainly not permit so unnecessarily protracted a seclusion, even if the woman herself desired it, which she would certainly not do.

Z. f. E. xxviii. 201. Another Sakai ceremony described by Vaughan-Stevens as following birth is the fumigation of the child by swinging it through the smoke of a large fire. See Vaughan-Stevens, iii. 107.

[5] *Z. f. E.* xxviii. 200.

[6] For a description of a Sakai hammock-cradle, see Vaughan-Stevens in *Z. f. E.* xxix. 190. Vaughan-Stevens attaches, however, a quite exaggerated importance to the fact that the pole from which the cradle was slung was not made fast, but oscillated to and fro on the top of the partition walls. This arrangement is found in many parts of the Peninsula, and, so far from being at all extraordinary, is simply due to the exercise of common sense, there being no reason whatever why the pole should be made fast.

[7] *Z. f. E.* xxviii. 201.

[8] *Ibid.* p. 202.

though there was one case in which a woman gave birth to a child at fifty.[1] Elsewhere we are informed that the average number of children in a Sakai family is four.[2]

Name-giving.

In writing of the "tuang-tuang" ("tuntong") ceremony as performed by the Sakai, Vaughan-Stevens says: "The children received their names from their parents in accordance with dreams, in which there appeared, for instance, either the floor of a hut, the track of a tiger in the jungle, a tree, insect, river, or the like."

According to the same authority, the name of each individual is represented by the pattern of the headband which he (or she) wears. His account, however, is neither altogether clear nor altogether consistent. He says: "The patterns painted on the headband (worn by the Sakai) represent the name of the individual. They are worn by men and women alike, but not by those who are unmarried, and who are not yet therefore entered into the tribe."[3]

Name-burning.

The magician exercised great power over the tribe through the fact that he could deprive a recalcitrant member of the tribe of his (or her) "name." In such a case the magician went in full state to the house of the offender, and there solemnly burned the headband of the person concerned, who by this means was completely excluded from the clan. Should, however, the rehabilitation of the offender be desired, the medicine-man, after first painting a new headband with the same pattern as before, went (accompanied by all his colleagues then living in the settlement) into the house of the penitent, who afterwards gave a feast.

Formerly there were many figures for the patterns, which followed, however, no fixed rule. The objects represented were those offered by the jungle, but the exact forms were very much left to fancy, and the colour of the patterns was fugitive. The bands thus painted were only worn for one particular festive occasion, and were then thrown away.[4]

In speaking of some fifteen Sakai women, whom he saw at Kampong Langkor on S. Kerbu, De la Croix says that almost all of them carried a child astride of their hips.[5]

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[1] *Z. f. E.* xxviii. 202.

[2] Vaughan-Stevens, iii. 102.

[3] *Z. f. E.* xxvi. 161, 162, where we read: "As the painted headbands might only be worn on special occasions, the black lines (or 'demon'-lines) were not retained on the headbands of the lay members of the community (of either sex), and *only the red pattern with black dots was allowed.*"

But, on the other hand, cp. p. 163, where we are told that "*the women wear no figures on their headbands,* because they very often accompany the men on the chase in order to bring home the booty or to seek roots on the way; and whenever they stay at home they are recognised by the demons, who have previously seen them in their husbands' company, as protected by the patterns of the latter" (!).

And yet again, on p. 162, we are told that the women wore headbands though only on occasion.

[4] *Z. f. E.* xxvi. 163.

[5] De la Croix, p. 336.

III.—Jakun.

Blandas.—Of the birth-customs of the Blandas no account is yet to hand. I have, however, at different times, when visiting their encampments, taken down some of the charms employed against Birth-demons, of which the following are specimens :—

Charm against the Langsuir.

Langhui, Langhuā !
Your beak is stumpy,
Your feathers are cloth of silk,
Your eyes are "crab's-eye" beans,
Your heart a young areca-nut,
Your blood thread in water,
Your veins the thread for binding on cock's-spurs,
Your bones twigs of the giant bamboo,
Your tail a fan from China.[1]

. . . . . .

Descend, O Venom,[2] ascend Neutraliser,
Neutralise the Venom in the bones, neutralise it in the veins,
Neutralise it in the joints,
Neutralise it within the house, neutralise it within the jungle.
Descend, O Venom, ascend Neutraliser,
And lock up this Langsuir.
Descend, O Venom, ascend Neutraliser.

Whilst repeating this charm rub the sufferer ("sapu-kan orang sakit itu") with the leaves or the root ("isi") of the "kĕlmoyang."[3]

The Langhui is a birth-demon corresponding to the Malay Langsuir (there probably being a close philological connexion, if not identity, between the two names). The Malay Langsuir is believed to be a demon which has sprung from the ghost of a woman who has died in child-birth. The description appears to fit some kind of night-hawk or owl.

Another charm which I obtained from the Blandas was indended to subdue not only the Langsuir, but

[1] The idea is that a spirit may be controlled if the elements of its (supposed) origin are known.

[2] *I.e.* pain.

[3] May be either *Chamæcladon*, *Homalomena*, or *Alpinia conchigera*, Griff. (*Scitamineæ*) ; probably the latter = Mal. "lĕngkuas ranting."

the Bajang, a familiar spirit well known to the Malays and Blandas alike.

CHARM AGAINST THE BAJANG.

OM, O Bajang Langsuir,
Thou sprangest from a woman that died in childbirth;
O Bajang Langsuir,
Thou betel-quid of Baginda Ali.

The reference to Baginda Ali is due to the superficial Mohammedan influences, which have reached the Blandas through the medium of the Malays.

Yet another charm given me by the Blandas was intended for exorcising the Polong, a familiar demon which is classed with the Bajang and Pĕlĕsit of the Malays.

CHARM AGAINST THE POLONG.

As the chisel is broken, as the adze-helve is broken,
Broken in chiselling this fallen tree-trunk,
Even so break the bones of your jaws, the strings of your tongue,
And [only] when I retire, may ye go forward.
Ye who came from the sea, return to the sea,
Ye who came from the crags, return to the crags,
Ye who came from the soil, return to the soil,
Thence is it that ye sprang, O Familiar Demons.

The Pontianak is a birth-demon of a different kind, and this charm too I picked up from the Blandas.

CHARM AGAINST THE PONTIANAK.

O Pontianak, still-born one,
Die and be crushed 'neath the banked-up roadway!
[Here are] bamboos,[1] both long and short,
For cooking the Pontianak, Jin, and Langsuir.
Remain, Pontianak, among the Tree-shoots!
Remain, O Jin, among the Epiphytes!
And lodge not here, O Langsuir!
Lodge not here, O Jin!
Lodge not here, O Pontianak!

[1] A comparison with Malay charms, from which this is evidently borrowed, shows that "buloh" (= bamboo) is probably the correct reading. The Langsuir is, as has been said, the ghost of a mother who has died in childbirth; the Pontianak or Matianak, that of a child who has died at or before birth. The two bamboo-vessels, the long and the short, are naturally required, the long one for cooking the liver of the mother, the shorter for that of the child, the "Jin" being probably interpolated. Cp. *Malay Magic*, p. 320.

Lodge not here, O Deep-forest Demon!
Lodge not here, O Jungle Demon!
O Jungle Demon, return to thy jungle,
O Deep-forest Demon, return to thy Forest-depths.[1]

The last of these charms collected from the Blandas was employed for exorcising the "Caul-demon," when the caul was being removed.

CHARM AGAINST THE CAUL-DEMON.[2]

Shoots of Salak-palm, shoots of Ranggam-palm;
Caul like a bridle, Caul like a casting-net;
Caul that art bound, now be thou loosened;
Caul that art tied up, be thou unloosened;
Caul that art noosed, be thou unloosened;
Caul that art anchored, be thou unloosened;
Caul-fiend that lodgest here, be thou unloosened;
O fiends and devils, be ye unloosened;
O fiends from the Forest-depths, be ye unloosened;
O fiends from the Pĕr'pat Rock, be ye unloosened;
O fiends from the Banyan Hill, be ye unloosened;
O fiends from the Kĕmpas-tree, be ye unloosened;
O Caul-spirit, Demon that cam'st from the ocean,
From Levin and Lightning, from drizzling and mizzling Rain,
Return to Malim Putih, to Malim Sidi,[3]
'Tis not by me that this caul is unloosened,
But by Malim Putih, by Malim Sidi.

Besisi.—Among the Besisi (of the Kuala Langat District) the traditional hire of the *sage-femme* was two dollars in money, "or a white jacket." If no person of professional experience was obtainable, her place would be usually taken by the invalid's mother or even her husband. The mother's mosquito-curtain was decorated all round with the leaf-hangings used on all ceremonial occasions, and when the child was born the mother underwent a ceremonial bathing, and would then be brought out from time to time and seated with her back to the fire and kept extravagantly warm—"roasted," as it is called, a practice which is found among the Malays. An infusion was also made

[1] Cp. i. 153. [2] The Caul-demon was believed to lick up the sufferer's blood.
[3] Both known to the Malays in connexion with To' Batāra (or "Pĕtala") Guru, the Malay name of Shiva (see *Malay Magic*, p. 85).

from the roots of a creeper called "akar mĕrian,"[1] and was administered to her as a potion, and this course was continued for about five or ten days, after which the woman would resume her ordinary avocations.

Mantra.—Upon the birth-customs of the Mantra Borie remarks that their children are delivered and cared for in the usual manner; a few days after birth the head of the child is shaved; it is not the object of any superstition until it is old enough to be able to distinguish its father and mother. If the child is ill they rub it with lime and turmeric. As to the mother, she remains in the house several days after her confinement. When she is strong enough to resume the ordinary occupations of the household, she must first purify herself by bathing, and by doing so she acquires the right to re-appear.[2]

In addition we are told by Logan that when a Mantra mother was in labour, a cup of water was charmed and administered to her. The juice of certain leaves ("pamanto" and "pamadam") was given to the child, while a charm was repeated.[3] A name was given to the child at the moment the umbilical cord was cut, and this was retained until marriage, when a second name ("gĕlar") was bestowed, which was ever afterwards used in lieu of the first. These customs, however, were not inflexible. The birth-name was sometimes superseded (as being unlucky) before marriage, when misfortunes happened to the child, and the second name of the parents frequently gave place to the name of the eldest child with the

[1] *Dissochæta bracteata.*

[2] Borie (tr. Bourien), pp. 80, 81.

[3] Logan's version of this charm, which is in the Mantra dialect, is probably not quite accurate, and the sense is therefore uncertain, though a good deal can be made out.

prefix Pa' (Father) or Ma' (Mother). The latter was considered a peculiarly pleasing mode of address, parental feeling being no doubt found, in many cases, to be stronger than personal vanity. A similar custom prevailed amongst the Malays of Naning, Rembau, and the states of the interior, and had been probably imported from Sumatra, from whence this portion of the Peninsula was directly colonised. In this connexion Logan observes that the importance of proper names in carrying us back to remote times in a people's history, is well known to the antiquary in Europe. Amongst those aboriginal tribes of the Peninsula whose native language has nearly disappeared before the modern Malay, the inquirer often finds in the names of places and men the principal monuments of antiquity. It is probable that these names are really words of a language once spoken, although the significance of most of them has been lost.[1] The examples of names which he collected (and which included the names of all the relatives and acquaintances of his informant) Logan regarded as an additional proof of the fact that neither Hinduism nor Islamism has impressed these tribes, save in some cases in a slight and superficial manner. No people ever zealously embraced these religions, without the names of the gods of the former and the prophet and apostles of the latter being largely appropriated by them. Lists of Malayan names exhibit many Mohammedan and a few Hindu ones, but the greater number are pure Malayan or ante-Malayan.[2]

Finally we have evidence of the Malayan practice of "roasting" the mother in the statement that the

[1] *J. I. A.* vol. i. p. 323.* [2] *Ibid.* pp. 323,* 324.*

Mantra placed the wife near the fire in order to drive away the evil spirits who were believed to drink human blood whenever they could find it.[1]

Benua-Jakun.—Of the Benua we are informed that the wife's mother generally acted as midwife, but when absent the husband himself supplied her place. At birth a string to which pieces of turmeric, "bunglei," etc., were fastened, was bound round the neck of the infant as a charm. During the third month of pregnancy the magician or "Poyang" visited the mother, performed certain ceremonies, and bound a charm round her waist in order that all might go well with her and the child. On the occasion of the birth of the first-born child a feast was generally given by the tribe.[2]

By Vaughan-Stevens we are told that the *magician* attending at a birth crouches beside the reclining woman and massages her, repeating an incantation as he does so.[3]

From the same authority we learn that a decoction believed to alleviate birth-pains was made from three roots the "white" and the "black ramuyan," and the "pĕranchu," which are boiled and administered as a potion. Vaughan-Stevens adds that the Benua women were, as a rule, three days in labour; and that after delivery they were required to lie down for ten days, during which time they were attended by other married women. One child out of ten in the present generation was said to die within three days; and nearly half the remainder (especially the girls) before puberty. The supply of milk from the mother was very small indeed, and the child continued to suck until the mother's breasts were dry.[4]

The knife used by the Benua for severing the umbilical cord was made from the hard exterior of a segment of bamboo. It was a sliver measuring 36.5 cm. in length by 1 cm. in breadth. At one end the sliver was indented and truncated just above

[1] *J. I. A.* vol. i. pp. 270, 271. This practice is also found among the Besisi (*q.v. ante*, p. 15).

[2] *J. I. A.* vol. i. pp. 270, 271. Cp. Newbold, vol. ii. pp. 406-407: "No assistance is rendered, except occasionally by the husband, if present, during the act of parturition; not even by one of the sex; nor is any preparation made to alleviate the pangs. . . . An extract only, procured from the root and leaves of a shrub called, by the Jakun, 'săluseh,' or 'puwar,' is given towards the end of the period of gestation, and continued at intervals until the accouchement is over. In protracted cases, the woman is laid upon her stomach, and a fire kindled near her to excite the pains. In order to facilitate the expulsion of the afterbirth, she is made to stand over the fire. Seven days afterwards, the mother performs ablutions, and returns to her conjugal duties." "Puar" is the name of many wild gingers (*Scitamineæ*): see p. 13, *n.* 3, *ante*. For "săluseh" read "sălusoh," cp. p. 25, *infra*.

[3] Vaughan-Stevens, ii. 143.

[4] *V. B. G. A.* xxiv. 468.

an internode ; at the other end it was cut through at right angles to its axis and sharpened at the edge. Vaughan-Stevens adds that the operation was performed by a woman of the tribe without any special ceremony.[1]

Name-giving.

Names are sometimes given at birth, but in such cases are changed at the age of puberty.[2]

Treatment of Children.

Benua mothers carry their children in a sling of bark-cloth, which is passed over the child's back, over one of the mother's shoulders, and under the other, the ends being knotted.[3]

When the child is too small to hold on by embracing the mother's neck with its arms, it is carried behind her back, with its legs clasping her body. It is never carried on the hip, except in cases where the practice may have been learnt from the Malays.[4]

The food (of the Benua children) was eked out with hog's grease from about the third or fourth day of their existence. This might be owing to the habit of not weaning children till they were two, three, or even sometimes four years of age. It was no uncommon spectacle to see an infant of a few weeks and a fat nursling of two years at the breast together. Indulged as the children were during their infancy, they had no sooner arrived at an age when their labour was of the least use, than they were made to assist their parents

[1] *Z. f. E.* xxviii. 190. In the same context a wooden knife, assigned to the "Orang Utan," and used for the same purpose, is described. It had the general shape of a common kitchen knife, and measured 26.5 cm. in length, its blade was 1.6 cm. in breadth, and the back of the blade was 3 cm. thick.

[2] *J. I. A.* vol. i. p. 271.

[3] *Z. f. E.* xxviii. 201.

[4] *Ibid.* But this begs the question. If the Benua-Jakun, as there seems every reason to believe, are mainly of Malayan origin, there seems no reason why the custom should not be indigenous among them.

in different employments. The effect of this training was that the young Benua men and women were highly robust and active compared with the Malays, and capable of enduring with cheerfulness an amount of labour from which the latter would shrink.[1]

Jakun.—We now come to the Jakun, properly so-called, of whose birth-customs, Captain Begbie, an old writer on the Peninsula, observed that when a woman was in labour, the Jakun took a round piece of wood, which they fastened at both ends in a shed. The woman was laid upon this, face downwards and pressing upon the abdomen, until the child was born. Meanwhile the husband kindled a fire before her, which was supposed to be of essential service, and performed the office of midwife; and after the child was born, the woman was put close to the fire. To this account the same writer added that the Jakun named their children simply from the tree under which they happened to be brought forth.[2]

On the other hand, Favre has recorded that no assistance was ordinarily given to lying-in Jakun women; their physicians or Pawangs were not permitted to appear in such circumstances, and midwives were not known amongst them. It was reported that in several tribes, the children, as soon as born, were carried to the nearest rivulet, washed and brought back to the house, where a fire was kindled, upon which incense or benzoin was thrown, when the child was passed over it several times. Favre adds that we know from history that the practice of passing children over fire was in all times much practised among heathen nations; and that it is still practised in China and other places. A few days after the birth

[1] *J. I. A.* vol. i. p. 267. [2] Begbie, pp. 13, 14.

of the child, the father gave him a name, which was usually taken from the name of some tree, fruit, or colour.[1]

Food-taboos.

A considerable number of food-taboos are found among the Jakun; *e.g.* among the tribes dwelling on the Madek River in Johor, of whom D. F. A. Hervey has related a curious superstition that prevailed among them, which, so long as the children were unable to walk, prevented their parents from using as food certain fish and animals, but as soon as the little ones had acquired the use of their legs, this restriction was removed, and the parents were once more able to indulge in what had so long been forbidden ("pantang"). Should this superstition fail to be complied with, and should any parent eat of any of the forbidden creatures during this period of restriction, the children were supposed to be liable to an illness called "būsong," which arises, according to the Malays, from "swollen stomach" ("prūt kĕmbong").[2] The following was the list of fish and animals which were forbidden under the above circumstances :—

Fish.—The "nōm," the "bĕgāhak," the "sĕngārat," the "tōman," and the "sĕbārau."

Animals.—Deer of all kinds, both the sambhur ("rusa") and roe-deer ("kijang"); chevrotins, *e.g.* the mouse-deer ("p'landok"), and the "nāpoh"; the wild pig (the "jōkōt" and the "babi"); fowls and eggs; the lace lizard ("biāwak"), the large water-lizard ("gĕriang"); the land-tortoise ("kūra-kūra"), and a variety of the preceding called "baning," which is larger

[1] *J. I. A.* vol. ii. p. 264.

[2] Hervey describes this as a species of diarrhœa. It is, however, rather a dropsical inflammation of the stomach (ascites), the symptoms being accurately described by the Malay phrase.

and has a flatter shell; the "biūku," resembling the "pěnyu tuntong" (*sic*, ? the freshwater turtle), a small tortoise called "jahūk," etc.[1]

The rest of this account of Jakun birth-customs is taken mainly from the German publications embodying the work of Vaughan-Stevens.

Birth-customs.[2]

Enceinte Jakun women, unlike the Sakai, withdraw when strangers (even if members of their own race) are present, and hence, though not perhaps intentionally, they attract much more attention than the Sakai women, who do not trouble themselves about their condition.[3]

A Jakun husband, if he can avoid it, never goes out of the sight of his wife, when she is in this condition. This circumstance often causes difficulties when men are wanted either as bearers or guides. Through the presence of the man the well-being of the child in the mother's body is believed to be somehow furthered.

A Jakun woman during pregnancy occasionally carries with her a shell-shaped piece of wood to protect her unborn child.[4]

Another Jakun custom was that a bundle of ijok ("ejoo") fibres were hung up in a public place, in order to warn passers-by that there was a woman in travail in close proximity. These ijok fibres consist of the black fibrous covering of the base of the leaf-stalk of the sugar-palm (*Arenga*). Bundles of these fibres, as big as a child's head, were always kept by the women in readiness for such a purpose. Any man who saw this sign would at once turn back again.[5]

The treatment of the umbilical cord consisted in measuring it off from the child's navel to its knee, and there tying it fast with a string (preparatory to severing it).[6]

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[1] *J. R. A. S.*, *S. B.*, No. 8, p. 120.

[2] *Z. f. E.* xxviii. 185-198.

[3] Vaughan-Stevens adds that the Jakun women during pregnancy are in no way restricted as to diet. This statement, however, is certainly incorrect, the fact that their diet is restricted having been observed by D. F. A. Hervey and others.

Vaughan-Stevens seems to have considered this "shell-shaped" piece of wood as something unusual, but there can be little or no doubt that what he saw was the ordinary "waist ornament" (shaped like a fan-shell or a heart as the case may be, made either of wood, coconut-shell, or silver, according to the parents' means) that is worn by female children up to the age of five or six, and which may easily have been carried by the mother as a charm in anticipation.

[5] *Z. f. E.* xxviii. 188.

[6] *Ibid.* p. 189.

Bartels does not seem to have quite caught the point of Vaughan-Stevens's remarks here. The meaning of the passage (as personal investigations have shown) is that the exact point at which the cord ought to be severed is determined by measuring off it a length equal to the child's thigh-bone (hip to knee)—this standard of measurement giving the point required. I may add that it is not at all clear from the context of what tribe Vaughan-Stevens is here speaking. The remark has been introduced with other matter concerning the O. Laut, but evidently in error, as it contradicts the statement about the O. Laut on page 191 (line 18). It must, however, as it is identical with the Malay custom, either refer to some Malayizing or Malayan tribe, probably to the Jakun. I think, indeed, there can be very little doubt that it refers to these latter, as it thus gives effect to the otherwise pointless remark on page 191 of the same passage.

If the child be a boy, the umbilical cord is then tied to one of his father's "throwing stones," preferably to one with which his father has already killed an enemy. It is then dipped in sea-water and washed, and hung up to dry in the smoke. When dry it is carefully guarded, together with the stone, until the boy is grown up. At his marriage the stone is made over to him to be carefully kept, since such a stone never misses its mark.[1]

Sex Omens.[2]

In order to ascertain the probable sex of an expected child the Jakun women wait until they dream of a certain number, a circumstance which invariably occurs, since they retire to rest filled with expectation of it.

For the (successive) number of nights thus dreamed of (commencing with the next night that follows that of the dream onwards), the woman sits up the whole night (in company with as many female friends of riper years as she likes) until (between sunset and sunrise) she hears the cry or note of some particular bird or beast. The first cry plainly heard by the entire company decides whether the expected infant is to be a boy or a girl. If the cry is heard on the right side of the company, it will be a boy, if on the left, a girl. If, on the other hand, the cry clearly comes from the front and not from the sides, great tribulation prevails, since the child will not live to grow up. Since, however, the wish is father to the thought, this is seldom, if ever, reported as occurring. But worst of all is the cry heard from behind, which indicates that the child will either be still-born or will die shortly after birth. In such a case an exclamation of pain from all present warns the husband to rise and drive away the unwelcome originator of the cry. When this has been done and the cry is heard again either on the right hand or the left, the danger is averted.[3]

Since, however, according to the older rules, the houses of the women always had the sea behind them, the younger people would declare positively that it was the sea that had made the noise in question, and that the women had made a mistake. Or else the husband entered his boat and rowed in the direction of the cry, and since it could only have been that of a bird, he hunted it back for some distance towards the side, so that it might be heard from the side again, and the expectant mother might be calmed. The husband had the power of averting the evil, so long as he only drove it sidewards away from the front, should it happen that his wife would not accept the well-meant fictions of her female friends, to the effect that the cry came from the required direction.[4]

If, as may be taken for certain, the Jakun once really believed in these omens, they have certainly outgrown them in most cases at the present day. It is quite possible that they may still trouble some of the women, but from the fact that these well-meant fictions on the part of the woman's friends are admitted to be such, it may be inferred that the retention of the ceremony at present has little more than the strength of ancient custom. Moreover, its retention may perhaps be further favoured by the fact that on the following day there is given a small feast to which all the neighbours are invited. This feast is called the "Little Forage," whilst the richer and more complete banquet which follows the birth of the child is called the "Big Forage." The marriage feast again is called, *inter alia*, the "Double Forage," and the funeral repast the "Last Forage."[5]

Before leaving this subject it is interesting to record the Jakun belief that phosphorescent jelly-fishes in the sea were the wandering souls of men awaiting the impending birth of a child in order to try and enter its body.[6]

The practice of abortion was well understood by the Jakun women. It was procured in order to avoid the labour which the bringing-up of the child would entail. It was, however, very seldom practised, for if it was discovered by the

[1] *Z. f. E.* xxviii. 195. [2] *Ibid.* p. 185-187. [3] *Ibid.* p. 185.
[4] *Ibid.* [5] *Ibid.* [6] *Ibid.* p. 187.

husband, he had the right of giving his wife a sound drubbing with a club, and if in such a case he accidentally killed her, he was not brought to justice for doing so. In the case of a premature delivery, a sort of council of *sage-femmes* or elderly women might be called to try whether the woman had procured abortion. If she were found guilty, she was delivered over to her husband for punishment. He was not, however, compelled to punish her, and if he forbore, she escaped without a penalty.[1]

When an unmarried Jakun girl had recourse to procuring abortion, she entirely lost all position and status in the clan. She was despised by the other women, and scorned as a bride by the men; and finally she exposed herself to the disgrace of being chastised by her parents.[2]

No cranial deformation is practised by the Jakun. "The heads of the children are left in their natural shape and are not compressed in any way."[3]

The average number of children born to a Jakun is three.[4]

Treatment of Children.[5]

The Jakun never leave their little children alone, as the other tribes do. Wherever the parents go, the mother carries the child, the father helping her when there are several children, and she has no female relation or friend at hand to assist.

The Jakun women carry their children slung at their backs in a sling made either of cotton stuff or bark-cloth. The sling is passed round the lower part of the child's body and back and over the mother's breast, an additional strip being frequently passed round the mother's forehead.

The child's legs are turned upwards towards the front, in line with the mother's hips.

If the child wants to suck, it is pulled round to the breast, and not fed (as among the Sakai) by throwing the breast over the shoulder—except perhaps in a very few cases when the breasts of a Jakun mother who has given birth to a very numerous progeny have become abnormally developed. A Jakun child may also be seen sucking with its head pushed forward under the mother's arm.

The Jakun women declare that in former times they never carried their children on their hips as the Sakai and Malay women do. Now, however, they have adopted the practice, which they have borrowed, as in so many other cases, from the tribes in their vicinity.[6]

The Jakun seen by Vaughan-Stevens declared that they (like the O. Laut) had never seen twins. If twins were to be born, they would be regarded as an advantage, since later on there would be two children to help with the work. The father, however, would feel an uncertainty, as to whether some other man had not helped him.[7]

Vaughan-Stevens describes another almost obsolete custom of the Jakun women, which is still, however (he says), occasionally practised. This is that whenever a Jakun woman loses her first-born, if the latter happens to be a boy, she pulls off the wrapper of cloth which she wears by way of undergarment and puts on a loin-cloth of tree-bark in its place. Over this bark girdle cotton-cloth might be worn, but the bark-cloth must be worn immediately next the skin, and that until a full month had elapsed since the child's death, after which it might be discontinued.[8]

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[1] *Z. f. E.* xxviii. 186.

[2] *Ibid.*

[3] *Ibid.* xxix. 180. From the context this passage appears to apply to the Jakun. The name of the race referred to in this connexion is not mentioned, however.

[4] Vaughan-Stevens, iii. 102.

[5] *Z. f. E.* xxviii. 199-201.

[6] *Ibid.* p. 200.

[7] *Ibid.*

[8] *Ibid.* p. 199.

Orang Laut or Sea-Jakun.

O. Laut, S'letar.—The solitary statement that we possess as to the birth customs of the Orang Laut, S'letar is to the effect that their children were only welcomed to the world by the mother's joy.[1]

O. Laut, Sabimba.—Logan informs us that among the Sabimba the husband alone assisted at births. To aid parturition a decoction of "sălusoh" leaves was administered, and blowing out of the mouth ("sĕmboran") was also practised as among the Malays. A fire was kindled near the mother to scare away evil spirits. A decoction of the leaves of the "mĕngkuas" was also given to the mother. The umbilical cord was cut with a knife or sliver of rattan ("sĕmbilu rotan"), and powdered turmeric applied. On the third day the mother was bathed in water mixed with a decoction of "kamaso" leaves, followed by an application of the juice of limes. She then resumed her wanderings in the jungle in search of food, her child being bound closely under her arm with its mouth to the breast. It did not receive a name till it was a few months old. The children of the Sabimba were never beaten.[2]

O. Laut, Muka Kuning.—Of the Muka Kunings we are told that a midwife ("bidan") assisted at births, and received four thousand rattans on the first occasion of the kind in the family, three thousand on the second, two thousand on the third, and a thousand for any subsequent birth. The only medicine employed was a decoction of the bark of "kayu pangar," which was administered to the mother, and a decoction of the root which was given to the child.[3]

[1] *J. I. A.* vol. i. p. 344*. [2] *Ibid.* p. 298. [3] *Ibid.* p. 338*.

O. Laut, Beduanda Kallang.—At child-birth among the Beduanda Kallang the mother drank a decoction of the leaves of mangrove trees ("bakau") that had fallen from the trees and floated on the water, and the child was given a little of the expressed juice of the fruit of the "k'luna."[1]

Orang Laut (no locality specified).—The rest of this account of the birth-customs of the Orang Laut in general is taken from Vaughan-Stevens, who gives no means of identifying the tribe.

Each family group of the Orang Laut contains one or more old women who follow the profession of *sage-femme*. Their status varies, and they are paid by means of a present.[2]

When delivery took place on board a boat, the space available was naturally very restricted. Hence the patient was either supported in an upright position or laid face downwards upon one of the boat's transoms which had been temporarily broadened by the addition of cross-pieces. Behind the patient squatted a woman, who held her fast at the back, whilst a second, whose duty it was to receive the child, and also to wash it as soon as it was born, sat in the bottom of the boat.[3]

The Orang Laut cut off the umbilical cord shorter than the Jakun. Their standard of measurement is three "breadths" of the bamboo knife used for the operation, the blade of the latter being required to be of the same breadth as the *sage-femme's* middle finger.[4]

Among the Orang Laut the mother half an hour after her confinement washes herself in the sea, and after a few days returns to her duties. In a case which they regard as being so natural, the Orang Laut apply no special treatment; for about a month, however, the mother has the region of the abdomen bound round with a cloth skirt ("sarong") in place of the loin-cloth which up to that time she had been wearing.[5]

A considerable amount of noise is made by the O. Laut as soon as a child is born to them. All present unite in shouting and in beating anything which will make a noise, the greater din that it makes the better. The hubbub lasts for about ten minutes at the shortest to half an hour at the longest, and is especially intended to scare away any evil spirits which might otherwise attack either mother or child. As soon, however, as the cord is cut, the demons are thought to have lost their opportunity. In the intervals of the din the old woman who has assisted at the delivery blows upon the child, but this, however, is no charm, or at least is not so regarded by the O. Laut.[6]

According to the Orang Laut, the flying lizards of the Peninsula look out for births, and cause young newly-arrived souls to enter into the bodies of new-born children, by which means they at once obtain possession of their future embodiments. They regard these flying lizards as subordinate to the great blind Flying Lizard of their legends, which keeps watch over the [Life-] stone, for

[1] *J. I. A.* vol. i. p. 300.
[2] *Z. f. E.* xxviii. 164, 165.
[3] *Ibid.* p. 189.
[4] *Ibid.* p. 191.
[5] *Ibid.* p. 198.
[6] *Ibid.* p. 192. *Sic.* The practice of blowing upon the child is, of course, a wide-spread magic ceremony.

which express purpose the Creator made it. They have the power of flying from earth to the unknown Void in order to make arrangements with this Lizard-chief of theirs. No Orang Laut will kill these small reptiles, since its companions (he believes) would be sure to avenge its death, by refraining from pointing out the next born child of the offender to the soul which had been appointed for it.[1]

Moreover, these small flying lizards have the power of turning themselves into crocodiles at will. The crocodile and the shark are regarded as brothers, and whenever a flying lizard learns from its Chief that any person's stone (representing his soul) is soiled and buried, the former is commissioned to convey the order for the death-penalty to the person concerned, and to execute it. This mission it accomplishes either in its own shape or in that of a snake (whose form it can assume at will when on land), in that of a crocodile (when it is in the water), or through any other agent whatsoever. Hence whenever an Orang Laut dies from the bite of a snake, or is seized by a crocodile or shark (the most probable forms of death according to their manner of living), or sucked down and drowned through some invisible agency, the Orang Laut all agree that it was the doing of the small flying lizard acting under the orders of the big blind lizard (that watches the life-stone).[2]

The Orang Laut women when suckling their children do not throw the breast over the shoulder, though they often pass it sideways under the mother's arm. Like the Jakun mothers, they do not wean their children until their breasts are dry. There is seldom too little milk at first. In such an event the child would be fed by one of the mother's friends or relations, though this would not be held to constitute a closer relationship between the foster-child and the children of its foster-mother. The women do not retire out of sight when the child is being suckled.[3]

The birth of a child is signified by means of a split stick, in the cleft of which a leaf is jammed. If the child is a girl, the stick retains its bark, if a boy the stick is peeled.[4]

No steps were taken to procure abortion. Such an abomination would have been considered impossible.[5]

The Orang Laut deny that child-murder has ever been practised among or even been charged to them. They are amply supplied with food, and the children are early taught to forage for themselves, so that they were not subjected to any such temptation. As among the Jakuns, twins are almost unknown.[6]

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[1] *Z. f. E.* xxviii. 187.
[2] *Ibid.* p. 188.
[3] *Ibid.* p. 201.
[4] *Ibid.* p. 198.
[5] *Ibid.* p. 186.
[6] *Ibid.* p. 200.

CHAPTER II.

Maturity Customs and Beliefs.

If we differentiate as we ought the practice of tattooing (*i.e.* of decorating the person with punctured designs filled with pigment) from the various forms of scarification and raised cicatrices or keloids, we shall feel a considerable measure of doubt as to the extent to which any form of tattooing, properly so called, exists among the tribes of the Malay Peninsula. It is true that several writers of some authority employ (loosely, as I think) the word "tattooing" in speaking of the face-decoration of some of the Semang and Sakai tribes of Perak; and it is true that one of these writers (Miklucho-Maclay) even describes the operation as being performed with a needle,[1] but in none of these instances, not even in the latter, is the *modus operandi* described, and in default of evidence of this kind, we can only say that there is no adequate statement of tattooing as known to these tribes.[2] Of the practice of skin-scarification, on the other hand, as well as of face-painting, there is abundant evidence, and, unless the contrary fact can be proved, it is safest to suppose that most of the writers mentioned above

[1] *J. R. A. S., S. B.*, No. 2, p. 214.

[2] Since penning the above, Mr. Leonard Wray has written me to the effect that "among the Perak Sakai *tattooing* is met with," though all details as to its form are still wanting.

have carelessly used the word "tattooing" as the equivalent of skin-scarification, a confusion which it would be easy to parallel from the writings of travellers in other savage countries. If this explanation, which to me appears to be the one that will best fit all the facts, be accepted, the next question to be considered is whether such "tattooing" as exists should properly be classified as a custom of Negrito or Sakai origin. That it is not a custom of Jakun origin may be taken as certain, since none of the purer Jakun tribes, so far as our information goes, ever practise it. It therefore almost certainly originated either among the Semang or among the Sakai, and the balance of evidence seems to show that it is not indigenous among the Semang. Of all the Negritos that I saw in Kedah and Kelantan, only one (a woman who displayed some traces of Sakai admixture) showed any evidence of it. And if we go further afield, to the nearest spot whence collateral testimony as to the customs of the Negritos may be obtained, *i.e.* to the Andaman Islands, we find that none of the tribes there practised this method of decorating the skin of the face, and that the "Järawa" tribe apparently did not tattoo any part of the body.[1] On the other hand, the cultural focus of this practice appears to be in the valley of the Plus in Ulu Perak, a district mainly under the influence of the Sakai.

To return to the former question, that of real tattooing, I may quote in support of a similar conclusion the opinion expressed by Mr. L. Wray, who has recently written me that with regard to the place of its origin, he believes it (as I do) to be a Sakai,

[1] Cp. Man's *Andamanese*, p. 113, "the face is never tattooed"; and also note to p. 111, "the Järawa do not tattoo."

and not a Semang custom—firstly, because he has never seen it on a Semang, and secondly, because tattooing would not show on the nearly black skin of the Negrito.[1]

Of the prevalence of some form of tattooing or scarification in Pahang I have not yet been able to get corroborative evidence, but one or other of these practices was certainly found among the Sakai tribes of Ulu Langat in Selangor, who were not long since described as a "tattooed" race.[2]

On the whole, therefore, it seems best to conclude that both these customs, whether tattooing or scarifying are of Sakai origin, and that even where we find them established among the Semang, they are really exotic.

It may, I think, be very reasonably suggested that most forms of body-paint employed by these tribes may have originated in the application of (1) magical designs to the body; and that out of the most commonly used forms developed, on the one hand, (2) the so-called "tribal marks" (where indeed these can be properly established), and (3), on the other, merely decorative designs.[3] The bulk of our information on the subject comes from Vaughan-Stevens, but it is admittedly an eclectic account, and it would certainly be the height of rashness to attempt to build upon this flimsy foundation until the necessary material comes to hand for checking it. Quite apart from any question of his methods, Vaughan-Stevens himself declares

[1] This second reason is not by itself, of course, conclusive.

[2] J. A. G. Campbell, p. 241.

[3] Vaughan-Stevens classifies these designs as follows:—(*a*) Tribal marks, (*b*) charms against spirits, (*c*) mere decoration. This classification is very much on the same lines as that given above, but class (*b*) is not wide enough, some of the designs employed being undoubtedly love-charms intended to make the person of the wearer attractive; it is also probable that magical designs (V.-St.'s class (*b*)) preceded tribal marks (his class (*a*)), which were probably developed out of them.

(p. 150) that it is now a very rare thing to meet with the old and correct designs. Here and there in remote tribes the women are still in the habit of painting their faces, but the patterns are very often employed solely for ornament, and are either a mere improvisation of the individual, or incorrect or abridged imitations of the old original design, while frequently the private totem (*sic*) of the family has replaced the original pattern of the tribe.[1]

This custom (of body-paint) is of much wider distribution than that of scarification. This may perhaps be due to the fact that the marks of the latter are indelible, whereas the painted designs can be removed at a moment's notice should there be any apprehension (always a lively one in the hearts of these timid aboriginal races) of ridicule on the part of strangers who do not practise it.[2]

Accordingly we find that there are very few, if any, wild people of the Peninsula who do not, on special occasions at least, indulge in the practice, many of them being tribes which no doubt formerly practised scarification or tattooing.

It is to be seen among Semang, Sakai, and Jakun, but more especially among the Sakai. The colours used are black, white, red, and occasionally yellow, which last two appear to be of equivalent value from a magical point of view.

By the same method of weighing the evidence, I should be led to classify the custom of perforating the nose-cartilage (with the wearing of the nose-bar or nose-quill) as a Sakai practice, for in this case too the Andamanese evidence is of a negative character,[3]

[1] Cp. *Z.f.E.* xxvi. p. 150.
[2] *Ibid.*
[3] "In this [non-perforation of the nose-cartilage] the Andamanese differ

whereas this identical custom is certainly found almost everywhere among the purer Sakai tribes, even in the east coast states (*e.g.* Pahang, where a nose-ring is sometimes substituted for the quill), and as far south as Ulu Langat in Selangor, where the Orang Bukit were described by Campbell, in the passage referred to above, as a race that "put skewers through their noses,"[1] and probably yet further south as far as Negri Sembilan. On the other hand, the practices of filing and blackening the teeth are widely-spread customs which are found (generally speaking) throughout the whole of the Malayan region, and the custom of ear-boring is practically universal.

Shaving the head, with the exception of a top-knot, which is often temporarily removed at puberty, may be seen among the Semang, but so rarely that it may be regarded as borrowed from the Malays, amongst whom it is common enough. With regard to the Sakai and the Jakun there is very little evidence, though, if we may judge from photographs, the latter certainly practise it to some extent. The apparent system of totemism reported by Vaughan-Stevens, which is given below (p. 62), rests on most unsatisfactory evidence, which can only have come, I think, from the use of "leading questions."[2]

I.—Semang.

Nose-boring.

Kedah Semang.—The boring of the nose-cartilage is, as already explained, most probably a Sakai custom

greatly from their neighbours the Nicobarese, who not only flatten the occiputs of their children in infancy, but from the period of puberty, blacken their teeth, and perforate the lobes of their ears to such an extent as to enable them by the time they are full-grown to insert a wooden cylindrical instrument three-quarters of an inch thick."—Man's *Andamanese*, p. 115.

[1] J. A. G. Campbell, p. 241.

[2] Cp. pp. 258-260, *infra*.

which has been borrowed by the few Semang who are now found practising it.[1] It was not practised at all by the Semang of Kedah, nor did we see any examples of it among the Pangan of Kelantan. I was told, however, that some of the Belimbing tribes (Pangan) were in the habit of passing pieces of stick or stems of grasses through a perforation in the cartilage. None of the Negritos, however, that I saw, either on the east or west coast, showed the slightest trace of it.

Perak Semang.—It is also said to occur among the Semang of Perak.

Ear-boring.

Kedah Semang.—This is a custom of both sexes. It is said to be performed in the case of girl-children as soon after birth as possible, the lobe being bored with a porcupine's quill, or some such article, and the hole enlarged by inserting a rolled-up strip of cloth or banana-leaf on ordinary, and of licuala ("palas") leaf on festive occasions.[2] Boys also occasionally have a hole bored in one lobe only, in which they carry the native cigarette, as is the practice, I believe, in Burma and elsewhere. I did not see any of the Kedah Semang actually wearing an ear-quill, though it has been recorded in Perak.

Tooth-filing.

Kedah Semang.—In Kedah the teeth were frequently filed, the six front teeth of the upper jaw being thus treated, as among the neighbouring Malay tribes. This filing is performed by means of a smooth piece of sandstone from the nearest brook, and is said to be

[1] *Vide* p. 150, *ante*.

[2] In the Belimbing district of Ulu Kelantan, where the Pangan practise this custom, the roll of "palas" is called "gĕrinching." The Pangan of Jelei (Pahang) wear incised bamboo ear-plugs.

performed at the age of puberty irrespective of sex, probably not long before marriage, as is the practice of the Inland Malays, from whom they learnt it.

The six front teeth of the upper jaw of a Semang skull brought home by the writer were filed, the filing being of the "concave" kind (in which the front part of the teeth is filed away, so that the teeth thus treated become concave instead of convex).

In the Ulu Kelantan district the various Pangan tribes are also alleged to practise tooth-filing,[1] and some of them are even said to blacken the teeth. I think, however, that with very little doubt, both this Pangan practice of tooth-filing and that of blackening the teeth (especially the latter) must have been of Malay origin. This last practice, at all events, is exceedingly rare among the wild tribes, though it is common enough with the Malays. Most of the Semang that we measured had had their teeth filed as described, but not one had them blackened.

Other Forms of Initiation.

All the Semang without exception deny that they ever circumcise or incise, except of course when they become converts to Mohammedanism.

Scarification or "Tattooing."

Kedah Semang.—The actual practice of tattooing properly so called (*i.e.* skin-puncturation) is, so far as I was able to ascertain, unknown to the Negritos of Kedah, and even with regard to scarification the evidence is of the scantiest character, and it would

[1] V.-St. mentions that he saw filed teeth among some "very black people, who lived on the boundary of the Pangan or Eastern Semang"—*Z. f. E.* xxix. p. 180. The filing is performed in Kelantan, as in Kedah, with sandstone.

perhaps be nearest the truth to surmise that such of the Perak Semang as practise it, have adopted it from neighbouring tribes of Sakai. At Belimbing in Ulu Kelantan, however, I was told that among the Pangan of those parts certain "marks" (scarifications) were worn on the face, the design being scratched in on the skin by means of a thorn ("duri"). The marks on the forehead were more or less vertical, and those on the cheek horizontal; but sometimes the design is only temporarily marked out with charcoal. I did not, however, see any Semang who were so marked, though I saw a large number who were not.

At Siong (in Kedah) the wife of the tribal chief (who, however, came from the Plus district in Perak and had Sakai blood in her) had four distinct scarifications upon the left cheek, with similar faint marks on the right cheek also. These marks, which were not quite horizontal but slightly divergent, started from the nose and were carried across the cheek, each of them forming a dark-red (almost black) stripe across the skin, looking like the cut of a whip-lash. She told me that these marks on her face were made when she was quite young and living in the valley of Ulu Plus. The finely serrated edge of a sugar-cane leaf was drawn lightly across the skin excoriating it, after which soot or powdered charcoal was rubbed into the incision. She assured me at the time that it was a tribal mark, the object of which was that any member of the tribe who bore it might be known to their friends whenever they met in a distant part of the country.

Although, however, marks of this kind may often merely be (as is indeed indicated by my informant's reply), of the nature of local "fashions," such as serve to distinguish the people of one district from the

people of another, not only in Asia, but in most parts of the world, not even excepting the continent of Europe, this need not preclude their use as magic.

Perak Semang.—The foregoing information, which was given me by the Kedah tribes, tallies closely with De Morgan's account of what he calls "tattooing," which from the importance of the subject is worth quoting verbatim: "The Semang and Sakai tattoo themselves differently"[1] (for a fuller account see twelve illustrations in *L'Homme*, ii. 555). "Some draw (parallel or divergent) black lines upon their faces, starting from the nose and continuing across the cheeks or the forehead. These designs are frequently unsymmetrical: *frequently too they are only found on one side of the face.* These adornments are as frequent among men as among women, and are indelible. They are produced by lightly raising the skin and introducing beneath it colouring matter such as soot or powdered charcoal."[2]

Body-paint.

Kedah Semang.—The custom of painting the body is indulged in rather for purposes of magic than for those of mere adornment, as it so often is among the Sakai. The facts are as follows. Among the Semang of the east coast in Ulu Kelantan I was told that the Pangan of Belimbing had the habit of tattooing or scarifying both their cheeks and their foreheads, but that occasionally, *in lieu* of this, they merely marked out the design with charcoal.

[1] Elsewhere this same writer (viii. 296) states that the Semang women tattoo and paint themselves "in the same manner" as the Sakai. The words, however, are very vague ("elles se tatouent et peignent *de la même manière*"), and do not necessarily imply any identity of design.

[2] De M. vii. 412; *L'Homme*, ii. 581; and *J. R. A. S., S. B.*, No. 2, p. 214 (of the Pangan, whom M.-Maclay miscalls Sakai).

Further, in Kedah one of the women of the tribe in explaining to me that the decorative designs of the bamboo combs worn by Semang women were intended for repelling various evil influences, volunteered the information that similar patterns were sometimes painted on the women's bodies, for a similar (i.e. *magical*) object, these latter being not therefore solely the outcome of local whims or fashions.

I saw, besides, among these Kedah Semang, a species of yellow unguent (said by the wearer to be pure coconut-oil) applied to the cheeks, the tip of the nose, etc., by the men, who informed me at the time that they only wore it by way of decoration. At the same time, in describing the love-charm called "chindwai," they explained that the application of oil to the face and breast was for purposes of magic, and this I believe to have been the original motive of all body-paint practised by the Semang.

In substitution for the yellow colour when coconut-oil is unprocurable, the Semang obtain a similar pigment from the wild "saffron" or turmeric. Among the Pangan of Ulu Kelantan this latter is converted (by mixing with lime) into a sort of burnt-red ochre.

Hence we see that at least three colours, black, yellow, and red, are certainly used by the Negritos, and to these white (obtained by slaking a little shell-lime) should be added.

On the other hand, it is not clear, from our existing information, whether any kind of red ochre is obtained among the Semang (as among the Sakai), by the grinding down of lumps of iron ore or hematite.

Perak Semang.—In the account of Semang traditions there is perhaps an allusion to the supposed origin of

body-paint in the story of the charred stick which Kamoj, the ruler of the damned, is said to have adopted as his emblem, in place of the burning brand which he received from Kari.[1]

So too Vaughan-Stevens records that the Semang were in the habit of marking their bodies with charcoal for medicinal, (*i.e.* magical) purposes, wherever any pain might be felt.[2]

With reference to the Negritos of Perak, De Morgan mentions the fact (referred to above), that they both "paint and tattoo themselves in the same manner" as the Sakai, but his phrase is extremely vague, and he gives no further details. Vaughan-Stevens, on the other hand, declares that "to the Negritos, both painting and tattooing are unknown."[3]

II.—Sakai.

Nose-boring.

Perak Sakai.—Colonel Low has informed us that the perforation of the cartilage of the nose (through which porcupine's quills are worn) is the distinguishing characteristic of the Orang Alas (*i.e.* the Sakai) of Ulu Kinta[4] in Perak.[5]

From other sources we learn that the Sakai of Perak are in the habit of perforating the septum of the nose, through which they insert the quill of a porcupine or a bar of some other material (wood or bone) which is not unfrequently decorated with incised rings.

It appears further that they occasionally wear in the same way a rolled-up piece of banana-leaf. This

[1] Vaughan-Stevens, iii. 131.
[2] *Ibid.*
[3] *Ibid.*
[4] In original "Ulu Kantu."
[5] *J. I. A.* vol. iv. p. 429; cp. *J. R. A. S., S. B.*, No. 4, p. 30.

M.-Maclay.

SKETCH BY BARON MIKLUCHO-MACLAY OF SEMANG HEADS (BY HIM CALLED "SAKAI"), THE CENTRAL ONE SHOWING FACE-PAINT.

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St. Photo Co., Singapore.

SAKAI OF SOUTH PERAK, SHOWING FACE-PAINT AND NOSE-QUILL.

latter, however, is not worn for ornamental purposes, but is intended, as in the case of the ear-hole, to enlarge the perforation of the cartilage.[1]

Ear-boring.

Perak Sakai.—The women sometimes wear a porcupine's quill passed through the perforation in the lobe of the ear. Wooden and other ear-studs or plugs and ear-rings are, however, not uncommonly substituted.[2]

The foregoing account is corroborated by Colonel Low, in the passage quoted above, and Hale, who states that they also "wear the same things" (*i.e.* porcupine's quills, etc.) in their ears, and there appears to be a tendency to enlarge the perforations. Mr. Hale observed two women wearing rolls of cloth as large as his little finger, and he found great difficulty in abstracting one of these rolls, which fitted very tightly.[3]

So, too, in a recent letter to me, Mr. L. Wray observes that ear-studs or plugs made of decorated bamboo, and with a diameter of $1\frac{1}{4}$ in. (31 mm.), are worn by the Sakai of Perak, who occasionally insert in them both leaves and flowers.

Tooth-filing.

Perak Sakai.—There is some doubt as to whether the practice of filing the teeth obtains among the Perak Sakai. De Morgan says that the teeth (of the Perak Sakai) were magnificent and were never filed, and that he frequently inquired of Sakai chiefs whether this practice existed, but that they as often denied it.[4]

[1] *Vide* vol. i. p. 156.

[2] De Morgan, vii. 414; *L'Homme*, ii. 586; and for the kind of earrings, etc., which are worn, *vide* vol. i. p. 156.

[3] Hale, p. 293; cp. *Rev. d'Ethn.* i. 44.

[4] De Morgan, vii. 412; *L'Homme*, ii. 582.

In spite of this evidence it would, of course, be strange if the Sakai had in no case picked up what is so common a custom of the Malays. But I have not so far found any mention of it by other authors.

Mr. L. Wray, however, writes me that he has seen at least one Sakai woman whose teeth were filed after the manner of the Malays. She was living with a tribe of Sakai near Chenderiang, but as she had once been a slave in a Malay house, it might have been done by Malays. In the same district he saw a woman whose teeth had been blackened.

Other Forms of Initiation.

There is no record either of circumcision or any kindred rite among the unconverted Sakai.

Scarification and Tattooing.

Perak Sakai.—There appears to be very little evidence of the practice of tattooing proper among the Sakai, beyond Mr. L. Wray's statement already quoted, but De Morgan's account almost certainly holds good at least of the methods adopted for scarification. The same author goes on to explain that the face-marks to which he refers are found among the wilder tribes only, their more civilised kinsmen (who are in closer touch with the Malays), having long discontinued the practice. De Morgan himself observed it (in Perak) among the hill-Sakai of Changkat Kerbu, and also among those of Changkat Gochan,[1] as well as in other places. Baron Miklucho-Maclay, on the other hand, remarks (though in reality he only saw Pangan), that while he saw no "Sakai" or

[1] De M. viii. 225.

Semang man tattooed, he found most of the "Sakai" women so adorned, and always in the same style. Figure 2, Plate III. [of M.-Maclay's article] shows the arrangement of the simple design with which in childhood they embellish their cheeks and temples. The operation is performed with a needle, and the design is first marked out with resin.[1] Maclay's account certainly describes a method which may refer to regular "tattooing," though we must not be led too hastily to conclude (from the mere fact of a needle being employed) that puncturation, and not scarification, was the method actually practised.

Vaughan-Stevens, again, though he must have had ample opportunities of studying the question, is far too uncertain as an observer for us to feel sure to which process he actually refers. All the information that he gives is contained in the meagre statement that in the case of the Sakai (Senoi), Besisi, and Kenaboi the chiefs had the same pattern as the ordinary man, and that the chiefs of the Tembeh had, when their clan-mark (?) was tattooed, a further special tattoo-pattern denoting their rank "tattooed" upon the breast or the arm. They alone were tattooed, whilst to the Negritos (*i.e.* Semang and Pangan) both tattooing and body-paint were unknown.[2]

Of other authorities upon the Sakai of Perak, (1) Hale, though he could hardly have failed to see it, if it was there, unfortunately in his paper makes no reference whatever to the subject.

(2) De la Croix relates that, of some fifteen Sakai women belonging to Kampong Chabang whom he met at Kampong Langkor (S. Kerbu), some of

[1] M.-Maclay in *J.R.A.S., S.B.*, No. 2, p. 214. Acc. to *Fasc. Mal.* 37, the Batang Padang Sakai did not tattoo or scarify.

[2] *Z.f.E.* xxvi. 157.

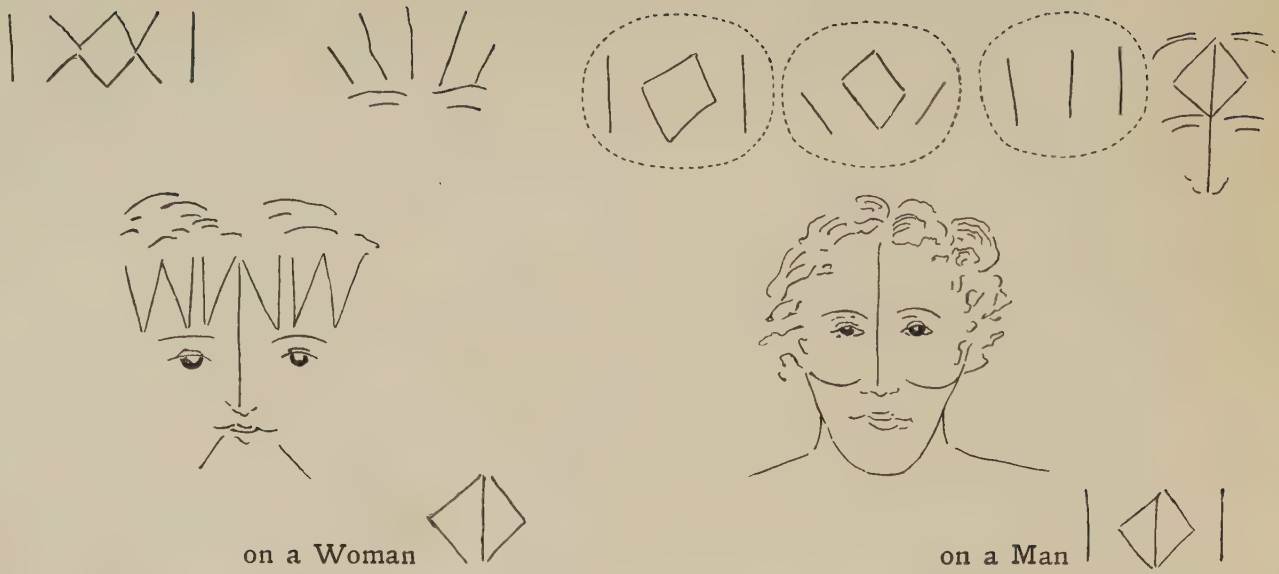
them had lines tattooed[1] upon their cheeks, which he thought might be tribal marks. Two of these lines were parallel, and were drawn from the top of the ear to the nostrils; two more started from the bottom of the ear, and terminated at the corners of the mouth; and besides these there was a small vertical tattoo design between the eyebrows.[2] Some Sakai men from another Sakai village close to Kampong Chabang, had the same tattoo-marks on the face that he had noticed among the women.[3]

(3) To these may be added the statement of De Morgan, viz., that at Changkat Riam (in the interior of Perak) he "first saw people who were actually tattooed." The tattoo-patterns "of the men were less elegant than those of the women, who were sometimes entirely covered with indelible black lines and red paintings."[4]

On the other hand, we have the first clear and decisive account from Colonel Low, who remarks that the Malays of Perak divided the Sakai into three classes—the "Tame Sakai," the "Hill Sakai" of Ulu Bertang, and the Alas ("Allas") of Ulu Kinta.[5] This last tribe differed from the other two in having adopted the custom of . . . tattooing the face and breast by means of a sharp piece of wood, and filling the *punctures* with the juice of a tree.[6]

The next really reliable statement upon the subject comes from Mr. L. Wray, who in writing to me recently remarked as follows:—"The Sakai of Perak practise tattooing, the lines being made by

[1] By "tattooed" may be meant "scarified."
[2] De la Croix, p. 336. [3] *Ib.* p. 338.
[4] De Morgan, viii. 211.
[5] In original "Kantu."
[6] Colonel Low, *J. I. A.* vol. iv. p. 429. Mr. Cerruti has also since written me that the skin is "pricked" with a "bĕrtam" thorn, and powdered charcoal rubbed in.



Wray.

DRAWINGS BY WRAY SHOWING DIFFERENCE OF PATTERN BETWEEN SAKAI MAN AND WOMAN

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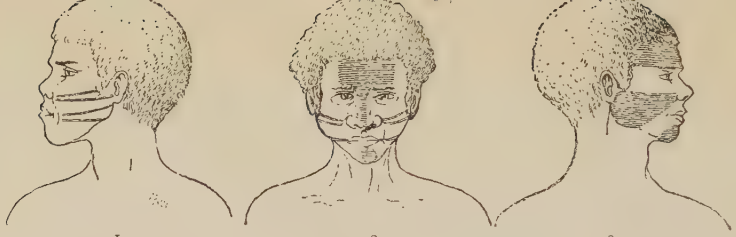
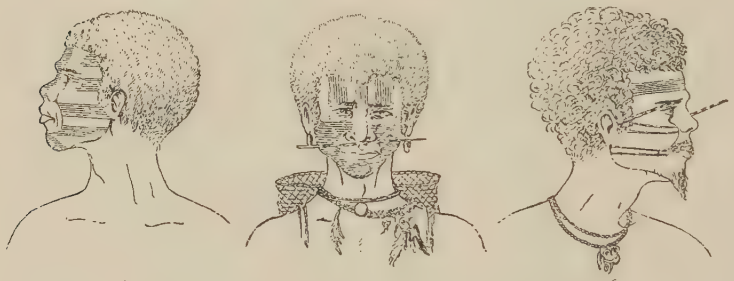
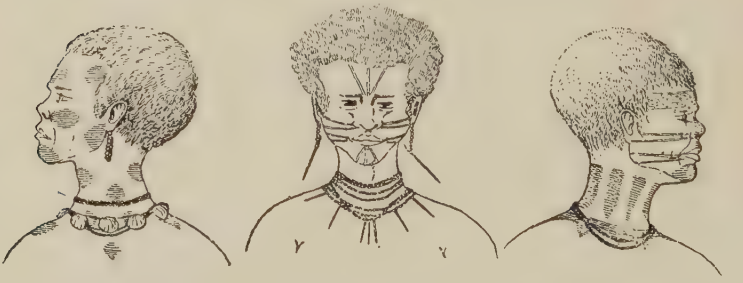


1. Young Sakai man of "Lobou Kela" (S. Kinta). 2. Young Sakai man of Changkat Korbu (S. Korbu). 3. Young Sakai man of Changkat Riam (S. Korbu).



4. Young Sakai man of Changkat Chano (S. Korbu). 5. Young Sakai man of Changkat Gochang (S. Korbu). 6. Young man (Sōmañ) of Changkat Pöngörâ (S. Piah).

7. Young Sakai woman of Changkat Riam. 8. Young Sakai woman of Changkat Chabang (S. Raya). 9. Young "Semang" girl of "Changkat Pöngörâ" (S. Piah).



10. Young "Semang" woman of Changkat Pöngörâ. 11. Sakai woman of Changkat Korbu. 12. "Semang" woman of "Changkat Pöngörâ."

12 *De Morgan.*

DE MORGAN'S DRAWINGS, SHOWING TYPES OF FACE DECORATION (SAKAI AND "SEMANG").

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pricking the skin with a thorn, and then rubbing in powdered charcoal. I was told by a Malay that a tribe at Sungei Raya in Kinta employed red lines as well as the bluish ones produced by the charcoal, but he did not know what pigment was used. The lines are mostly to be seen on the face, but sometimes rings are tattooed round the fingers. The marks are usually confined, however, to a few lines on the forehead. A favourite device is a diamond-shaped pattern in the centre, with one or two vertical lines on each side, though often there is only one line, running from the roots of the hair down to the tip of the nose. I enclose some sketches I made in Batang Padang. All were on the forehead where not otherwise shown. The marks do not appear to be tribal, since members of the same family have different designs. I have certainly never seen scarification on a Perak Sakai. Raised cicatrices on the bodies of some of them I have seen, but there was nothing to lead one to suppose they were not the result of accident."

In spite of this apparently strong consensus of evidence, I must still repeat the warning that (although there clearly is some form of real tattooing, *i.e.* skin-puncturation, practised in the Peninsula), yet what many of the observers from whom I have quoted are wont to call tattooing, is certainly no more than scarification, or even perhaps nothing but mere face-paint after all.

Body-paint.

With regard to body-paint, the information to hand is more satisfactory. Its existence among the

Sakai of Perak is noted by Hale, Swettenham, De Morgan, Vaughan-Stevens, and others;[1] and among the Senoi of Pahang by Clifford and Martin. The pigments used agree pretty well, as to the colours used, with those employed by the Semang, but are made of varying materials.

De Morgan states that the Sakai of Changkat Gochan and S. "Krou" (in Perak) used to manufacture their white pigment from lime obtained from the shells of the Melania, and that they usually applied the product thus obtained in a circular stripe on the right cheek.[2] When black, the pigment is obtained from charcoal, when red, from the fruit of the anatto or *Bixa orellana*, which is cultivated for the purpose.[3]

The anatto (Mal. "kăsumba"), however, being of modern introduction, cannot have been the original object from which the red pigment was obtained, and there is accordingly some question as to what substance may have preceded it. Vaughan-Stevens describes it, somewhat vaguely and from tradition only, as a species of red earth, but in his *Cave-dwellers of Perak* Wray refers to the apparent use of hematite in this way, and there can I think be very little doubt that this conjecture is correct, and that a species of red ochre, obtained from some of the numerous forms of iron-ore so widely distributed in the Peninsula, originally formed the red pigment of the Sakai. Hematite does in fact to this day form a very popular

[1] De Morgan, viii. 211; Swett. p. 228; Hale, p. 243.

[2] De Morgan, viii. 225.

[3] Cp. Wray's *Cave-dwellers*, p. 43, for an almost identical statement: "The three colours used by the modern Sakai for painting their persons are charcoal, a vegetable red, and white china clay. These are mixed with oil, and the faces and sometimes the breasts of women, and occasionally the men, are painted with patterns with lines and dots. This is only done on occasions when they wish to add to their charms."

Cerruti.

SAKAI OF SOUTH PERAK, SHOWING FACE-PAINT.

Cerruti.

SAKAI, SHOWING FACE-PAINT, SOUTH PERAK.

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Cerruti.

SAKAI CHILD HAVING FACE-PAINT APPLIED.

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red body-paint with the Peninsular Malays, who give it the name of "Batu Kawi."[1]

On the other hand, there is yet one other (unrecorded) means of manufacturing red pigment, by treating wild turmeric with lime—a process which has already been mentioned in dealing with the Semang.

A general description of the designs is given by De Morgan, who observes that the Sakai of Changkat Riam, more especially the women, were sometimes entirely covered with indelible black "tattoo"-marks and red paint. This paint would dissolve in water, and was only applied on feast days. Some of the women had their bosoms covered with concentric red circles, whilst others painted their bosoms all over and applied simple designs, consisting of straight or broken lines, to their cheeks, arms, and thighs.[2]

The remainder of this account of body-paint is taken from Vaughan-Stevens:[3]—

The Sakai, Besisi, Kenaboi, and Tembeh declare that they are descended from one and the same stock, but that their separate tribes had each inhabited an island before the joint migration to the Peninsula, under the "Chief with the Iron Finger-nails" ("Bĕrchanggei Bĕsi"), took place. From this joint migration must, however, be excepted the Tembeh, who had long before migrated separately to the Peninsula.

[1] In corroboration of this view, cp. *Z. f. E.* xxvi. 152: "As regards the materials with which the painting was effected, the Sakai are unanimous in saying that the red pigment now in use is of recent introduction, and that they formerly used a red earth, which was not, however, obtainable in the Peninsula. The anatto has long been in use, but is described as an inferior substitute for this earth-pigment, the colouring produced by the anatto being alleged to fade in about the course of an hour. The black (pigment) is prepared from charcoal, the white from lime, both being mixed with the sap of plants."

This statement is correct, with the exception of the statement—assuming the identification made above to be correct — that the material for the original red pigment was not obtainable in the Peninsula. I myself have more than once met Selangor Malays who imagined, from the name of this ore ("Batu Kawi" or "Kawi stone"), that it was imported from the "Langkawi" Islands, north of Penang, and some similar belief may easily lie at the root of this reported statement of the Sakai.

[2] De Morgan, viii. 211; cp. *L'Homme*, ii. 555 (for illustrations).

[3] *Z. f. E.* xxvi. 150-157.

The tradition of this tribe is very vague, yet it is agreed that they lived for a long time separated from the other branches of the tribe. It appears that during this interval they learnt "tattooing" from another race, and afterwards substituted face-paint for "tattooing."[1]

For each of the three tribes (Sen-oi, Besisi, and Kenaboi) there existed a particular pattern, which was identical as regards the design and the materials employed, but which varied in form. In each of the three tribes one and the same tribe-sign served for all the members of the tribe, from the chief downwards. Only among the Sen-oi there was a special breast-pattern both for men and women. Moreover, among the Sen-oi, too, the magician, the midwife, and their patients were excepted from the rule. Thus the following rules became established :—

(1) The magician or medicine-man in each of the three tribes wore, during an exorcism, paint suitable for the occasion ; at other times he wore his ordinary paint, each of the three tribes having a special one for the purpose.

(2) So, too, the midwives wore a special face-paint whilst in discharge of their office, but at other times the usual one of their tribe.

On the other hand, the midwives of all three tribes wore, whilst in discharge of their office, one and the same pattern.

(3) The young mother and her new-born child each wore, according to the day and the condition of their health, a series of face-paint, which in the case of all three races was the same.[2]

The three curves on the cheeks of the Besisi are only variants of the ancient tribal mark of the Besisi and Sen-oi, which consisted of three stripes.

The magicians constructed variants from the old pattern of the Besisi which corresponds to the present Sen-oi pattern (No. 9), only the Sakai (Sen-oi) pattern lacked the stripe which goes from the under lip to the chin.

The Sen-oi magicians afterwards added this stripe to the old pattern (No. 9). The Besisi then went further afield and chose the tiger pattern (No. 5), whilst the Kenaboi took the three curves worn by the laymen of the mother tribe (No. 1), and applied two of them in front and over the third, which remained in the old position that it had among the Sakai (No. 8).

The patterns of the medicine-men (sorcerers) were only put on when they were in office ; on every other occasion they wore the painting of the lay members.

In the case of the Sen-oi, Besisi, and Kenaboi the chiefs wore the same pattern as the ordinary man, but the chiefs of the Tembeh wore, since their clan-mark was "tattooed," a special tattoo-design in addition, to denote their rank, punctured on the breast or the arm. They alone were "tattooed."

The Sen-oi magicians wore no breast-pattern, neither did the midwife nor the new-made mother.[3]

In addition to the above information, Vaughan-Stevens procured drawings of the following patterns :—

(1) Pattern of a Kenaboi man—three narrow black stripes on white ground—a variant of the three red stripes of the Sakai man-pattern (*q.v.*)

(2) Pattern of a Besisi man and woman.

(3) Pattern of a Kenaboi magician (as well as that of a Sen-oi).

(4) Face-patterns of children of all three tribes, etc., etc.[4]

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[1] *Z. f. E.* xxvi. 150.

[2] *Ibid.* p. 151.

[3] *Ibid.* p. 157.

[4] *Ibid.* ; cp. also *L'Homme*, ii. 555.

Elsewhere[1] we read that :—

The red colour is always laid on with the finger, and the breadth of the stripe is therefore always less in the case of a woman than in that of a man.

The black and white stripes are produced by dipping into the paint the little sticks which serve as brushes.

The longer sticks ("chin-karr"), which are $4\frac{1}{2}$ cm. long, are used for painting on the black lines, two or three of which are applied in close proximity by means of two or three sticks which are held in the fingers simultaneously. The smaller stick ("ching-al"), which is $5\frac{1}{2}$ cm. long, and has four teeth, is used to put on the white points; it is held vertically between the fingers. The black pigment (charcoal) and the white (lime or earth) are mixed with the sap of a creeper, which makes the colours stiff and sticky so that they do not run.

The implement with which the magicians and midwives apply the white points is called "smi-kar." When anyone but the magician or the midwife uses this instrument, he will be struck by lightning. One of these instruments obtained by Vaughan-Stevens was made of tortoise-shell, and was 4 cm. in breadth; the other, which was long and saw-shaped, was of wood, and measured 6 cm. in length.[1]

With this implement the points are more regularly produced than is possible with the brush, but the alternate black and white dots which are sometimes met with are applied so carelessly and irregularly, that without exact information as to what the pattern should be the design which is intended can hardly be recognised. This arrangement does not appear in face-paints, at least not in the old tribal patterns, although many families have adopted them for their patterns. The coloured stripe which, running along the bridge of the nose, forms the centre of the pattern, is carried down on to the upper lip, if there is no moustache to hinder it, but otherwise it ends at the tip of the nose, leaving the septum free.

The beard indeed seldom interferes with the carrying out of the design, as the Sakai have very little, and frequently pluck out the few hairs they possess, but where the hair of the beard does hinder, the red pigment only is applied, and the white and black are filled in in imagination.

When the occasion for which the pattern was applied is past it is perhaps washed off, but more often what part of it has not already disappeared is rubbed off. The red disappears completely in a single night, the white dots fall off, and the black streaks only make the face, which is dirty without them, a little darker. The face-paint of the child is only washed off by the midwife so long as her help is required; whether it is afterwards washed off or not depends on the mother.

The dead should never have any paint left on the face. In the case of anyone who had died whilst the face was painted, the colour had to be washed off before burial could take place; the mourners at funerals did not paint their faces.[2]

Face- and Breast-paint of a Sakai[3] Man.

The paint applied to the breast of the Sakai men represented a fern (a sort of polypodium). During the marriage ceremony (whether of the Sakai, Besisi, or Kenaboi) the fronds of this fern were bruised in water and squirted over the bride and bridegroom, and this assured the pair many children. The fact that, although the marriage ceremony among all three of these tribes was the same, the Sakai alone adopted this painting of the breast as their tribal sign, might lead us to infer that the Sakai face-paint was really the ancient paint of the Sakai race.

The dots and line of the face-paint represent another fern, with the juice of which the youths were sprinkled before they entered the ranks of men and might marry.

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[1] *Z.f. E.* xxvi. 152-158.

[2] *Ibid.* p. 153.

[3] "Senoi" (*i.e.* Central Sakai) in original, throughout this passage.

Face-paint of a Sakai[1] Woman.

With regard to the five streaks which the face-paint of the Sakai women shows in contradistinction to the three streaks of the men, there is a tradition explaining this difference.[2]

The breast-paint of a Sakai woman may be applied by the mother, but only after the midwife has given up her charge; generally speaking, the children, whether boys or girls, often wear till marriage the red stripes with which they paint themselves, often with the help of a mirror obtained by barter, though they may not apply the black streaks and white dots themselves.

As regards the breast-paint of the Sakai women, it should be mentioned that the streak running downwards is generally carried yet further down, so as to follow the natural development of the breast. The pattern represents the same fern as the pattern of the men.[3]

Old women, who are past child-bearing, omit the lower stripe running from the under lip to the cheek, as well as the breast-paint, since these designs represent hope of children.

The differentiated pattern of the midwife—who is always an old woman—was invented because, "although she is old, she is always seeing to children."

Face-paint of a Young Mother.

A Sakai woman who has just brought forth a child paints her face every day, commencing from the child's birthday, until one lunar month be past. If the moon is invisible, the days are counted approximately. Whenever a Sakai mother applies the particular pattern designated for this purpose, the breast-paint appropriate to a Sakai woman is omitted.

Face-paint of a Midwife.

A Sakai midwife paints her face when she awakes from sleep, just as does the new-made mother whom she is tending, the time during which her services are required being usually three or five days. On every other occasion a midwife bears the face-paint of her tribe; only that she omits the breast-paint as soon as she enters on her functions as midwife.

When another woman, not a midwife by profession, helps during a confinement, she too puts on the face-paint of a midwife, so long as she is discharging a midwife's functions, but as soon as her help is no longer required, she again takes on the full paint of the woman.

The Sakai women are the only ones that paint the breast.[4]

Face-paint of Children.

The patterns of the children—which were stripes carried from the eyebrows to the tip of the nose, black in the case of girls, red in that of boys; in the latter case there were also two slanting red streaks from the under lip to the chin—were applied by the midwife only as soon as the child was born; so long as the midwife was in attendance the painting was renewed every morning, but it ceased as soon as she went away. The mother could then, if she wished, apply the ordinary tribe pattern, with the addition of the black nose-line in the case of a girl.[5]

The children may not wear the narrow black lines till they are married—through marriage, according to ancient custom, the youth becomes a man—for the children might become unlucky should they pluck up the ferns along with other

[1] "Senoi" in original. [2] *Z. f. E.* xxvi. 154.
[3] *Ibid.* p. 155. [4] *Ibid.* [5] *Ibid.* p. 158.

plants in playing, and as they would thus break the peace which the magicians in ancient times had made with the spirits of the fern.

This account was obtained from the lay members of the tribe, but the magicians only affirmed that the custom had been introduced to make a distinction between the unmarried and the married. In the councils of the race in old times an unmarried male might not take part, as he was not "man"; but in days when it became a more difficult matter to obtain a wife, the contempt of the bachelor was forgotten, as well as the original intention of the face-paint. In order to impress upon the children, however, that they might not pluck up the said fern, they were told, according to the version of the magicians, the story given above.[1]

Elsewhere[2] (in his description of the "tuang-tuang" or "tuntong" ceremony) Vaughan-Stevens writes of the Sakai (Blandas) as follows:—

Whenever the bamboo "stampers" are to be used for an exorcism the whole clan collects together. The men sit upon the ground around the magician, who stands in the centre facing towards the rising sun or moon. For, very frequently, although not always, these assemblies are held at night-time and by firelight. The women and children sit behind the men. The men have their faces painted and their hair pushed back from their faces, so that the demons may see the face-patterns, and in consequence retire.

Before leaving the Sakai, it should be remarked that the Sakai women keep themselves very much apart during their monthly purification, and all of them remain at home on such occasions, or at least as near home as possible; many of them even close the house-door. This is not, however, for shame, since the husband is always admitted. They themselves do not know why they do so, and the custom is probably derived from some forgotten superstition.[3]

To this it may be added that they employ a special kind of bamboo receptacle called "chit-nât" ("chit-nort") for their purification upon such occasions.[4]

Of the pattern of the bamboo receptacle just described we are told that its decoration represents a plant, which, according to the *sage-femme*, does not grow in the district now inhabited by the tribe. In former times it was laid in the water employed for purification. At the present day the pattern of this flower is only used to "destroy" (*i.e.* to neutralise) "the blood." If the blood be not thus "neutralised," the Blood Demon ("Hantu Darah") would spring from it and creep forthwith to the woman's body and stop her courses, and so prevent her from bringing healthy children into the world.[5]

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[1] *Z. f. E.* xxvi. 157-174.

[2] *Ibid.* p. 148.

[3] *Ibid.* xxviii. 170.

[4] *Ibid.* p. 171. Bartels adds that the receptacle figured in the illustration is only 38.5 cm. in length and 18.3 cm. in circumference. It is a circular segment of bamboo, which has been cut short just below a node at the top (so that the upper end of the vessel is left open), and again just below the next node at the bottom (so that the lower end is closed). Hence it is well suited for use as a water receptacle (or cup). The whole area of its outer surface is painted with an ornamental design, consisting of two narrow stripes with right-angled interior counter-projections, between which are inserted irregular five-rayed stars. The outlines of the pattern are formed by alternative black and white dots. Vaughan-Stevens has copied the "orthodox" pattern on a piece of bamboo with the aid of a medicine-man, but the pattern is not quite identical with that produced.

[5] *Z. f. E.* xxviii. 172.

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The men have nothing to do with the Hantu Darah,[1] and say, "We know nothing about it, ask the *sage-femme*." Even the magicians, who are responsible for all other medicines which the latter employs against the demons, would not acknowledge this antidote against the Blood Demon. No Sakai man will touch this receptacle ("chit-nât"), which is usually kept planted in the ground by the waterside. It can be made very quickly when required, and the pattern is very quickly washed off by the rain. They have no great objection to the "chit-nât" being seen by strangers.[2]

Unmarried Sakai girls employ for their purification a water-vessel called "kā-pet" ("karpet"). Since these vessels, in order to be fully efficacious, should have been incised by a magician of the old school, they are only found among the wild Sakai tribes who do not speak Malay.[3]

III.—Jakun.

Besisi.—I never once heard of a single case of tattooing, scarification, nose-boring, circumcision, or even of incision, being practised by the Besisi, although I made the fullest inquiries among them.

They related to me, on the other hand, a tradition explaining their reason for not adopting the practice

[1] Literally, "Blood Demon" = Malay "Hantu Darah."

[2] *Z. f. E.* xxviii. 172. Bartels adds that the painting is performed with the instruments used for severing the umbilical cord. The ornamentation of the other "chit-nâts," of which more will be said later, is the exclusive privilege of the magicians, who employ in making them a special kind of instrument, closely resembling a curry-comb. They are cut out of a flat piece of horn (Fig. 2), and have a hole at the top for suspending them when they are being carried. They broaden out towards the bottom, and their lower edge is furnished with rough, tooth-like projections. The greatest width of the larger one is 5.3 cm., and its height is 5 cm.; the smaller one being 3.5 cm. by 4.6 cm.

[3] *Z. f. E.* xxviii. 173, 174. Bartels adds here that Vaughan-Stevens has sent two specimens of this vessel, one of them (Fig. 3) being obtained from the Senoi (pure Sakai tribes), and the other (Fig. 4) from the Kenaboi. The former is a short segment of the stem of a bamboo cut short just below a particular internode (at the top), and again just below the next, so that the vessel thus formed is open at the top and closed at the bottom. It measures 28 cm. in length, and 13 in circumference, and its surface is decorated by three narrow parallel stripes formed by a kind of leaf-pattern. The second is like the first, a simple segment of bamboo measuring 39.5 cm. in length by 17.1 cm. in circumference. It is also decorated with three stripes, of which only two, however, are formed by the leaf-pattern, the third apparently representing a downy leaf-stalk. The design represents a plant whose root-end is shown near the mouth-opening of the vessel. The discrepancy in the designs shows that a design does not lose its efficacy through slight mistakes of the operator, such as may be caused by hurry, even though the identification and explanation of the pattern may be made much harder through such slips, if not absolutely impossible.

of circumcision, which they ascribed to the invulnerability of one of their tribal ancestors.

Ear-boring, on the other hand was, as among the Malays, freely practised, the stalk of a flower, such as the fragrant "champaka," being not infrequently inserted in the perforation.

Face-paint, however, was very generally employed by them, and the pigments used for it appeared to be in the main identical with those adopted by the Semang and Sakai, *i.e.* white, obtained from lime; yellow, obtained from turmeric; and red, obtained from the juice of the anatto.

The only form of paint that I have myself seen among the Besisi consisted in daubing the face with the aforesaid pigments (white, yellow, or red), these being manufactured, in addition to the usual materials, from such others (*e.g.* "bĕdak" or rice-powder) as the growing familiarity of the Besisi with Malay civilisation might suggest. No special pattern was employed by them, and I never saw any distinct traces of the elaborate system of body-paint described by Vaughan-Stevens. The latter, however, as usual, gives no localities or any other facilities for checking his statements, and I can only suggest that he probably got his ideas about the Besisi from some other tribe in their neighbourhood with whom there had been more Sakai admixture.

I give his account, nevertheless, for what it may be worth, in the hope that it may assist some future investigator to work out the subject more completely in the future.

It runs as follows:[1]—

The Besisi magician puts on a pattern borrowed from the leaf of the "chindweh rimau," or "tiger chindweh," which is a small, juicy, robust plant

[1] *Z. f. E.* xxvi. 156.

not yet fully identified. When rubbed to a pulp and smeared on the body, especially the breast, it is believed to give a man the power to overcome a tiger.

The fresh leaf with its peculiar markings gives an exact replica of the face-paint of a Besisi magician. The veining on the upper side of the leaf is of such a pale yellowish-green that it almost has the effect of white, and thus forms a sharp contrast to the very dark greenish-gold stripes of the leaf.

No one leaf is marked exactly like another. The patterns are manifold; in some cases stripes traverse the entire leaf. In a good light the ground colour of the leaf appears, as has been said, of a greenish-gold, but on the under side of the leaf the corresponding parts appear a dark reddish-brown; held up to the light the green of the upper side merges into the reddish-brown.

The under side of the leaf is very soft and smooth, but the upper side is plentifully covered with very fine hairs.

The dark reddish-brown lines which glimmer through from the under side correspond in fact to the red and black of the face-paint designed for the tiger in conjuration ceremonies, and at the same time to the recognised face-paint of the Besisi.

These stripes are said to correspond to the stripes on the skin of the tiger, the red colour not being distinguished from yellow.[1]

Mantra.—There is very little information on the subject of maturity customs available with regard to the Mantra of Malacca. Logan, however, records the fact that the teeth of the bride and bridegroom were filed with a stone before the day of marriage.[2]

Montano states that the Mantra (Sakai) usually file the lower edge of the upper canine teeth, but does not connect it with any ceremony.[3]

Jakun of Johor.—D. F. A. Hervey, in writing of the Jakun on the Madek, says that one chief characteristic which distinguished the Madek tribe from other Jakun tribes was the absence of any rite resembling circumcision; whilst the Sembrong tribe practised incision, but did not circumcise.[4] The Madek people, however, relate that they used once to observe the custom, but it was given up owing to certain untoward circumstances, which befell the tribe two or three hundred years ago, as follows: on one occasion when the rite was observed, several of the

[1] *Z. f. E.* xxvi. 156.
[2] Logan in *J. I. A.* vol. i. p. 323*.
[3] *Rev. d'Ethn.* i. 44.
[4] A. D. Machado tells me that incision is still practised among the Jakun of Ulu Batu Pahat, in Johor.

tribe died of the effects. It was ascertained that the knives used for the purpose had been accidentally placed in a vessel containing upas poison ("ipoh"), the poison with which their blowpipe arrows are habitually tipped; and from that time forward the observance of the rite was discontinued.[1]

Corroboration of the foregoing account may be obtained from the statement of Logan, who in writing of the Benua (or Jakun) of Johor, remarks that circumcision was not practised by them. A single incision or slit was made by the Benua, but not by the Berembun tribes.[2]

Names were sometimes given at birth, but these were changed at the age of puberty. The teeth were filed like those of the Malays and the Berembun tribes.[3]

Orang Laut or Sea-Jakun.

Orang Laut, S'letar.—Of the Orang S'letar we are informed by Thomson that they did not practise circumcision, nor any other Mohammedan customs. It was, moreover, related to Thomson that many years ago when they had a Malay as their great chief or Batin, all the men now of the tribe were induced to undergo the rite of circumcision, though such a practice was no longer conformed with.[4] This is probably a reference to some such story as that related above by Hervey.

Orang Laut, Sabimba.—Of this Orang Laut tribe we are told that they were not in the habit of filing

[1] Hervey in *J. R. A. S.*, No. 8, pp. 118, 119; cp. p. 544, *ante*.

[2] Logan in *J. I. A.* vol. i. p. 271.

[3] According to Vaughan-Stevens, the Jakun used to blacken their teeth, but this was probably a borrowed custom. Ear-boring was rarely practised by the men, and the lips and nose were never pierced (*Z. f. E.* xxix. 180).

[4] *J. I. A.* vol. i. p. 344*.

their teeth, and that the practice of perforating the lobe of the ear was equally unknown to them.[1]

In addition, we are informed (of the same tribe) that they did not practise the rites either of circumcision or incision.[2]

Orang Laut (no locality specified).—To the foregoing may be added an account given by Vaughan-Stevens[3] of certain Orang Laut customs which he does not attribute to any particular tribe :—

> Among the Orang Laut a woman during menstruation was, theoretically at all events, treated as unclean, though in practice it made no appreciable difference.
>
> The women alleged a belief on the part of the men that if they were to touch a woman in such a condition, their virility would suffer. The men themselves, however, would make no admissions, and in practice, as I have said, little notice of it was taken.
>
> Nevertheless, a woman in the condition referred to would avoid touching anything that a man might eat afterwards; it was, however, considered a sufficient purification to peel any roots which were supposed to have been thus defiled. On such occasions the wife would avoid cohabitation and sleep as far away from her husband as possible.
>
> She would, moreover, avoid dipping her drinking bamboo in the common water-pot, but would dip it into a drinking-shell of her own, which she would keep separately, or else into a vessel made of a short segment of bamboo.

[1] *J. I. A.* vol. i. p. 298. [2] *Ibid.* p. 344*.
[3] *Z. f. E.* xxviii. 171.

CHAPTER III.

Marriage Customs and Beliefs.

Among all the wild tribes of the Peninsula, as indeed among the Malays, an important ingredient of the marriage rite is a form of ritual purchase, commonly followed by a repast which is shared between bride and bridegroom, with their relatives and the chief of the tribe as witnesses.

Among the Negritos these two ingredients appear to constitute the entire ceremony, though even the act of purchase alone is said to be regarded as sufficiently binding, so long as it is performed before proper witnesses. It must not, however, be supposed from the meagreness of the ceremony that the marriage tie is not regarded by the Semang as in the highest degree binding, the reverse being the case. The Semang are, as far as I could learn, habitually monogamists, and I failed to obtain any sort of evidence in support of the statement that has been more than once advanced, viz., that their women were in common like their other property.[1] This idea of the laxity of the marriage-tie among the Negritos may possibly

[1] Similarly erroneous notions as to polyandry among the Andamanese were combated in Man's *Andamanese*, p. 71. As regards polygamy, on the other hand, the teachings of actual experience, supported by what we see in India, Egypt, the Malay Peninsula, and, indeed, in all Mohammedan countries, tell us that a lord of the harem can only exist in cases where there is wealth to maintain such an establishment; jungle races and the races who live the simplest lives are commonly, from the exigencies of the case, monogamists.

arise from the great antenuptial freedom which appears to be allowed, but there is every reason to believe that when once married the Semang of both sexes are in the highest degree faithful to each other and that cases of unfaithfulness are exceedingly rare. That conjugal infidelity is strongly discountenanced is shown by the penalty assigned to it.

With regard to the Sakai, there seems to be a certain amount of evidence in favour of their being to a limited extent polygamists, though here again our information is too scanty to enable us to form an opinion as to how far the custom is general. On the other hand, with regard to the actual ceremony, the most important elements, according to one authority,[1] are the painting of the man's face and the squirting of fern-seed over the bride and bridegroom, as a means of ensuring them a numerous progeny.

I may add that among the Sakai marriage is preceded by a form of initiation, at which the man's face-paint is applied for the first time.

Miklucho-Maclay heard from Malays and members of the Catholic Mission at Malacca that communal marriage existed among the Sakai (*sic*, ? Mantra). Some days or weeks after marriage the girl was said to leave her husband with his consent and take up with the men of his family in turn. She then came back to her husband, but kept up these irregular liaisons, which were regulated by chance and her own wishes.[2]

The Jakun or Malayan tribes again (including the Blandas and Besisi of Selangor), are as a rule fairly strict monogamists, and their post-matrimonial fidelity,

[1] *See* p. 64, *infra*.

[2] *J. R. A. S., S. B.*, No. 2, p. 215. This is, however, the only notice of such a custom, and resting as it does on second-hand evidence or worse, cannot be accepted without due corroboration.

while it varies in degree apparently from tribe to tribe, is certainly remarkable, although in their case, too, it appears to be considered compatible with considerable freedom before marriage.

Of the Jakun ceremonies, that of eating together from the same dish is one which is found throughout South-eastern Asia. But the most remarkable part of all these customs are the Jakun (*i.e.* Malayan) "marriage carnival" and the unique race round the mound or "ant hill," for which, among some branches of the Sea Tribes, a race in canoes is sometimes substituted.

The peculiar shape of the mound, which has come down from an entirely unknown origin, may perhaps be held to show that the mound ceremony is the older form of this peculiar rite, but in any case we have here a custom which will assuredly repay any student of ethnography who decides to work out the entire question for himself.

The effect of intermarriage between Malays and aboriginal women is one which at first would hardly be expected, viz., that it is the higher race—the Malay—that is chiefly affected by it. This fact, however strange it may seem, is clearly brought out by Logan, who, in writing of the Benua, observes that many of the Malays had Benua wives, who of course became converts to Islam. The Benua on their part were debarred from seeking wives amongst the Malays, and this must always have had considerable influence in checking the natural growth of population. The first Malay adventurers were probably more numerous in males than females. In many places the Chinese tend to absorb the Malays in their turn. The more civilised and wealthy races thin those below them of their women, and necessity drives the latter to make

up the loss wherever it is possible to do so, in some measure at the expense of those still lower. This is one of those fundamental facts of ethnography which should be borne in mind in speculating on the gradual extinction of aboriginal races, when comparatively civilised colonies come into contact with them. A considerable proportion of the Malays in the Peninsula behind Malacca are descendants of women of the aboriginal tribes, and the Malays in their turn gave wives to the immigrants from China, so that the greater portion of the Chinese of Malacca have Malayan blood in their veins.[1]

I.—Semang.

Pangan.—I have never met with any published account of a Semang wedding, but while in Kelantan I acquired some information about the marriage rites of the Eastern Semang in the Belimbing district.

The "marriage settlements," according to my informants, consisted of the blade of a jungle-knife or chopper, which had to be presented by the bridegroom to the bride's parents, and a coiled girdle of great length called "salek," that was said to be manufactured from the fibres of the sugar-palm ("urat hijok"), but that doubtless more or less closely resembled the girdle of rock-vein fungus, which has been described in an earlier chapter. This girdle had to be presented by the bridegroom to the bride, who would never, it was said, consent to part with it for fear of its being used to her prejudice in some magic ceremony.

There was also a good deal of chaunting ("siwang" or "bĕr-siwang" = invocation of spirits) at these

[1] Logan in *J. I. A.* vol. i. p. 291.

Pangan marriages, but beyond this no further information was obtainable.

Kedah Semang.—Later on I was informed by the Semang of Kedah that adultery was punishable by death (although in practice it might be commuted for the usual blood-fine of forty dollars). This fine, however, was payable in kind, and would doubtless in practice be adjusted to the means of the culprit.

The only information I have met with in regard to the married life of the Semang, is Newbold's observation to the effect that the Semang women were in common like their other property.[1]

What truth there may be in this sweeping statement it is very hard to say, though from what I saw and heard of their domestic life I find it most difficult to believe (with regard to the Semang of Kedah at all events), that the charge was well founded.[2] Certainly, as has been remarked above, it appears quite incompatible with so severe a punishment for adultery as was exacted by the customs of this very tribe.

Perak Semang.—To the foregoing may be added the following notes of Vaughan-Stevens on the Semang of Perak :—

When a Semang commits adultery with the wife of another (which very rarely happens), and the fact remains concealed until the death of the injured husband, the latter's soul acquires knowledge of the offence, and seeks to revenge itself upon the children of the transgressor, by sending a Disease upon them. In such cases the Disease (the same that had killed the man) attacks the children independently of Kari's commands.[3]

In order to avert this danger, the trangressor, as soon as he hears of the husband's death, takes the children by the arms and swings them through the fire, at the same time "jumping" them up and down upon the charred wood so as to blacken the soles of their feet, by way of protecting them. If the Disease comes afterwards when the child has been replaced upon the ground, the child remains unharmed. Even if the child were somewhat affected before being swung through the fire, the Disease is yet forced to retire in order to escape

[1] Newbold, ii. pp. 379-381. Cp., however, *L'H.* ii. 558, where the men are credited with polygamy.

[2] Vaughan-Stevens in *Z. f. E.* xxviii. 166, observes that in their (good) treatment of their women, the Semang ranked next to the Sakai.

[3] Vaughan-Stevens, iii. 132.

being burnt, and as long as the soles of the child's feet remain so blackened, the Disease is prevented from returning. Moreover, the Disease cannot in any case kill the child without Karih's command; nor can it, in any case, make a long stay, since it has to be back with the Death-messenger beside the corpse, as soon as ever the "Pĕnitàh" is cut. The children are only attacked as a means of bringing the transgressor to justice, by attracting the superior chief's (the Putto's) attention, either from the children's getting the same Disease as the husband or from the transgressor's betraying himself by swinging them through the fire. The superior chief, in such cases, pronounces the penalty.[1]

By the same writer we are told that—

The Semang have an aphrodisiac called "chin-weh" or "chindweh" (="chinduai").[2] This name is probably borrowed from the Sakai, but as the plant used in this case is altogether a different one and is not employed by other magicians, it may be regarded as a discovery of their own.[3]

II.—Sakai.

Perak Sakai.—De Morgan, in his account of Sakai marriage customs,[4] remarks that the conditions required for marriage were few. In the first place, there was no fixed limit of age. The consent of the woman was required, together with that of her father (if living), but if otherwise, that of the eldest surviving member of the family. The future husband made the application in person with the consent of the father. The wife brought no dowry to her bridegroom, but the latter made a present to his prospective father-in-law of certain specified articles, *e.g.* a knife or hatchet or yams, "according to his means."[5] Commenting on the foregoing, De Morgan remarks that it might be

[1] Vaughan-Stevens, iii. 132.
[2] Cp. *Z.f.E.* xxviii. 183.
[3] *V.B.G.A.* xxiv. 468.
[4] De Morgan, vii. 422.
[5] According to Maxwell (*J.R.A.S., S.B.*, No. 1, p. 112) the price paid for a wife included a "piece of iron, some roots, and some flowers." According to Hale (p. 291) the presents consisted of "sarongs," or bill-hooks ("parangs"), purchased from Malays, or the bridegroom might clear one or two acres of jungle, plant them with tapioca, sugar-cane, etc., and present them to the parents of the bride. According to Brau de St. Pol Lias (pp. 279, 280) the husband generally paid ten dollars ("ringgit") = 50 francs to the father; a chief paid up to thirty dollars; but M. Lias adds that "this was the highest price, and that it appeared to him the biggest sum of money that the Sakai, even those educated by contact with the Malays, could conceive." The sums mentioned were doubtless paid in kind, but even then there is, I think, little doubt that this last figure (as M. Lias himself seems to have inferred) was exaggerated, perhaps for "swagger," owing to the presence of the Malays that he had brought with him. The nominal price of a Sakai wife, among

Cerruti.

ENGAGED SAKAI CHILDREN WITH UNCLE.

Vol. II. p. 60.

Cerrut'.

YOUNG SAKAI GIRL.

Engaged to be married at the next Prah fruit season—the usual marrying time of the Sakai, Ulu Slim, Perak.

called an example of marriage by purchase, but that the fact of purchase is to some extent modified by the smallness of the price paid, and that all that actually remains is a purely formal substitute for marriage by purchase, which was once a wide-spread custom in Southern Asia. Continuing, De Morgan adds that the form of marriage was extremely simple. The bride and bridegroom repaired, accompanied by their relatives, to the house of their tribal chief, where the latter in converse with the two families inquired into the prospects of the joint *ménage*, after which, if no obstacle presented itself, he formally declared them married, and all was over.[1] The newly married pair were required to build a hut and form a clearing, and in the interval that must elapse before it could bring them in a return, they lived at the charge of their families, who provided them with yams and maize, and everything else that they might require for their maintenance.

An account of the Perak Sakai by Colonel Low, in the *Journal of the Indian Archipelago*, gives the details of the religious ceremony, which are omitted in De Morgan's description :—

A young Sakai man pays his addresses in person. If the girl approves, he makes a present to her family of spears, knives, and household utensils, and a time being fixed, the relations of both sides assemble at the bride's house. The betrothed parties eat rice together out of the same dish, and the little finger of the right hand of the man is joined

the Sakai themselves, cannot be greater than about the value of ten dollars paid in kind, for the simple reason that no ordinary Sakai bridegroom would have more property than this to pay with. Cp. also Vaughan-Stevens in *Z. f. E.* xxviii. 177.

[1] De Morgan adds (*loc. cit.*) that there was "no religious ceremony"; but as will appear from the next account, this statement of his is certainly mistaken.

to that of the left hand of the woman. These two last observances are found with some slight modifications amongst the Malays on like occasions. The eating together is also a Burmese and Peguan custom.

The parents on both sides then pronounce them married persons, and give them good advice for their future conduct. As an example of the actual words used, Col. Low gives the expression "Mano klamin che dada," an admonition or wish that they might be fruitful.[1]

It would appear from some accounts that the Sakai men occasionally take more than one wife. Thus De la Croix says that a Sakai married, or rather bought, a wife, or even two, if he were rich enough.[2]

MARRIAGE AND [ALLEGED] TOTEMISM.

According to Vaughan-Stevens, the Sakai (whom he calls "Senoi"), Besisi, and Kenaboi, were sub-tribes of one single people, which also included at a more remote date the Tembeh and Jakun. Each of these three sub-tribes was divided into clans,[3] distinguished by the pattern of the face-paint (termed by Vaughan-Stevens "totems.")[4] The Thorn, Tiger, Snake, Fish, and Leaf totems were the primary ones. In the course of time, the components of the tribes becoming widely scattered, new settlements sprang up in various parts of the Peninsula, and it became the practice for each local group to adopt some variant of the totem-mark and house. Thus, among the sub-clans of the Snake totem, were Pythons, Cobras, Hamadryads, etc.[5]

In the olden days intermarriage between the clans was forbidden. The penalty for disobedience was expulsion from the clan. The people thus expelled formed new clans (Musang or Civet-cat, Crocodile, Scorpion). A member of the primary clans who married into one of these secondary clans lost his status in his old clan, and became a member of his spouse's clan. With the rise of sub-clans these quasi-endogamic rules do not seem to have been changed; choice was not restricted to the members of the sub-clan. No definite information is given

[1] *J. I. A.* vol. iv. pp. 430, 431. According to Cerruti, the Sakai marriage season was at the ripening of the "prah"-fruit.

[2] *Rev. d'Ethn.* vol. i. No. 4, p. 339. Cp. Brau de St. P. Lias, pp. 279, 280: "a Sakai marries two wives."

[3] Apparently forming local groups. *Z. f. E.* xxvi. 160.

[4] *Z. f. E.* xxvi. 150, 151. [I owe this summary of Sakai marriage and totemism to my friend, Mr. N. W. Thomas, who has made totemism his special study.—W. S.] The account is confused, the editor has not distinguished tribe from clan, and speaks in one place of the totem mark as a tribal pattern. It is stated that the clan patterns went out of use owing to the scattering of the members of the tribe, and were replaced by the sub-clan patterns. Of the origin of the clans nothing is said.—N. W. T. *Sed v. ante*, p. 32, *et infra*. 258; and cp. Martin, 863.

[5] *Z. f. E.* xxvi. 150, 151.

by Vaughan-Stevens as to the rules of descent as regards sub-clan names, but paternal descent appears to be the general rule. From the fact that the sub-clans were local in their character, we may also infer that in respect of the sub-totems the rule was to take them from the father. The children of a Batin formed an exception to the ordinary rule. Only the elder took his father's totem; the next four belonged each to one of the remaining primary totem-clans.[1]

The rule of descent as regards the sub-tribes was as follows. If a Besisi man married a Sakai woman, she and her children became Besisi. In the case of the Batin, however, an exception was again made. For three generations the sub-tribe[2] of the Batin was prepotent, and the man who married into it lost his own tribal name, and took that of his wife.[3]

We have no information as to whether members of the same clan or sub-clan are regarded as akin, or whether the sub-tribe is by the Sakai regarded as the kinship group. Nor is it clear how far kinship is a bar to marriage. Vaughan-Stevens remarks that the customs of the Sakai and Pangan are very similar to those of the Jakun and Orang Laut, who were compelled to take a wife from another community.[4] In the same passage, however, he expressly says that the Pangan are not restricted as regards their choice of wives, thus contradicting the assertion that local exogamy is in force among them. The evidence is therefore worthless.

As regards the Sakai, however, Hale says that the Kinta Sakai generally went a considerable distance to seek their wives—to a tribe who spoke quite a different dialect. Elsewhere Vaughan-Stevens says,[5] the Sakai usage was for the son-in-law to build his house on his father-in-law's land, but this of course does not exclude the possibility that he belonged to the same local group.[6] We may perhaps infer that the same custom prevailed among the Tembeh. Vaughan-Stevens tells us that although no definite rule appeared to exist, the son-in-law and mother-in-law avoided one another in practice as much as possible.[7] This may of course mean that the son-in-law and mother-in-law belonged to the same local group; we cannot infer a custom of exogamy from it, but it points to the two families being in close proximity.

In estimating the value of the account given by Vaughan-Stevens, we must bear in mind that he is inclined to group his facts from the standpoint of a hypothesis for the adoption of which he can give no sufficient reason.[8] We are expressly told[9] that it was only after lengthy observation that he arrived at the results given above, and that the system here displayed is his theory, based on many single observations, and not a connected traditional account handed down by the Sakai. Such a traditional account would probably not be entirely reliable; an observer like Vaughan-Stevens, with no knowledge of scientific terminology, and not much critical sense,[10] would have done better to give us his data rather than his conclusions. In his account, summarised above, traditional

[1] *Z. f. E.* xxvi. 160.

[2] Here again the word totem is used by Grünwedel (or Vaughan-Stevens) to mean sub-tribe. As both husband and wife were of one clan, he could not change his clan; a change of sub-clan would be possible, but seems to be excluded by the context.

[3] It does not appear whether this was accompanied by the removal of the husband to his wife's group, and his incorporation in it.

[4] *Z. f. E.* xxviii. 174.

[5] P. 291.

[6] Vaughan-Stevens, ii. 90.

[7] *Z. f. E.* xxviii. 180.; cp. p. 203, *infra*.

[8] *Cf.* his treatment of the question of patterns.

[9] *Z. f. E.* xxvi. 150.

[10] Vaughan-Stevens explains elsewhere (*Z. f. E.* xxviii. 175) that he means by exogamy, marriage outside the family, not marriage outside the tribe. He suggests (*Z. f. E.* xxvi. 160), that all three sub-tribes, Sakai or Senoi, Kenaboi, and Besisi, were a sub-group of the Leaf clan. Against this may be set the statement that the original purpose of the totem marks was to distinguish articles of property (*loc. cit.* p. 151).

narrative, present-day facts, and inferences, seem hopelessly and indistinguishably intermingled.

Elsewhere Vaughan-Stevens gives the story of twins who married the same woman. Their "totems" were "musang" and "palm-leaf," and their child should have followed the father's "totem," but this being uncertain, it was given a new "musang" totem. It is not clear that the twins were children of a Batin.[1]

Again, the breast-paint of a Sakai (Sen-oi) man represented a fern (a sort of polypodium). The fronds of this fern being bruised in water and squirted over the bride and bridegroom at marriage assured the pair many children. The dots and lines of the face-paint represented another fern, with the juice of which the youth was sprinkled before he became man and might marry.

The face-paint of the Sakai man consisted of three lines or stripes, whereas that of the woman consisted of five.[2]

The tiger and "musang" patterns represented these animals, but are now only used as blowpipe marks. Formerly they were patterns for face-paint.[3]

Yet in *Z. f. E.* xxvi. 150, the face patterns are spoken of by Vaughan-Stevens as being all of one type.

With regard to the age of the contracting parties, M. Brau de St. P. Lias states that the women were often married when mere children.[4]

In the account by Colonel Low, from which I have already quoted, we are further told that polygamy was permitted among the Sakai, but was not common, and that the men seemed to care little about their wives leaving them.

The men appeared, nevertheless, to treat them well. But should a man choose to resent the infidelity of his wife, he might kill her and her paramour without any fear of the result, further than the possibility of their relatives avenging the deed.[5]

To this we may add the fuller account given by De Morgan, who tells us that the husband acquired absolute power over his wife, and would not shrink from beating her if the provocation were great

[1] *Ethnol. Notizblatt*, i. 4-6.

[2] *Z. f. E.* xxvi. 154. Mr. H. N. Ridley (of Singapore) suggests that these alleged fern-spores (as represented in the face-paint of the Sakai) are more probably copied from the black and white fruit-seeds which are found in the Sakai necklaces and armlets. They are probably not meant for fern-seeds or sporangia, as these latter would not only be rather brown than black, but would be of a uniform colour.

[3] *Notizblatt*, i. 4-6.

[4] Cp. Vaughan-Stevens in *Z. f. E.* xxviii. 174, where we are told that the age among the Sakai was fourteen for the girl and from fifteen to sixteen for the man.

[5] *J. I. A.* vol. iv. pp. 430, 431.

Cerruti.

NEWLY-MARRIED COUPLE, WOMAN WITH PAINTED HEAD-BAND AND NOSE-QUILL, ULU ITAM, PERAK.

Vol. II. p. 64.

M'Gregor.

DANCING AT CHE TUPEI'S (THE SQUIRREL'S) WEDDING, RANTAU PANJANG, SELANGOR.

McGregor.

PARTY WITH MUSICAL INSTRUMENTS AT WEDDING OF CHE TUPEI, RANTAU PANJANG, SELANGOR.

Malay gongs, drums, tambourines, and fiddles. (See p. 70.)

enough. A form of divorce was allowed among the Sakai, the reasons for which it was permitted being, in the case of the husband, grave misconduct, such cases being settled by a fine, or separation, the woman keeping the children. In the case of the wife, a refusal to take her proper share in house-keeping, planting, hunting, and other tasks necessarily incidental to her position, was regarded as a reason. The aggrieved husband, in the latter case, lodged a complaint with the tribal chief, who communicated it to the woman's family; if no good results followed, he insisted on separation, sending the woman back to her own family, but always, however, retaining the custody of the children—a point of great importance among these tribes where children were regarded as a source of profit, the possession of children actually making his re-marriage easier.[1] The paternal authority ordinarily lasted during the father's lifetime, but otherwise ceased as soon as a married child left its father's roof. The adoption of orphan children by childless people was also occasionally practised.[2]

We are told by Maxwell (in his account of the Perak tribes) that the punishment for adultery was death, and that it was usually carried out by a relative, who invited his victim to a hunting excursion, and after tiring him out, beat his brains out with a club while he was asleep, and left him to rot upon the earth, denying to his remains even the rough sepulture given to those who died in an honourable way.[3]

1 "Divorce was permitted by the Sakai, but was extremely rare among them. Adultery was regarded as a great crime ('salah bĕsar'), To' Lilâ told me, and often gave rise to a fight. The guilty parties were made to pay a fine to the husband, which generally amounted to thirty dollars each, the woman's fine being paid by her father or brothers."—Brau de St. P. Lias, pp. 279, 280. 2 De Morgan, vii. 422.

3 Maxwell in *J.R.A.S., S.B.*, No. 1, pp. 111, 112. It should be noted that Maxwell in his account, which is

A different account of the method adopted by the outraged husband for the punishment of the guilty parties is given by Vaughan-Stevens as follows :—

The punishment prescribed by the Sakai for the adultery of a wife was very seldom really carried out. The husband, however, if he wished to enforce it, would bind his guilty wife hand and foot and lay her down upon the ground at a short distance from his hut. He then armed himself with three wooden spears of bamboo or palm-wood ("nibong"), and took up his station among the brushwood in the vicinity. The woman was allowed neither food nor water, but was kept there perforce until she died either from the bites of ants or from exhaustion. Meanwhile, however, her paramour was expected to wait for an opportunity to cut through her bonds and take her back to her husband's house. The husband, on the other hand, was allowed from his concealment to launch each of his three spears once at his rival. If he succeeded in killing him, he might if he pleased let his wife lie there till she died, or else if he were now more inclined to mercy, he might release her and send her away. If, on the other hand, her paramour's attempt succeeded, the husband could take no further steps, though he could if he desired send away his wife when her paramour had brought her back to the hut. If, on the other hand, the paramour refused to make the attempt, the husband might bring him up before the chief for punishment, in which case the husband himself was allowed to name the penalty. He applied in such cases to one of the subordinate chiefs, who could apply to the Batin for confirmation of the sentence, if he considered it just. He need not, however, do so if four of the older men advised him that the punishment was excessive.[1]

The Batin had the power of delaying the proceedings by postponing the sentence for an indefinite period. Nevertheless private quarrels, ending in wounds or death, frequently arose from cases which had been postponed on account of some mitigating circumstance, which limited the penalty to be paid to public discussion of the case.[2]

A wife could not bring her offending husband to the Batin for punishment, since he need only announce that conjugal rights had been intentionally withheld from him, to obtain condonation of his infidelity, and a separation could then be obtained at his own instance. In former days, before the present intercourse with the Malays, divorce was not regarded with such indifference as nowadays, but was highly disapproved of and very seldom actually occurred. Moreover, a man would not put away his wife when he was sure both of losing his children and of having much trouble to come by another wife. But when a woman absconded from her husband, and after the lapse of a month, he did not think it proper to take her back, whether on account of her laziness, or her clumsiness, or her evil temper, both parties in that case were regarded as free, and were allowed to remarry at will. The husband, however, in this case had the right of retaining the children, and of making them work for him.[3]

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otherwise sufficiently accurate, confuses the Sakai with the Semang—a confusion of which, however, he is by no means alone guilty.

[1] *Z. f. E.* xxviii. 179. [2] *Ibid.*

[3] *Ibid.* p. 180. In a letter just received, Dr. Luering says: "Among the Sakai of Bertang, in Perak, the punishment for adultery is a fine of $6.50, unless the woman wishes to follow her paramour, when the latter has to pay $25, or unless the woman is a chief's wife, when $25 may be the minimum. Children may follow either parent by choice, but usually prefer to follow the father. Misconduct of a man with his brother's wife would produce a quarrel, but not necessarily entail a fine. Wives are generally chosen within the tribe."

Before leaving this subject, mention should be made of the account given by Vaughan-Stevens of Sakai love-philtres, which runs as follows :—

Among the Sakai love-philtres were employed by both sexes, one of them being called "mong dar" (?). It consisted of the blossom of a creeper which grew upon the hills. If a little of the dried blossom were steeped in water and drunk, it was alleged that it would produce stimulation in the men, but would have no effect upon women.[1]

Another love-philtre, called "chin-weh" (="chindwai") was only used by women, and that in the same way as the one just described; the only difference being that the entire plant was taken, as must necessarily be the case since the plant was of a fungoid character. It was very difficult to obtain.[2]

Under the name "chinweh kasih"[3] various plants were used as aphrodisiacs by the Sakai women. The Sakai magicians, moreover, knew of a certain plant, which they kept secret, and which procured them especial deference.

Even at the present day only the magicians of the old school have any knowledge of this plant, which was besides of great rarity. From one such magician Vaughan-Stevens obtained his specimen. In order to conceal its identity from the lay members of the tribe, the plant was crushed into water, which was purchased at a high price by Sakai and Malay women, who employed it as a love-potion.[4]

The Sakai women also employed an expedient which was believed to impair the virility of the men. For this purpose they took the "sĕnggulong" ("sengulong"), a kind of wood-louse [*sic* ? millipede], and burnt it in the fire until it was charred. At the same time they burnt a small piece of cloth which had been used for washing a dead man's body. The ashes of the two were mixed together, and whenever a woman succeeded in introducing these ashes into the food of her intended victim, the latter was believed to have lost his virility for ever.[5]

Selangor Sakai.—The late Mr. J. A. G. Campbell of Selangor, in writing of the wedding customs of the Ulu Langat Sakai, describes a peculiar ceremony, which must be very trying to a nervous bridegroom.

Their marriage ceremonies (he says) were very simple; one custom was for the relations on both sides to sit on the ground round an ant-heap, and for the bride or her father to question the bridegroom as follows :[6]—

[1] *Z. f. E.* xxviii. 183.

Bartels (*loc. cit.*) remarks that "this 'mong dar' is not, as Vaughan-Stevens formerly supposed, the Rafflesia, but a smaller though similar blossom. It is a parasitical climber, which possesses no leaves, but only big claviform buds which appear to be either thrown out at intervals from the stem itself, or to grow on a very short stem. These buds open suddenly with a distinct report. A thick fleshy calyx divided into several sections or 'flower-leaves' then appears; its colour being black varied with spots of peculiar shades, from dark brown to purple." [2] *Ibid.*

[3] *Ibid.* The specimens sent could not be identified. "Kasih" = "love."

[4] *Z. f. E.* xxviii. 183.

[5] *Ibid.* This is also a Malay belief (C.O.B.).

[6] J. A. G. Campbell, p. 241.

"Are you clever with the blowpipe?"
"Can you fell trees cleverly?"
"Are you a good climber?" and
"Do you smoke cigarettes?"

If these questions were answered in the affirmative, the bridegroom then gave a cigarette to the bride and lighted one himself; they then ran round the mound three times; if the man succeeded in catching the woman the ceremony was completed, and they were declared married, but if the man failed to catch the woman he tried again another day.[1]

Of the same Sakai tribe, Campbell adds that their marriage settlements consisted of saucepans, frying-pans, jungle-knives, hatchets, beads, and blowpipes. The woman, however, gave nothing in return. A man could not have more than one wife.

Sakai (Orang Tanjong) of Selangor.—Writing of another tribe in Ulu Langat, the same author tells us that the women of the "Cape Tribe" ("Orang Tanjong") were allowed to have more than one husband, and that one woman who lived at Bandar Kanching formerly had four. These women (he adds) used to seek their own husbands.[2]

III.—Jakun.

Blandas.—The qualifications required of the Blandas (Kuala Langat) women, at their wedding ceremony, which was similar to that described above, were their ability to hammer tree-bark ("mĕnitek t'rap"); to roast or "burn" ("bakar") bananas, sweet potatoes, and yams; and to make betel-leaf wallets ("bujam"). It may also be worth noting that both

[1] J. A. G. Campbell, p. 241. Although this tribe must be classed as Sakai, this particular ceremony is undoubtedly of Malayan origin. [2] *Ibid.*

parties change their names after the birth of their first-born child, whose name they take. Thus Pā' Bijan, Mā' Bijan, or "Father of Bijan," "Mother of Bijan," were the actual names of a married Blandas couple whose eldest-born child was called Bijan.

Besisi.—Upon one occasion when I inquired of the Besisi in Kuala Langat how a man would address a woman whom he wished to marry, and who was not unwilling to accept him, one of them repeated as a specimen, the following address.[1] It took the form of an imaginary dialogue, which ran as follows :—

Man. Are you willing to take me, say?
Woman. What mean you? I merely follow you. How can I refuse?
Man. I wish that too.
Woman. How can I refuse? It is the man with whom it rests. I merely follow you, since I am but a woman. As I am a woman, I merely follow you.
Man. If that is truth, so be it. I will be father and mother to you, rest assured.
Woman. What mean you? I follow you for a single day, but not for long.
Man. That is also my desire.
Woman. If you are savage, overbearing, harsh-spoken, if you are like that, if you are like a hornet, I shall be unable to endure it beyond to-morrow.

Here the man, after pushing the betel-stand towards her, says :

"I desire to seek somewhat of yours, a stand for betel ;
I am looking for a filly, yearning greatly to obtain her ;
I am looking for a sea-canoe,
If it have no mast, I will supply a mast for it,
If it have no sail, I will supply a sail for it,
I have sought it by sea till now, but have not found it.
I have now reached your land, I have scented a blossom,
I have scented it thus far oversea.
Weary am I indeed with roaming so far,
But here verily is such a blossom, and such scent has reached me, that I follow it.
Pick it up? I will indeed pick it.
Is it still to seek? I will indeed seek it.
Desired I not its fragrance, I had not sought it;
But my craving for its scent is very great, I ask but to own it.
Should I find it not, I will seek—yea, until I find it.
Great is my yearning—yea, even if in a month I find it not, I will not return
Until you grant me my Heart's Desire."

[1] In ordinary cases the man's request would be addressed to the girl's parents, as among the Malays themselves. Cp. *Malay Magic*, pp. 364-365.

As regards marriage itself, the existence of a distinctive law is perhaps more than might be expected of this unsophisticated race, yet it not only exists but is recognised as binding, and is, moreover, pretty strictly observed, and it is noticeable that there are in the Besisi dialect special terms for both "husband" and "wife."

A remarkable fact is that the Besisi commonly have a regular carnival (at the end of the *padi* or rice harvest) when (as they say) they are "allowed to exchange" their wives, a practice which recalls the wedding law of ancient Peru, by which there was established one universal wedding-day annually throughout the land.

The marriage settlements brought by the man consist of such objects as are best calculated to contribute to the satisfaction of the bride and her parents, as, for instance, a string of beads, four cubits ("hasta") of white cloth, a plate and a drinking-cup, and in some cases a ring; but at the same time the husband is expected to provide a hut, cooking-pots, and other necessary articles such as will suffice to enable house-keeping to be started with reasonable comfort.

The usual ceremony (as now practised by the Besisi) is of a very simple description, and is usually performed by the Batin, who is a priestly chief, and, as a Besisi man once put it, "who takes the place of an Imam" (the Malay Mohammedan priest).[1]

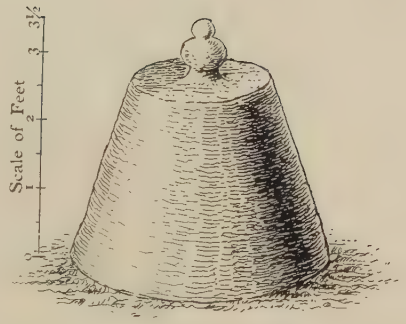
[1] "The marriage ceremony is performed either by the Batin or the Jinang. The contracting parties stand on each side of him, the girl on his left and the man on his right. He then joins their hands, and after an exchange of "sirih" (betel-leaf chewed with areca-nut) they are pronounced man and wife. A feast is afterwards held, to which all the members of the tribe are invited."—Bellamy, p. 227. Cp. *J. I. A.* iii. 490.

McGregor.

PARTY OF ABORIGINES DRESSED (IN MALAY CLOTHES) FOR A WEDDING.

Bride and bridegroom seated in front, centre. The Batin or chief (in a white coat) standing near the bride, and the Batin's wife seated near the bridegroom. Rantau Panjang, Selangor River.

Vol. II. p. 70.



Skeat.

LARGE BELL-SHAPED MOUND OF CLAY USED IN THE MOUND-MARRIAGE CEREMONY.

This mound was thrown up and shaped as above in my presence by one of the Besisi chiefs at Ayer Itam, Kuala Langat. It is round a mound of this shape (not an ant-heap as alleged) than the Jakun bridegroom formerly had to chase his bride three times.

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Skeat Collection.

MARRIAGE DECORATIONS OF PLAITED LEAF STRIPS.

These are the actual specimens inserted by Besisi in the "marriage-mound." They represent "earrings," or nooses for snaring demons (two bunches in centre), blossom-spathes of wild "sealing-wax" palm (on left), and "sail-fruit" blossom, coconuts, and suns ("matahari," the latter star-like objects on long stems). At the top is the festoon or plait referred to in text. Similar objects are used at ceremonial dances (*v.* p. 413 *infra*).

This simpler form of wedding (as practised by the Besisi of Sepang in Selangor) was celebrated in the following manner:—In the first place, the bridegroom would bring to the house of the bride's parents the presents required by custom—say five cubits of white cloth, five quids of betel-leaf, five cigarettes, and a copper ring.

On the bridegroom's arrival all present partook of food, and the bride and bridegroom then ate rice off the same plate. After this meal the gifts were presented to the bride's parents, and the Batin or one of the minor chiefs of the tribe (*e.g.* the "Penghulu Balei") then inquired: "What about these children of ours? Are we to make them one?" To this the parents replied in the affirmative, and the head of the tribe then gave both bride and bridegroom *a new name*.

The parties might then disperse at leisure.

The really remarkable rite called the "ant-heap" (properly the "hillock" or "mound") ceremony, referred to above by Mr. J. A. G. Campbell as a custom of the Ulu Langat Sakai, appears to be now very nearly obsolete among the Besisi, so far as I could ascertain.

I once had the good fortune, however, to witness it when it was being performed at Ayer Itam (in the Kuala Langat district of Selangor) by some Besisi who had just returned from Batu Pahat (in Johor, where they told me that the old custom was still kept up). I will therefore describe the ceremony that I saw as carefully as possible. I attended the wedding at the invitation of the Besisi themselves, with whom I was on very good terms. Shortly after my arrival at the village a small pit was dug by Penghulu Lempar (of Batu Pahat) in front of the door of a special palm-

leaf building (a Balei or Tribal Hall, built on the plan of the letter T) which had been erected for the occasion. With the earth, or rather clay, thrown up from the pit Penghulu Lempar constructed a mound[1] about the height of a man's waist and in the shape of a truncated cone, surmounted by a small globe and knob, so that it was not unlike a gigantic bell and bell-handle. In the morning, just before the ceremony, I saw Penghulu Lempar decorating it with flowers, and when I asked him where he learnt how to make the mound, he replied that he was quite used to doing so in Johor.[2] The flowers were arranged as follows:—First, round about the mound were planted half a dozen long stems of what Lempar called the "Owl-flower";[3] to these were added several blossoming stems of the wild red "Singapore" rhododendron,[4] and to these were again added some young shoots of fan-palms and other kinds of palms.[5] Into the mound itself Lempar stuck some stems of a common blossoming reed.[6]

To these, the natural products of the jungle, he added a bunch of the following artificial "flowers" manufactured from strips of fan-palm[7] leaf. These were intended to represent the sun;[8] coconuts,[9] nooses or "earrings";[10] the blossom of the wild "seal-

[1] The Besisi told me that the mound was always artificial and always of the same remarkable shape. The reason of its being called an ant-hill is merely that the Malay word ("busut") means a "mound" of any kind (whether natural, *e.g.* an ant-heap, or artificial), so that the confusion arose easily enough.

The shape of the mound is not necessarily phallic; I have not been able to discover any parallel ceremony.

[2] I mention this because the Batin afterwards told me that the custom was only kept up among the tribes of Ulu Batu Pahat. It seems certain, however, that the custom is more widely spread. Cp. Maxwell, *J. R. A. S., S. B.*, No. 1, p. 112.

[3] "Bunga ponggoh," called by the Langat Malay who accompanied me "sătawar hutan," or "wild sătawar."

[4] Mal. "kĕdudok"; Bes. "kodok."

[5] *I.e.* "nibong" and "kĕpau."

[6] "Sĕndayan," or "senděrayan."

[7] "Kĕpau."

[8] Bes. "met are'," or "tongkat langit."

[9] Bes. "niyu."

[10] Bes. "subang."

ing-wax" palm,[1] and the blossom and fruit of a remarkable wild tree-nut with boat-shaped sail, called by the Malays the "sail-fruit" or "fill-cup," the latter title being due to an extraordinary property on the part of its seeds, any one of which, if placed in a cup of water, will fill the entire cup with a substance resembling a brown jelly, which is eaten with avidity by the Malays.[2]

I may add that each representation of the "sun" was crowned with a little spike, on which was spitted a blossom stripped from a newly-plucked spray of the wild ("Singapore") rhododendron. This bunch was inserted into the knob-like summit of the mound, and a plait or festoon of the same material, decorated with long streamers, encircled the mound just below the upper rim of the truncated portion.

The preparations were completed by depositing on the flat top of the truncated portion a dish containing two portions of rice and wild betel-leaf[3] and a dish of water, which were to be shared later on between the bride and bridegroom.

About half-past nine the beating of drums at a distance announced the approach of the bridegroom's party. On its arrival the bride (who was staying in the house of the tribal chief or Batin, whose guest I was) was carried outside (on the shoulders of a matron, if I remember rightly), and stationed close to the mound, so as just to leave room for the bridegroom and his supporters to pass. A lengthy catechising of the man (who was coached by the Batin) followed, the questioning being undertaken by the Penghulu Balei (one of the inferior chiefs) on the part of the woman.

[1] Bes. "chongoi měri" = Mal. "pinang raja."
[2] Mal. "sălayer," or "kĕmbang sămangkok." [3] "Chambai."

Penghulu Balei (for the bride). Have you bought plates and cups?
Batin (on behalf of the man). I have.
P. Have you bought pots and pans?
B. I have.
P. Have you bought clothing?
B. I have.
P. Have you bought a jungle-knife (chopper)?
B. I have.
P. Have you bought a hatchet?
B. I have.
P. Have you built a hut?
B. I have.
P. Have you made steps for it?
B. I have.
P. Have you formed a clearing?
B. I have.
P. Have you made a rice-spoon?[1]
B. I have.
P. Have you made a water-bucket?
B. I have.
P. Have you planted yams?[2]
B. I have.
P. Have you planted sugar-cane?
B. I have.
P. Have you planted rice?
B. I have.
P. Have you planted bananas?
B. I have.
P. Do you know how to fell trees?
B. I do.
P. Do you know how to climb for fruit?
B. I do.
P. Do you know how to use the blow-pipe?
B. I do.
P. Do you know how to smoke cigarettes?[3]
B. I do.
P. Do you know how to find turtle-eggs?
B. I do.
P. Is all this true?
B. It is true.
I could purchase a hill at Singapore, Malacca, or Penang,
I could purchase a hill in Selangor or Perak;
How much more then *somebody's* daughter.[4]
P. Is this true, so a tree fall on you?[5]
B. Speak not of *somebody's* daughter!
Monkeys of all kinds[6] do I search for and capture;
How much more then *somebody's* daughter.

P. "Pūn!" Sweet potato, "Pūn!"
Thus we Jakun plant sweet potatoes!
"Ratified,"[7] says the Batin, say the chiefs of the tribe![8]
"Ratified" [say] both young and old!
Round the mound and round again!

At this stage of the proceedings the bridegroom (who was dressed, like the bride, in Malay apparel) was conducted seven times and the bride once round the mound, and they were then stationed side by side, when they were together given rice to eat from the

[1] *I.e.* a rice-spoon of wood or coco-nut shell.

[2] *I.e.* "have you got a yam-patch?" etc. etc.

[3] The phrase used may also mean, "Can you make" or "have you made cigarettes?"

[4] Lit. a daughter of people (perhaps the wild people or the tribe). But it may equally well mean the daughter of a person, or "somebody's daughter."

[5] The phrase here used ("tempa' kret") lit. means "fall upon (your) body," *i.e.* "so may (a tree) fall upon you," which is the strongest form of asseveration used by these forest-tribes, among whom the terror of falling trees is very real and present, and perhaps more feared than any other danger.

[6] Lit. "chikahs" and "lotongs" (two kinds of monkey).

[7] Lit. "true" (Bes. "höl").

[8] Lit. Batin, Jinang, Jukrah (titles of chiefs).

plate and water from the dish. All parties then adjourned to the "Balei" or tribal "Hall," where a feast was in course of preparation, and where the bride and bridegroom were made to eat and drink from the same dish, and shortly afterwards time compelled me to leave.

I may add, however, that during the entire night before the wedding from dark to dawn the Besisi never ceased beating their drums and playing on their rude bamboo flutes and stringed bamboos ("banjeng").

I may add also that the bride and bridegroom looked little more than children, and that there is no apparent limit of age for marriage among these people.

Before we departed one of the Batins remarked to me that the mound by which we were at the time standing was the emblem of his religion, or (as he put it) the "priest of his tribe."[1] There can, I think, be little doubt as to the meaning of this statement, and given some such sacred emblem, the procession around it would be natural enough. Whether the race or the walk round it was the older institution must remain a moot point, until further evidence on the point is obtainable; most probably the walk is the survival.

With regard to the age at which the Besisi women are married, we are told by Logan that among the Besisi a child of a few years old was not unfrequently betrothed to her intended husband, who took her to his house and brought her up.[2]

[1] The expression employed (in Malay) was "kita-punya Imam," *i.e.* "our priest." The statement was a purely voluntary one, and not in response to any question of mine. In Pahang a fire takes the place of the mound (p. 82, *infra*).

[2] *J. I. A.* vol. i. p. 270. Logan compares this with the custom of the "Dayaks" near Banjermassin, where betrothal takes place at the age of four or six years. A similar custom occurs in Java.

It is said that a Besisi man will occasionally take to himself two wives, but never more than two; as a matter of fact, however, I do not remember a single case in which a Besisi man had more than one. On the other hand, no Besisi woman might have more than one husband, although cases of polyandry have certainly been recorded among the Sakai of the neighbouring district of Ulu Langat.

Before leaving the Besisi marriage customs it should be recorded that at their great annual carnival or drinking feast ("main jo'oh"), during the rice-harvest, there was (as in some other savage lands[1]) a sort of "game of exchanging wives." This is the same ceremony as that which Logan terms the "Tampoi Feast," a fuller description of which will be given below.[2]

Mantra.—In an interesting account of the marriage ceremony as performed by the Mantra, Logan informs us that marriages among the Mantra were not ordinarily made with the haste of the "Tampoi Feast." When a young man was desirous of marrying a girl, he would communicate his wishes to his own father, who communicated in turn with the father of the girl. If the latter agreed to the match, from four to eight silver or copper rings were presented to him, and a day was appointed for the marriage. When it arrived, the bridegroom was conducted by his parents and relatives to the bride's house, where a large feast had been prepared. On entering he paid his respects to the near relations of the bride. If the Batin did not reside at a great distance, he always attended, and presided at the ceremony. Betel-leaf and its usual accompaniments having been placed ready upon a sieve ("nyiru"), the bride took up one of the small

[1] *E.g.*, even, by latest reports, in Greenland. [2] See pp. 169-170, *infra*.

packets of betel-leaf and presented it to the bridegroom, who presented another to her in return. The father of the bridegroom then addressed him, enjoining him to cherish his wife, to be kind to her, on no account to beat her or behave harshly to her, but, if he should ever be offended by her, to complain to her parents. The father of the bride then laid a similar injunction upon her. The company were then feasted, the bride and bridegroom eating from the same plate, a custom which is common to most of the Indo-Chinese and Malayan races. The bridegroom remained for the night.[1]

It should be added that the teeth of the bride and bridegroom were filed with a stone before the day of marriage.[2]

A form of the mound-ceremony found among the Besisi is also practised by this same tribe, and Borie, in describing it, remarks that when all the

[1] *J. I. A.* p. 323*.

[2] *Ibid.* M. Borie (tr. Bourien), in giving a description of a wedding among the Mantra, informs us that the bride, who was clothed by her companions in her best attire, was conducted to the centre of the assembly, where she took her place close to her future husband, who, bowing, saluted every member of the company, shaking hands with each of them in turn. According to old custom, the three chiefs made speeches upon the obligations of matrimony—not forgetting to enjoin upon the husband that in return for the submission that his wife owes him, he should punctually day by day supply her with betel-leaf to eat and tobacco to smoke. The Juru Krah (one of the three chiefs), who was conducting the marriage, then demanded the pledges of their prospective union, and the bride and bridegroom professing to be unable to comply, addressed themselves to M. Borie, who gave them two handkerchiefs, which were thankfully accepted. A plate containing small packages of rice wrapped up in banana-leaves then having been presented, the husband offered one to his future wife, who showed herself eager to accept it, and ate the contents; she then in her turn gave some to her husband, and they afterwards both assisted in distributing the remainder among the other members of the assemblage. The Juru Krah having received a ring from the husband, returned it to him, and he then placed it on the finger of the left hand of his future wife. The bride having also received a ring from the Juru Krah, placed it upon the finger of the right hand of her husband; the marriage was then declared complete, and copious plates full of rice with vegetables having been served round, all set to work to satisfy their appetite. M. Borie remarked that the bride and bridegroom still ate from one dish. (Borie (tr. Bourien), pp. 81, 82.)

guests were assembled, the bride and bridegroom were led forth by one of the old men of the tribe towards a circle of varying size, round which the girl commenced to run, the young man pursuing a short distance behind her; if he succeeded in overtaking her, she became his wife, but if not he lost all claim to her. At other times a yet larger area was appointed for the trial, and the bridegroom pursued the bride in the forest.[1]

In addition to the foregoing, we learn from Logan that the Mantra did not mix socially nor intermarry either with the other Benua tribes, nor yet with the Malays,[2] and further that they were strict monogamists.[3]

Adultery was a capital crime if it could be proved by witnesses. The sentence of the Batin was carried into execution by the Penglima. The offenders were laid prostrate in the nearest brook, and their heads were kept under water by placing a forked stick over their necks and driving the points into the bed of the stream. When the husband was satisfied of his wife's infidelity, but was unable to prove it, he might desert her, but was obliged in that case to leave her in possession of the house and clearing, and also to pay her ten cubits (10 "hastas" = 5 yards) of white cloth, thirty cents in money, and eight silver rings. The children remained with the wife, who might not, however, remarry until the husband took to himself another wife in her place.[4]

The right of the husband to beat his wife for any cause whatever was not recognised by the Mantra,

[1] Borie (tr. Bourien), p. 81. Cp. also Miklucho-Maclay in *J. R. A. S., S. B.*, No. 2, p. 216.

[2] *J. I. A.* vol. i. p. 330.

[3] *Ibid.* p. 270.

[4] *Ibid.* p. 268.

and such was also the custom of the Benua, and probably of all the other (Jakun) tribes. Should a Mantra woman offend her husband, he might complain to her parents, who would themselves chastise her. The wife, on the other hand, had a reciprocal right to appeal for protection to the parents of her husband. Should the husband commit any serious offence against his wife, her relatives might complain to the Batin or chief of the tribe, who would authorise them to deal summarily with him. They would then repair to the offender's house and strip it of every article that it contained. The goods thus summarily appropriated were carried to the Batin, who would give one portion to the wife's relatives, and distribute the remainder between himself and his officers.[1]

Benua-Jakun of Johor.—Among the Benua Logan states that betrothal was the rule, and sometimes took place, among most if not all the tribes, at a very early age on the part of the unconscious girl. The Malays declared that when a marriage had been arranged amongst the Benua, the relatives of both parties would assemble at the house of the bride, who was then placed in a canoe by herself, supplied with a paddle, and sent down the stream. When she had been given a start of one or two reaches, the bridegroom entered a canoe and gave chase. Should he succeed in overtaking the fair one, she became his wife. If he failed, the match was broken off. But since most of the young women had good stout arms, and could make good use of the paddle that was given them, it must be supposed that love usually unnerved them, and gave the victory to the bridegroom.[2] According

[1] *J. I. A.* vol. i. p. 267.

[2] Logan here adds that he is scep-

to members of the tribe, the union was arranged by the parents, and the ceremony consisted simply in the parties eating from the same plate. After partaking of a repast, the relatives of the bridegroom departed, leaving him to pass the night in the bride's house. Next day he carried her home. A small present was sent to the bride's parents previous to the marriage. The Batins and their families would send as much as forty plates ("pinggan") on such occasions, and other persons as much as twenty plates. If the lady had already been married, no ceremony whatever was used. She repaired to the house of her new husband, and installed herself as mistress.[1] Most of the Benua had one wife only, but some had two, and there did not appear to be any rule on the subject.[2] The husband might not beat his wife for any cause whatever.[3]

No marriage was lawful without the consent of the

tical as to the real existence in his day of the practice described, but in view of all the evidence, it may be taken, I think, as substantially accurate.

[1] Logan here adds that amongst the Berembun tribes the husband either took up his residence in the house of his wife's parents or made one in their clearing.

[2] *J. I. A.* vol. i. p. 270.

[3] *Ibid.* p. 267.

Newbold gives a graphic account of a wedding among the Benua, but unfortunately it is not clear to what tribe he refers. His account is as follows:—

"On occasions of marriages the whole tribe was assembled and an entertainment given, at which large quantities of a fermented liquor, obtained from the fruit of the Tampoi, are discussed by the wedding guests; an address is made by one of the elders to the following effect: 'Listen, all ye that are present, those that were distant are now brought together, those that were separated are now united.' The young couple then approach each other, join hands, and the sylvan ceremony is concluded. It varies, however, in different tribes. Among some there is a dance, in the midst of which the bride elect darts off, *à la galope*, into the forest, followed by her inamorato. A chase ensues, during which, should the youth fall down, or return unsuccessful, he is met with the jeers and merriment of the whole party, and the match is declared off. It generally happens, though, that the lady contrives to stumble over the root of some tree friendly to Venus, and falls (fortuitously of course) into the outstretched arms of her pursuer!

"No marriage is lawful without the consent of the parents. The dower usually given by the man to the bride is a Malay hatchet ('bĕliong'), a copper ring, an iron or earthen cooking vessel, a chopper or parang, a few cubits of cloth, glass beads, and a pair of armlets; the woman also presents a copper ring to her intended. Polygamy is not

father. A man might not have more than one wife at once. A man who divorced his wife lost the dowry given to her, but if the divorce came from the side of the woman, she was bound to return the dowry she received from the man.[1]

Any married person surprised in adultery might be put to death. But if a woman so surprised could prove that she was seduced, she would not be put to death, but would be sent away by her husband. After divorce the man and woman might marry again with other parties.[2]

A father could not sell his child, but might give him to another, always provided that the child would consent, no matter what its age might be.[3]

If children were left orphans, their nearest relatives would bring them up, unless, with their consent, some other person agreed to do so.[4]

Although the Benua women were generally faithful, adultery appeared to be neither infrequent nor held in sufficient detestation. The Malays asserted that it was not difficult to obtain favours of Benua women, and these latter themselves admitted that husbands sometimes changed their wives, and wives their husbands.[5] Divorce was simply a putting away of the wife.[6]

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permitted, but a man can divorce his wife and take another. The form of divorce is that the parties return their copper wedding-rings; the children generally go with the mother."

In some tribes it is customary to deck out the bride with the leaves of the Palas-tree, and to cut off a part of her hair, a custom also observed by Malays, and termed "andam" (Newbold, vol. ii. pp. 407, 408. Cp. also vol. i. chap. v., and vol. ii. pp. 394, 395: "Adultery is punishable with death if the parties are caught in the act."

With the foregoing should be further compared the account given by Vaughan-Stevens in *V. B. G. A.* xxiii. p. 833, which does not however add anything of importance.

[1] Favre in *J. I. A.* vol. ii. p. 269.

[2] *Ibid.*

[3] *Ibid.*

[4] *Ibid.*

[5] This is doubtless at the annual "carnival" or "Tampoi Feast," and it is not fair on that account to tax the Benua with infidelity.

[6] *J. I. A.* vol. i. p. 268.

Jakun of Johor.—Logan states that among the Jakun, marriages were ordinarily celebrated about the months of July and August, when fruits were plentiful. The bridegroom frequented for some time the house of his intended, and when he had obtained her consent, he made a formal demand for her hand to her father. A day was then appointed, and preparations made for an entertainment, the scale of which varied according to the means of the two contracting parties, and their rank in the tribe. When the day for the marriage had arrived, the bridegroom repaired to the house of the bride's father, where the whole tribe was already assembled. The dowry to be given by the man to his bride was then delivered; it must consist at the least of a silver or copper ring, and a few cubits of cloth, and if the man were able to afford it, a pair of bracelets. To these gifts a few other ornaments and articles, *e.g.* furniture for the house of the new family, were added. Sometimes the woman also presented some gifts to her intended husband. The bride was then delivered by her father to the bridegroom, and the solemnity began. Some stated that among some of the tribes there was a dance, in the midst of which the bride elect darted off into the forest, followed by the bridegroom. A chase ensued, during which, should the youth fall down, or return unsuccessful, he was met with the jeers and merriment of the whole party, and the match was declared off. A slightly different ceremony was ascribed to the Benua of Pahang, viz., that during the banquet a large fire was kindled, all the congregation standing as witnesses; the bride then commenced to run round the fire; the bridegroom, who was obliged to run in the same direction, following her; if he succeeded in catching her the marriage was valid,

if he could not, it was declared off.[1] No marriage was lawful without the father's consent. Conjugal faithfulness was much respected among the Jakun; adultery being punishable by death. It was especially remarkable that among the Jakun, although they were surrounded by Mohammedans and heathen races, all of whom were so much addicted to polygamy, it was not allowed to keep more than one wife, and that Logan met with only one who had two wives, and he was censured and despised by the whole tribe.[2] The only difference, in fact, between this form of monogamy and that practised by Christian nations was that amongst the Benua a man might divorce his wife and take another. The rule was that if the divorce was proposed by the husband, he lost the dowry he had given to the woman; but that if the woman asked to be divorced, she must return the dowry she had received at marriage. The children followed the father or the mother according to their own (the children's) wishes; if, however, they had not yet arrived at the age of reason, they followed the mother.[3]

Udai.—The only reference to marriage among the

[1] On this Favre remarks that all the Jakun he questioned on the point declared that they were not at all aware of the practice, so that if the story were true, it must be ascribed to a few tribes only (*J. I. A.* vol. ii. p. 264).

[This conclusion, however, does not necessarily follow from the premisses. The Jakun frequently deny the existence of practices which they fear will be laughed at by strangers, and the very Jakun who took part in the mound ceremony had previously denied its existence to me.]

A yet older authority for the Mound ceremony than Favre, is Captain Begbie, who states that the marriage ceremony of the Jakun was (*ante* 1834) as follows:—When a young woman had allowed a man to pay his addresses to her, the parties proceeded to a *hillock* round which the woman ran three times, pursued by the man; if the latter succeeded in catching her before the termination of the chase, she became his wife, but not otherwise (Begbie, *l.c.* pp. 13, 14). It is worth noting that the object round which the chase took place is here accurately described as a hillock and not as an ant-heap.

[2] Cp. Begbie, *l.c.* pp. 13, 14. Polygamy among the Jakun is not allowed, and is punishable.

[3] *J. I. A.* vol. ii. p. 264. For the treatment of the Jakun women by their husbands, who regard them as mere chattels, but are otherwise not unkind to them, see *Z. f. E.* xxviii. p. 166.

Udai is that made by Newbold, who records that they are said never to intermarry with the Jakun, who accuse them of devouring their own dead and of cohabiting with the beasts of the forest.[1]

Orang Laut or Sea-jakun.

Orang Laut, S'letar.—Of the marriage customs of the S'letar tribe we are informed that a mouthful of tobacco and a single "chupak" of rice handed to the bride's mother confirmed the hymeneal tie. The S'letar women intermarried with the Malays, this custom appearing to be not unfrequent; they were also sometimes given to Chinese, and an old woman stated that she had been united to individuals of both nations, at an early period in her life.[2]

Orang Laut, Sabimba.—Before marriage the bridegroom prepared a hut of his own to which he carried the bride, on the day of marriage, from the house of the Batin where they were united. Twelve cubits ("hastas") of white cloth, and some betel-leaf and areca-nut were delivered by the bridegroom into the Batin's hands for presentation to the parents of the bride.

The children of brothers might not intermarry, but those of sisters and of a brother and sister might do so. Adultery was punished by a fine of 1000 rattans, seduction of a virgin by compelling the man to marry her and to give the customary present to her parents.[3]

To the foregoing should be added the declaration of the Sabimba that they had no actual ceremonies at marriage; the preparation of a shed, open on all sides, and measuring about 6 ft. × 4 ft. (1.8 m. × 1.2 m.),

[1] Newbold, ii. 381, 382. [2] *J. I. A.* vol. i. p. 347*.
[3] *Ibid.* p. 297.

erected over a few branches and leaves strewed on the ground, comprised all the bridegroom's care. The price of a wife was stated to be ten needles, three hanks of thread, sixteen cubits of cloth, and three "reals." The Sabimba women did not intermarry with the Malays, nor would they part with their offspring for any consideration.[1]

Orang Laut, Beduanda Kallang.—Previous to marriage the bridegroom was expected to provide himself with a boat of his own. Members of the same family might not intermarry, however remote the degree, though at the same time no doubt the traces of relationship would tend to be soon lost and forgotten. Widowers and widows were not in the habit of marrying again. Polygamy and adultery were both unknown.[2]

Orang Laut, Muka Kuning.—As soon as the breasts of a girl were of the size of an areca-nut she was considered marriageable.[3] When a marriage had been agreed upon, the parents of the bridegroom sent to those of the bride 3000 rattans, a piece of cloth, a jacket, and two silver rings. The marriage, which took place at the house of the bride, in presence of the Batin or tribal chief and several guests, consisted in the bride and bridegroom being placed side by side, and made to join hands, while the parents enjoined them to be kind to each other and avoid disputes. A feast followed, at which the newly married pair ate from the same plate or leaf. Singing and dancing to the tambourine ("rĕbana") followed. The Batin received as his fee a present of 2000 rattans.[4]

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[1] *J. I. A.* vol. i. p. 347*. [2] *Ibid.* p. 300.
[3] This is also the standard followed by the Malays.
[4] *J. I. A.* vol. i. pp. 338*, 339*.

If a husband was not pleased with his wife, he might return her to her parents, and after the lapse of a month the parties might form other connexions. Polygamy was unknown. The children of brothers might not intermarry.[1]

Orang Laut, Akik.—The only remark I have met with in reference to the marriage customs of this particular tribe was to the effect that although a Jakun could take an Akik woman to wife, the Akiks were not permitted to marry with the Jakun females.[2]

The remainder of this account of the wedding ceremonies of the Orang Laut is taken from Vaughan-Stevens, and is of general value only, no names of tribes or localities being given :—

At marriage the son commonly undertook to build a boat for himself, unless, as was usual, he already possessed one. But both he and his wife could live in the boat of either's parents, whenever his assistance and that of his wife might be required. Marriage took place at a very early age, at fifteen or sixteen years, but now since there are fewer women available, it takes place later.[3]

The customs relating to the choice of wives among the Orang Laut are very similar to those of the E. Semang (Pangan), Sakai, and Jakun.[4] The men of one community could only take a wife from another community (not their own), in the days when they lived upon the sea.[5] If the two communities were at feud, and the young people had no opportunity of making a choice, matches were effected by capture, and both the women and their dowry taken by force.[6] But these organised attacks never take place in the interior of the country, since the Eastern Semang is unrestricted in his choice of a spouse, and the Sakai is bound by his totemistic (*sic*) code.[7] Communal marriage, in which the woman is free to all the men of the community, or its milder form, family-marriage, in which the woman becomes the spouse of all her husband's brothers, did not occur ; and both polyandry and polygamy were equally unknown.[8]

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[1] *J. I. A.* vol. i. p. 339*.

[2] Newbold, ii. 413, 414.

[3] Bartels in *Z. f. E.* xxviii. 174.

[4] As the customs of the three races are very different, this sweeping statement seems meaningless and indefensible.

[5] On p. 175, Vaughan-Stevens explains that by exogamy he means marriage within the different branches of the same race, not intermarriage with strangers or foreigners. Thus in the case of four communities of the Orang Laut of which A, B, and C, were of pure blood, and D a mixed tribe of Orang Laut and Jakuns, the first tribe A, could take wives from B or C, B could take wives from A or C, and C from B or A, but none of them could take a wife from the mixed tribe D.

[6] Vaughan-Stevens in *Z. f. E.* xxviii. p. 174.

[7] *Ibid.* *V. ante*, p. 62.

[8] *Ibid.*

Orang Laut children belong not to the father but to the mother. Thus, supposing a woman belonging to a community A, marries a man belonging to a community B, the children would belong to A, and at the father's death would be taken by the mother to her original home.[1] Perhaps this may be the reason (remarks Bartels) why the Orang Laut man cares so little about his children and treats both mother and children so badly.[2] Vaughan-Stevens continues, that when he said to some of the Orang Laut, "The fact appears to be that you can be sure who the mother is, but not who the father may be," they laughed and agreed with him.[3]

Among the Orang Laut the exact value of the present to be made to the bride's parents depends partly upon the bride's qualities and partly upon the circumstance whether she was desired in marriage by one or more suitors. In the case of captives being taken as wives, this present was naturally omitted.[4]

Apropos of the so-called "ant-hill" ceremony, Vaughan-Stevens remarks that in spite of many inquiries he was unable to substantiate it except in a restricted area near Malacca, where he believes it was "introduced by half-breeds."[5]

Vaughan-Stevens goes on to say that it was the custom for the youths of the tribe, at the wedding-feast, to engage in various games, the object of which was to excite the bridegroom to pursue his bride, but that though it was certainly unnecessary for him to catch her, he was mercilessly bantered if he failed of his purpose. This was, however, by no means a necessary ceremony, and did not take place at every wedding.[6]

The position of the women among the Orang Laut is pitiable, being much worse than among the other tribes.[7] Vaughan-Stevens says, "I have often seen an Orang Laut man take all the fish and roots which had been collected by his family in the course of the day, and silently devour the whole, leaving nothing but the heads and refuse for his wife and children to feed on." And when by any chance an Orang Laut is compelled to traffic either with the Sakai, Jakun, or Malays, these latter not unfrequently insist upon his giving a share of the food which he gets from them to his wife and children. The Orang Laut are, in fact, the lowest of all the aboriginal tribes,[8] and are the only tribe of which the men, upon all occasions, eat before their womenfolk are allowed to do so. Among other tribes the men on special occasions eat before the women, but that is because somebody has to look after the food, and not because they are considered too much beneath their husband for them to be allowed to eat with him.[9]

Even when Vaughan-Stevens gave food to Orang Laut women they never dared to eat it when their husband was present, and so long as another man, even if he were not their husband, was present, they would always retire from his presence before eating it or giving any of it to their children.[10]

The Orang Laut were originally divided into families, recognising a special locality or district as their home, and since they invariably lived in scattered parties in their boats, they described themselves as belonging to such localities. Marriage

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[1] *Z. f. E.* xxviii. 175.

[2] *Ibid.*

[3] *Ibid.* The custom here described appears to be analogous to the "Adat Pĕrpatih'" of the Malays of Rembau and Naning.

[4] *Z. f. E.* xxviii. 176.

[5] *Ibid.* This scepticism as to the prevalence of the custom is, I believe, quite unnecessary (for the reasons before given, and others).

[6] *Z. f. E.* xxviii. 176.

[7] This character of brutality so lightly ascribed to the Orang Laut, I believe to be quite unmerited, and mainly due to the fact of their being wilder and shyer than the other races in the Peninsula, and hence *apparently* more stupid and brutal.

[8] It is not true that they are the only tribe of which the men eat before their women-folk, and even if it were, it may be doubted whether the inference here deduced can be justly drawn from it.

[9] *Z. f. E.* xxviii. 167. [10] *Ibid*

did not affect the situation, and the invariable rule held good that men and women belonging to the same locality might not marry, but that each must seek a spouse in another locality. This rule, however, like many others, fell into disuse when the domain of the Orang Laut became restricted to its present area. But nevertheless the spouse is still chosen from as distant a locality as possible.[1]

Among the Orang Laut monogamy was the rule, the only exception being the so-called "Levirate." For whenever the man's brother died, the former frequently supported the widow, on the ground that he took her as a kind of second wife. This at least is said to have been formerly the custom, until the women discovered later that as there were more men than women, they could very easily obtain a husband of their own.[2]

When the widow was taken over by the brother of her first husband, the children were allowed to choose, should they be old enough to do so, between remaining with their mother, and leaving her establishment.[3]

Vaughan-Stevens asserts that the custom of [? mother-in-law] avoidance does not exist among the Orang Laut, nor were any names "taboo," though they had heard of the custom.[4]

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[1] Vaughan-Stevens, *l.c.* p. 174.
[2] *Z. f. E.* xxviii. 177.
[3] *Ibid.*
[4] *Ibid.*

CHAPTER IV.

Burial Customs and Beliefs.

This is a most intricate subject, and the best hope of an adequate solution seems to lie in observing the divergent mental attitudes of the three wild races when confronted with the death of a member of their small community.

The Negrito, for instance, exhibits little dread of the ghosts of the deceased, from which the Sakai, on the other hand, flee far aloof in terror. The Jakun again certainly display a dread of the ghost, but in their case the result of this most powerful motive, which inspires all similar burial customs, takes the form of a religious care for the dead man's spirit.

Hence it is not surprising to find that, though the Semang now employ a simple form of interment, their more honourable (and therefore older?) practice was to expose the dead in trees, whereas the Sakai simply leave the body to rot, and even desert standing crops.

The Jakun devote their first efforts to making things comfortable for the spirit of the deceased, and do not as a rule desert the place until after their month of mourning has expired.

Of the various rites observed by these tribes there are several that will prove of interest to students of

ethnology. Among these are mere desertion of the corpse, as practised by the Sakai; the exposure of dead wizards in trees,[1] attributed to the Semang; platform burial in a modified form, as practised by some of the Sakai of Selangor; the lighting of a fire on or near the grave, as is done both by the Sakai and most of the Jakun; the scrupulous solicitude shown by the Jakun for the deceased's spirit, which is provided with a furnished hut to live in, and provisions to feed upon, (as in the interesting burial-customs of the Besisi),[2] and even with a trench full of water on which to paddle its canoe (as in the case of the Jakun chief recorded by Hervey); and finally, the practice of fixing a bamboo in the grave in communication with the mouth of the corpse for the purpose of feeding it, a custom of which we have among the Jakun of Berembun a mere survival.

To this we may add the use of the "burial bamboo" ascribed to the Semang by Vaughan-Stevens, which is said to be deposited in the grave to serve as credentials for the dead man's spirit to show when it comes before the universal Judge; and the atrocious custom attributed to the Udai, which is explained by a Pangan tradition that I collected in Kelantan.

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[1] The Andamanese expose the body facing east on a small stage of sticks and boughs 8-12 ft. above the ground, usually in the fork of a tree; this is thought more complimentary, as involving more labour.—Man's *And.* pp. 76-77.

[2] The soul-hut of the Selangor Besisi is strongly reminiscent of the "three-cornered hutch," which is erected by the side of the grave in Bali. At the burial of a commoner in Bali, we are told that when the body has been committed to the ground, there "is fixed in the ground by the side of the grave a bamboo, on the top of which there is a sort of three-cornered hutch of lattice-work, in which offerings of small value, chiefly rice and flowers and fruit, are deposited immediately after the funeral, and subsequently at certain intervals. These offerings are for the purpose of propitiating the Butas (the demoniacal beings who infest places of burial especially), lest they should attack the soul of the deceased. The grave is then surrounded with a fence or hedge. Those who are buried in this way cannot enter heaven; they then assume all sorts of shapes" (especially that of the half-wild dogs which are numerous in Bali).—*Misc. Papers relating to Indo-China*, second series, vol. ii. p. 138.

I.—Semang.

Pangan.—The Pangan or Eastern Semang of Kelantan informed me that the bodies of the lay members of the tribe were buried in the ground (in a way which I shall presently describe), but that the bodies of their great magicians (whom they called "B'lians") were deposited in trees in order that they might be able to fly over the head of the fearful figure which they believe blocks the narrow way that leads to the Jungle-men's Paradise. They further informed me that the dead body of one of these magicians had actually been deposited in a tree on the banks of the Kelantan river (above S. Sam), but the place described already lay a considerable distance to the rear of our expedition, and it was not then possible to reascend the river in order to investigate. I may add that the Pangan, like the Sakai, are entreated at death to "think of their departed ancestors alone and forget their living friends."

Kedah Semang.—I will now describe the grave of a Semang which may be taken as fairly typical, and of which I was able personally to obtain the full particulars. At Siong, in Kedah, I persuaded the Penglima or head of the Semang tribe, with a great deal of difficulty, to allow me to purchase the bones of a relative of his own who had been buried in the jungle not far from the settlement. The Penglima conducted one of the local Malays and myself to the site of the grave, which was in the depths of the jungle, and which we could never have found without assistance.

A couple of stout bamboo poles which had been used to form the bier by means of which the remains had been borne to the spot, lay crossed above the grave, which was partially defended by a low fence of

prickly palm-leaves and branches. The grave was that of one "P'landok" or "Mouse-deer," who was said to have died about a year before, leaving behind him a son called "Padang" or "Flatland," whom I met in the settlement. We opened the grave together, and found it to measure about three feet deep by about five feet in length. There was nothing left of the body but the skeleton, which lay upon the right side in a huddled-up position, with the head and knees turned towards the right, and legs doubled back,[1] so as to bring them within the limits of the grave.

Three coconut-shells, which had been used for holding small portions of rice, were still to be seen, one of them being just behind the head, and the other two at each side of the body. At the foot was a coconut-shell still partially filled with water. The body rested on a mat which covered a roughly-made floor or platform of sticks,[2] and had evidently been wrapped up in a red cloth ("sarong"), pieces of which were still here and there visible. A row of short stakes had been driven diagonally into one side of the grave-pit, the lower ends meeting the side of the pit about half-way down, a foot (30 cm.) above the body, and the upper ones reaching to the upper edge of the opposite side of the pit. The roofing to the grave thus formed had been covered with palm-leaves (bĕrtam) laid longitudinally, and the whole arrangement formed a sort of screen which would keep the earth from falling on the body when the grave was being covered in.

An infant child of the dead man ("Mouse-deer") had been buried in a tiny grave a short distance

[1] As among the Andamanese, who are buried with "knees brought up to the chin, and fists to the shoulders." —Man's *And.* pp. 75-76.

[2] This platform had no doubt, with the two bamboo poles referred to above, formed the bier on which the remains of the deceased had been carried to the grave.

away from that of "Mouse-deer" himself, but nothing was to be seen there at the time of my visit beyond a slight depression in the surface of the ground showing where the burial had taken place.

These were said to have been the only deaths that had occurred since this tribe had arrived in the Siong district, where they had lived, they said, for a couple of years.

Perak Semang.—Mr. L. Wray writes me, that in the Piah Valley he once camped in a large clearing containing a crop of Indian corn, nearly ripe, besides vegetables, etc. This clearing had been recently abandoned in consequence of two deaths. The graves were in the clearing and the houses were still standing. Lower down the valley Mr. F. Lawder, about four years previously, had seen a case in which the house had been shut up with the dead body in it. The skull and some of the bones from this house are now in the Perak Museum. In the same valley Mr. Wray saw another huge clearing with growing rice abandoned because of a death. In this instance, however, he did not see the grave.

The following account, which generally speaking agrees with what I have observed myself, is taken from Vaughan-Stevens.[1] It gives, however, the only account I have met with of the burial bamboo, which is one of the important subjects connected with these tribes still awaiting further investigation.

On the occasion of a death the Pangan silently fetch the timbers required for the grave, and betake themselves to any suitable place in the jungle. Here they dig a grave with straight sides, deep enough for a man to stand in up to the hips, and then return to fetch the corpse. The Sna-hut meanwhile examines the corpse and gives it the burial bamboo or "pĕnitâh" ("peneetor"), a bamboo written over with signs, which is to serve as testimony on the other side of the grave to the behaviour of the man in the present life.

The burial bamboo is inserted in the girdle of the deceased, with the node uppermost, the hollow pointing downwards; the deceased lying meanwhile upon the ground. A slight bier is then fashioned out of a few bamboo poles, which are bound together with rattan or other creepers. The corpse is laid upon it,

[1] Vaughan-Stevens, iii. 119-122.

and as many men and women as have any interest in the dead accompany the remains to the grave. On arrival the corpse is deposited in the grave in a supine position, without any sort of orientation. A few stakes are then planted slanting-wise in the soil of the grave on each side of the corpse, so that they cross each other gable-wise above the corpse, a pole of bamboo or some other material is laid upon the ridge thus formed, in a line with the body, and leaves and branches are employed to cover the sloping sides. As a general rule the earth is shuffled back again into the grave with the feet, a small mound is heaped up over it, and some brushwood laid on the top, in order to prevent the pigs from digging the body up again.

The method of burial now employed by the Semang on the west coast of the Peninsula is no longer the old one. In the southern parts of the west coast the Sakai methods are imitated, only the preparation of the grave is much more careless. The peculiar diagonal hollow for the reception of the corpse is always present. In the north of the west coast the Semang roughly imitate the manner of burial of the local Siamese who do not practise cremation: even idols stolen from their Siamese jungle companions are not forgotten.[1] The Semang say that they never expose a corpse.[2]

The Pangan (Eastern Semang) do not as a rule revisit the grave, but they have not the least fear of doing so, because, as mentioned above, they do not believe in Hantus; the Semang of the west coast only do so in order to free the grave from underwood.

If there is no minor chief (Sna-hut) in the neighbourhood, the dead man is buried without a burial bamboo, but the latter is afterwards lowered into the grave through a deep hole bored with a grave-stake. The soul must in that case remain in the body until the burial bamboo arrives, as it is conscious that it has done nothing which might cause the latter to be refused. It is true, however, that if the soul does not leave the grave soon enough, Kari is sure to become impatient, and send thunder and lightning in order to hasten the tarrying soul, and although the exact effect of this is uncertain, the Pangan think that the soul must expiate this. Hence no time is lost in obtaining the burial bamboo, of which the Sna-hut keeps a supply in hand, and when the deceased person is an adult man he also cuts the name-mark on the bamboo, before he gives it to the mourners. In former times the Sna-hut was never very far away, and was always called in, but later the signs became better known, and the men in urgent cases cut the signs themselves. Many had their burial bamboo prepared during life, as the Sna-huts lived very scattered.

When an innocent soul was deprived of its burial bamboo by any accident or through malice, it might demand restitution from Kari, and if the Sna-hut held the burial bamboo back unjustly, Kari's lightning would strike him and hurl him down to the infernal region (Kamoj).

Beside the corpse of a woman were deposited, in addition to her own burial bamboo, all her combs. These combs were placed in her hair if possible, if not, as many as possible were so placed, and the rest laid upon the breast of the corpse. This was in accordance with "Simei's command."

Similarly beside the corpses of men were deposited all their quivers and charm-bamboos and bamboo strings, with charm-patterns against Diseases. Their blowpipes, however, were not so deposited.

The Semang of the west coast often put a little food into the grave before they leave it, and kindle a fire in the neighbourhood; this, however, is in imitation of the custom of the Sakai. The Pangan do not do this.

If the bereaved relatives really feel sorrow, they do not show it openly, even a mother does not weep openly over her child.[3]

[1] This is probably a solitary case; it is not true of the Kedah Semang.

[2] This was contradicted by the E. Semang.

[3] Vaughan-Stevens, iii. pp. 121, 122. Vaughan-Stevens adds, somewhat obscurely, that on the west coast the upper structure of the grave is either

It may still be a moot point whether the Semang ever bury the corpse in a sitting position or not. For although we are informed by Maxwell that the remains (of those who die in an honourable way) are laid upon a log of wood, *in a sitting posture*, and buried a foot or two under the ground, we have no account of any such custom at first hand from an eye-witness, and it is hence always possible that a statement of the kind, if not in the present instance, may yet sometimes arise from the vagueness of a native trying to describe the position of the corpse (with its legs drawn up under it), such as actually occurs. More exact information upon this point may therefore be awaited.[1]

Ascribed to the Semang is a yet more extraordinary practice, the tradition of which, although totally devoid of foundation at present, may possibly have originated in some obsolete Semang custom.[2] This is the idea, found among the Malays, that when a Semang dies the body is eaten, and nothing but the head interred.[3]

II.—Sakai.

There is no satisfactory description of a Sakai burial, with the exception of one by Vaughan-Stevens, whose accounts as a rule require much independent corroboration.

made after the manner of the Malays, etc., or a bertam leaf is placed slanting across it like the summer huts which they make for themselves.

[1] Maxwell, *J. R. A. S., S. B.*, No. 1, p. 112.

It should be pointed out that Maxwell confuses the terms Sakai and Semang, but that in other respects his account is accurate.

[2] Especially likely does this seem when we remember the extraordinary customs of other Negrito races, *e.g.*, the Andamanese, who used to exhume the bones of relations after three months and clean and break them up to form necklaces, with the skull as pendant.—Man's *And.* p. 78.

[3] Newbold, ii. 377-379. Since the above was set up (in the text), I have met with evidence that seems to substantiate my view.—*Vide* p. 228, *infra*.

The Jakun of Johor make a similar charge against the Udai, whom they "accuse of devouring their own dead." Newbold, ii. 381, 382.

We are told, however, by Hale that the Sakai of Perak were in the habit of burying along with a man his tobacco wallet, bead necklace, or timber-box. Similarly her comb, necklace, or bracelets were buried along with a woman. The house in which the death had taken place was invariably burnt down and the settlement deserted, even at the risk of the loss of standing crops.[1]

On the other hand, two Sakai graves in Batang Padang (Perak) described by Wray[1] were raised like Malay ones, and well taken care of, and on them were the remains of fruit, flowers, Indian corn, coconut-shells, bottle-gourds, roots, etc., which had been placed there probably as offerings to the dead.[2]

This last description, though puzzling, is of no small interest, for although the graves described were undoubtedly in the heart of the Sakai country, the evident care with which they were tended sounds more like the work of tribes under Jakun influence, who like other branches of the Malayan race are most particular in this respect. From all we know of the genuine Sakai, they have so intense a terror of the ghosts of the deceased that they burn down the house, and even sometimes the village, in which a death has taken place, and never return to it. Can it be that deaths from epidemic diseases inspire this terror among the Sakai, whilst those from old age or other milder causes do not? I confess that I see no satisfactory explanation.

To the foregoing account Mr. Wray now adds, that at Kuala Dipang, in Kinta, he saw the grave of Toh Sang, the chief of the South Kinta and a portion

[1] Hale, p. 291. In a MS. note Clifford says that the medicine-men ("hā-lā") of the U. Kerbat Sakai are exposed after death in huts, when they are thought to disappear and become tigers. For others there is no ceremony.

[2] L. Wray in *J. R. A. S., S. B.*, No. 21, p. 125.

Cerruti.

SAKAI MAN'S GRAVE (S. PERAK),

showing blowpipe, wallet, adze-head, fruit, wreath, and other objects deposited thereon, for the benefit of the deceased's soul.

Vol. II. p. 96.

Cerruti.

SAKAI WOMAN'S GRAVE (S. PERAK),

showing combs, necklace, ear-rolls, and other objects of attire, with fruit and musical instruments deposited on behalf of the deceased's soul.

of the Batang Padang Sakai. It was a raised grave of the Malayan type, and was built up with earth thrown up within his house, for which purpose the flooring had been removed, and the walls continued down to the ground. His widow and children were living in a house near by, and it was they who took Mr. Wray to see the grave.

The account given by Vaughan-Stevens contains (as usual) no localities; it runs as follows:—

> The old form of Sakai ("B'landas") grave is very peculiar, but has now become rare. In places where the Sakai have mixed with Malays and Chinese the old methods of burial have ceased with the love of the old customs. The grave is made wall-sided, as it is then (says Vaughan-Stevens) found easier to dig (*sic*). The corpse is washed by friends or relations and dressed in clean clothes. The site for the grave is chosen by the wife or nearest relation and one of the subordinate chiefs (Penglima); it is always distant from another grave, road, river, or house. The digging of the grave, for which no payment is made, is performed by two or more persons, old tools being used in preference to modern (Chinese) ones. The corpse is laid out with the hands close to the hips, and bands or strips of bark or cane are bound round the arms, wrists, and ankles. The eyes are closed, but the lower jaw is not bandaged; and the body having been rolled up in a mat (a modern substitute for bark-cloth), is firmly bound round in three places. A new wrapper of tree-bark (large enough to surround the corpse) is then rolled round it and tied again with three bands of cane or tree-fibre and slung from a carrying pole, the ends of which are borne by two men upon their shoulders. Only one woman (the wife) may follow, but as many men as like may do so. At the grave the bark wrapper is removed, and the corpse laid upon its back in the grave with the head towards the west. There is no "consecrating" ceremony.[1]

I omit the rest of Vaughan-Stevens' description of the Sakai grave, as it possesses no further interest from the Sakai point of view. The form of grave described is a mere copy of a common Arabic grave-type which has been borrowed by the Mohammedan Malays, and adopted from them in turn by the Sakai without any interesting variations to recommend it. Those who wish to see it, however, will find it under the

[1] Vaughan-Stevens, ii. 136, 137. The length of the grave is fixed by measurement; the standard being a man's length plus a span or "jĕngkal" (reckoning from the tip of the middle finger to that of the outstretched thumb). The standard for the depth of the grave is the hip-joint of the digger. [Among Malays it is usually taken to be the ear of the digger.—W. S.]

reference given. The only remaining point of interest in the account is the use of the Sacrificial Tray (Sak. "anchap" = Mal. "anchak"), which contains the "food and water" that are offered to the "Grave-spirit" (Mal. "Hantu kubor"),[1] for whose benefit also the fire on the grave is lit. The soul ("sĕmangat") proceeds to the Infernal Region ("Nĕraka") or Paradise ("Pulau Buah" or "Fruit Island"), as his case may require; but his Evil Deeds remain by the grave in the form of a "Hantu Kubor," incessantly seeking a fresh embodiment.

To the foregoing may be added Vaughan-Stevens' description of a ceremony observed by the Sakai on the occasion of a death.

> A dying man lies with head towards the west. The magician holding a censer ("sungkun") in his hand, takes up the usual crouching position at the feet of the patient, a little to the right side, and raises himself up slowly till he is "breast high." He then waves the censer seven times horizontally over the body, and placing the coconut-shell (bowl) at his feet, bends down and says softly in his ear: "O dying one, do not remember any more your father, mother, children, or relations. Think only of your ancestors already dead and gone to another place. Your living (friends) will find food."[2]

The embers in the coconut-shell are kept in a glow till the man is dead.

The alleged reasons for the use of incense in this ceremony are that smoke "mounts upward and then vanishes"; also that "good spirits love its smell and bad spirits hate it."[3]

Selangor Sakai.—Of the Sakai tribes in the Kuala Lumpur district of Selangor, my friend Father Letessier has given an account in which he says that when a death occurred, the body was washed, and the

[1] Vaughan-Stevens, ii. 140, 141. To the above may be added Vaughan-Stevens' remark that among the Sakai ("Senoi") face-paint was never applied after death, and that any face-paint that the deceased might have been wearing must be washed off before burial took place. Also that no face-paint was employed by the mourners at a funeral (*Z. f. E.* xxvi. p. 153).

[2] Vaughan-Stevens, ii. 144.

[3] *Ibid.*

hair oiled and combed carefully. Then, after being once more clothed in its best garments, it was entirely covered with a shroud. The dead man's dagger ("kris") or his chopper ("parang") was laid upon his breast, together with his betel-leaf wallet. When all was ready the deceased was carried out upon an improvised bier to a place pointed out by his nearest relation. The trench, which was broad and deep, was lined at the bottom and sides with planks or billets of wood. As soon as the corpse was lowered into the trench, tobacco and betel-nut was offered—"'for the last time,' they say." Everything having been placed beside the body, the grave was carefully covered over with planks which were then covered up with earth.

The same day rice and cakes were placed there, "not to feed the dead," a young Sakai hastened to explain, "but to obtain from the Lord forgiveness for his sins" ("lĕpas dia-punya dosa").[1] On the third, the seventh, and the hundredth days following, a similar offering was laid upon the tomb,[2] which was then raised and tended carefully.[3]

Another form of burial which is perhaps more characteristic is that practised by some of the Sakai in the Ulu Langat district of Selangor, which appears to be a modified version of some old custom of "platform burial" — about halfway between regular "platform" burial and interment. Of this method the

[1] This explanation may have been given by a convert or have been merely diplomatic, but there can be little doubt as to the *true* interpretation of the rite, agreeing as it does so closely with the spirit of Sakai funeral rites in places where the influence of Christianity has not yet penetrated.

[2] The attention given to the tomb upon the third, seventh, and hundredth days respectively is, I think, the clearest evidence of either Malay or Jakun influence. The careful washing of the corpse (with the oiling and combing of its hair) and the laying of the dead man's weapon upon his breast are equally Malayan customs.

[3] Letessier, p. 102.

late Mr. J. A. G. Campbell of Selangor, in describing the customs of the Ulu Langat Sakai, wrote that, whenever a death occurred in a house, they would erect a platform in front of it, whereon they would place the body, leaving it there for a day, and would then either burn or desert the house, after burying the body. This same writer adds that the whole settlement was frequently deserted on account of a death. Burials were attended by the friends of the deceased, and the blowing of pipes and singing were the only ceremonies at the funeral. The body was not, as a rule, buried more than two feet deep.[1]

III.—Jakun.

Tasau (? Sakai-Jakun) of Selangor.—There was a solitary family near Sepang, in the Kuala Langat district of Selangor, who were said to belong to the Tasau tribe (described as being "halfway between the Sea and Hill tribes"). They were said to practise a peculiar funeral rite, the story being that whenever a member of this tribe died he was carried some distance off into the jungle and there laid to rest in an actual hut erected for the purpose. Here he was watched for seven days by his son or nearest relative, who made daily excursions to the spot for that object; after this he was believed to disappear, and the watcher's visits were discontinued.

Jakun (O. Bukit), N. Sembilan.—But by far the best account of a Jakun burial is the description of the funeral of a woman by Rowland,[2] who remarks that she was called Sulam by name, and that she was about

[1] J. A. G. Campbell, p. 242.

[2] Rowland, pp. 711-713.

forty years of age, having died upon the 12th July 1897. She was small and thin ; her hair was curly, in strands, slightly grey. The eyes were dark with the remarkable bluish opalescent glitter at the outside edge of the iris, which all old people among the Land Jakun and the Malays themselves have. The woman, according to the statement of her husband, had died of fever and a cough, and she had been dead three hours already and was quite stiff when Rowland came to her funeral. She lay in one of the newly-built huts in which the tribe were then living. In the middle of this hut lay a piece of tree-bark, which served as a species of carpet ; on the right of the small entrance a fire was burning, which burned faintly the whole day, and round about were to be seen the usual primitive household objects. The corpse lay on its back at one side of the hut, covered with a white cloth ; and billets of wood had been pushed under its head and feet, so that they might not rest on the earth. The husband, an odd-looking person, with long, black beard, sat apathetically beside it ; in his face was expressed not exactly sorrow, but a certain dull despondency.

Rowland had arrived, somewhat late, at five o'clock in the afternoon, and the people told him that it was too late for the funeral to take place that day. He therefore came again about eleven o'clock the next morning, summoned by the son-in-law of the dead woman. The corpse and the man still remained exactly in the same position as on the day before.

First, the corpse of the deceased was carried out of the hut by her daughter, a well-formed young woman of about twenty, and her husband, a fine fellow of the same age, after which, covered only

about the hips by a sheltering cloth, it was laid upon its back on a large piece of tree-bark.[1]

Though the corpse did not as yet show any traces of decomposition, the cheeks and the eyes were somewhat sunken, the eyes still remaining half open. It was remarkable that on the under surface of the hands and feet, where the colouring is (at all events in the living Land Jakun) very faint, the skin of the corpse had become quite of a milky white, though it had never been noticeable in the same person during life.

Several children and women now brought water in vessels of coconut-shell, and the deceased's daughter and an old woman began to wash the corpse thoroughly. Rowland noticed that both women showed great delicacy of feeling, and, *e.g.*, never exposed the pubic region, but, in order to wash it, merely wetted the loin-cloth from the outside or slightly lifted it in order to pour water underneath it. The younger of the two women before beginning the work had pushed her "sarong," which otherwise was always worn over the breast, lower down and round the hips. Before strangers this is never done, and they explained later that this was a sign of special confidence.

After this washing the hair of the corpse was combed, and a silver needle, which the husband had first to fetch from his betel-case, was then inserted[2] through the usual knot of hair at the back of the deceased's head. The daughter then called one of the children standing by and had a piece of yellowish (curcuma-like) root[3] brought; this she bruised a little,

[1] Rowland, p. 711.

[2] Probably as a charm against evil spirits. Cp. *Malay Magic*, p. 327.

[3] Probably turmeric.

and then made little crosses with it on the under surface of the hands and feet, leaving a yellow trace behind; it was at the same time explained that when the deceased awoke in the grave she would look at her hands and feet and see from the yellow crosses that she was really dead. This was the custom, they said. Next the husband and the daughter laid the corpse on a mat, which again in its turn lay upon a long piece of tree-bark. The husband closed his wife's eyes, not without reverence, crossed her arms over the breast, and arranged the head so that it looked straight upwards. Next, two long pieces of white cloth were laid upon the body one over another; and in the lower one, which was nearer the body, the son-in-law cut a hole with his chopper ("parang"), explaining that this was done in order that she might breathe. In the outer cloth, however, no opening was made. The bark was then rolled together round the body, laced and relaced with rattan, and carried by two men to the grave, which had been dug, deep in the jungle, in a clearing cut out by other people.

The pit was almost 1 metre deep, and remarkably long and narrow; on the left (the lower) side the soil lay in a long narrow heap; it was banked up away from the hole by two strong beams, which lay one above the other, and were held in position by two pickets.

The corpse was laid on the ground upon the other (the higher) side of the pit, and the bark unwound from it; husband and son-in-law then grasped it by the shoulders and the feet, another man supported the head, and thus it was laid in the grave, face upwards, the feet towards the west, the hillock on the

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right, distinctly on the right side of the pit; to the left of it a space remained free, which would have sufficed for a second person of equal size.[1]

The husband now crouched down at the foot-end of the grave and took from his betel-wallet half-a-dozen little thin silver rings and brooches such as the Sakai women like so much to wear on the "kabaya." He gave one of these rings to a young boy, her son. The others, together with the betel-wallet and some green betel-leaves, he laid upon the breast of the corpse; the two last, however, he took away again later and laid them close to the deceased's left hand.

Near the grave lay a quantity of pickets, measuring about 1 metre in length; these were now placed by those present close together into the grave so as to form to some extent a sloping roof of pickets, over which tree-bark was then laid. While the bark was being laid upon the pickets, several of those present, among them all the women, took earth in their hands, rubbed it between them, and then let it fall with some care between the pickets fixed above the corpse.

Great pains were taken that no opening should be left anywhere, and that all was well covered with the tree-bark. Then three men, together with the husband of the dead woman, threw the earth back into the grave with hoes ("changkul") and stamped it firm under their feet. When a mound began to be formed, one of the two beams on the lower side of the grave towards the right was taken and a shorter piece of wood cut for the head side; all were then secured by means of short pegs (pickets), and between them the earth was heaped up in the usual way, as in

[1] Rowland, p. 712.

a three-sided frame of timbers. The foot end remained outside this barrier.

The husband had already, when the corpse was laid in the pit, placed the midrib of a bĕrtam-palm leaf upright in the corner, on the right at the deceased's head; in the bark-roof a slit had been cut expressly for it, and even when all the earth had been heaped up, the little shaft still rose a foot above the hillock. That was the sign that the woman had died by herself, and had not by means of the same disease summoned with her one of her children or relations. All leaves and pieces of wood were then carefully removed from the earth of the grave mound. Two dishes of boiled rice were then laid on some large leaves, the one at the foot, the other in the middle of the mound; one was for the woman herself, the other for the spirits ("hantu") of her parents and relatives, who now came to visit her. At foot and head were then inserted a couple of rudely-carved pegs (as in the case of Malay graves), and these were bound with a strip of white material—this was the custom ("'adat"), and no more could be learnt about it.[1]

Blandas.—There is no record of a Blandas funeral, but I may mention their "Hantu Pawul," which was a kind of grave-demon (Mal. = "Hantu orang bĕrkubor"), and was exorcised by means of the following charm:—

> Shoots of the Convolvulus, leaves of the Convolvulus![2]
> Pass by me at the full length of the house-floor!
> For one month, yea, for two months,
> Avaunt ye to the left hand, avaunt to the right hand!
> May I be fatal-to-meet,
> And you, O Pawul, be carrion.

[1] Rowland, p. 713.

[2] Malayan charms often begin by reciting the *materia magica* used in the ceremony, for which they thus form an aid to memory.

Besisi.—The Besisi informed me that their dead are not laid in the grave in one invariable posture, but that though generally placed in a supine position, they are sometimes laid upon the right side (as among the Malays), and also, very rarely, with the knees drawn up to the chin and the hands clasped in front of the knees, in a sort of sitting position. This position, however, was explained by the Besisi as being only adopted for the saving of labour, and there seems no reason why this should be doubted.

The house in which the deceased lived, and sometimes the whole of the settlement, will be occasionally deserted or burnt after a death. This practice, however, is now less common among the Besisi than the Sakai, perhaps owing to the fact that the former live more by agriculture. As regards the hut for the soul, I was once (before I had ever seen it) discussing this custom with the three Batins of Ayer Itam in the presence of some men of the tribe, when one of the Batins gave instructions that a model should be made for me; and in not more than twenty minutes a rough but perfectly intelligible and cleverly made model had been constructed from strips of the leaf-stalk of the ranggam palm, pinned together with the formidable thorns of the "nibong" (a hardwood palm), and filled with the diminutive furniture which will presently be alluded to.

It was an almost inconceivably difficult thing to see anything of the burial customs of the Besisi except by accident, and it was in fact by the pure accident of being on the spot when a death occurred that I at last saw one of these funerals. Even then no Besisi breathed a word to me about

the intended ceremony, and it was from a friendly Malay that the information came which enabled me to see it.

A young Besisi woman, named Sauma, had died the night before my arrival, and it was between 8 a.m. and 9 a.m. that I heard of the preparations for her burial, which had been kept a profound secret. Fortunately, however, there was still time, and one of my Besisi friends taking me up the river in his "dugout" canoe for a considerable distance, we arrived at the burial place, about a hundred yards in from the river, just before the commencement of the funeral proceedings.[1]

The deceased was brought to the spot with her own "sarong" (a sort of plaid skirt or long kilt worn by the Malays) girt about her waist, but was wrapped besides in a new shroud of white cloth. The shroud, in turn, was wrapped up in a couple of new mats, the whole being lashed to a pole for ease of conveyance. When I arrived, the body, still lashed to the pole, was lying near the grave, the digging of which had just begun, and which when completed was a very narrow oblong pit no deeper than the digger's waist.

A yard or two from the foot of the grave was erected the triangular hut (no larger than an average-sized doll's house),[2] to which reference has already been made, but instead of its being thatched in the ordinary way, three leaves of the fan-palm ("kĕpau"), with long stalks, were placed upright so as just to lean over the framework of the hut. I was told that this

[1] This burial ground must have been the greater part of a mile away, allowing for the windings of the river.

[2] The posts of this hut were about 3 ft. to 3½ ft. high (91 cm. to 120 cm.), and the sides measured about 1 ft. 6 in. (45 cm.) each way.

was done to save time, but I noticed near the foot of another grave close by the ruined framework of a similar hut which had evidently, from the remains of the fan-palm leaves, been roofed in a similar manner. A ladder, consisting of an inclined stick, was added for the soul to climb up to its hut by. The hut had just been furnished (before my arrival) with models of the "sentong" (a long basket made of a kind of fan-palm leaf, which is strapped to the back and generally used by the Besisi women in this district for carrying jungle produce),[1] a small closed rice-bag ("sumpit") filled with seed-rice, and an open wallet ("bujam") containing young shoots of the wild betel-leaf ("chambai"), one of the edible kinds of marine bivalve called "lokan," and a piece of newly-woven matting about 9 inches square, on which had been deposited the smallest possible "portions" of boiled rice, fish, acid fruits ("asam kĕlubi"), water, and sugar (but no salt).

The deceased's father now unloosed the fastenings of the mats and the shroud in which the body was wrapped, and stripped the latter of its selvage.[2] Next he wetted the deceased's face and breast with the midrib of a banana-leaf dipped in water, and removed her own garment ("sarong"), which was laid aside to be burned. Then the shroud was re-adjusted and the body laid in the grave, with the head pillowed upon the banana-leaf rib. A plank made of some soft wood (probably "jĕlotong," not unlike deal), resting against sticks put ready to support it, was then placed in a sloping position

[1] The articles deposited in the hut are always, I was told, distinctive of the sex of the dead: thus for a man, choppers, etc., would be used.

[2] This is a Malay custom, the strips of selvage (taken from the shroud itself) being used to tie up the dead body. Cp. *Malay Magic*, p. 401.

Skeat Collection.

BESISI SOUL-WALLET.

Wallet left in Besisi soul-hut (near the grave of deceased), containing small models of various utensils and implements used by deceased during life.

over the body, so as to protect the latter from falling earth during the re-filling of the grave-pit.[1]

The earth was now filled in and four poles put down rectagonally to mark the edges of the grave. Then two of the elder men took their stand on the opposite sides of the grave, and each in turn held out at about the height of his breast a couple of jungle knives (choppers) horizontally crossed. These each of these two men let fall (still crossed) seven times running upon the centre of the grave (where the girl's breast would be)—a strange custom, of which those present would only tell me that they did it in order that their own lives might not be endangered, but which (as other Besisi afterwards more fully explained to me) was intended to fix the deceased's ghost in the tomb, and keep it from feeding upon the living.

The elders then planted round the edges of the grave some yams (Bes. "yet"), some roots of the citronella or fragrant lemon grass (Mal. "sĕrai"), some roots of the sweet potato (Bes. "tila'" or "hila'"), and some roots of a purple-leaved plant—a kind of coleus (Bes. "torek" = Malay, "ati-ati").

Next the seed-rice was taken out of the hut and sown broadcast over the grave. Water was sprinkled over it, and I was told that the rice was to serve when it grew up for the deceased's soul to live upon. Finally the deceased's garment ("sarong"), the two mats, and the strips of selvage were collected together and consumed to ashes in a small fire which had been kept burning since the ceremony commenced.

I must add that, as it was approaching mid-day before the preparations at the grave were complete,

[1] No doubt in imitation of the Malay form of burial, known as "papan sa' kĕping" (the single plank).

there was some hesitation on the part of those present as to whether it was not actually noon, in which case they said the burial would have to be postponed till the afternoon, since the shortness of their shadows at noon would (sympathetically) shorten their own lives. Fortunately I was able to reassure them, and the ceremony proceeded. No invocations were employed nor any set forms of words, so far as I could observe, although the chiefs and some twenty to thirty members of the tribe were present. The grief of the mother was especially distressing, since she broke down and sobbed aloud, but no emotion was shown by the rest.

Mantra. — M. Borie, in writing of the burial customs of the Mantra, states that the body was enveloped in a white sheet and bathed; it was then left until the friends of the deceased had had time to arrive, when it was bathed again, and carried by two friends to the grave. The other friends and relations might either follow or precede the cortège. Arrived at the place of burial, the deceased was deposited in a tomb dug in a lonely place, sometimes in a reclining position, sometimes sitting, and sometimes standing. If it was a child, in either of the last two positions and with the face to the east, and if an adult, with the face to the west. At the side of the deceased was placed a spear and a chopper ("parang"), and generally some rice, dishes, and old clothes.[1] Near the tomb flowers and fruit-trees were often planted, and this, they said, was the ancient custom of their forefathers. At the foot of the tomb a fire was kept burning for three days, after which no more visits

[1] Acc. to Montano (*Voyage*, p. 22), a betel-box, rice-pot, and calabash were deposited, a chopper being added in the case of a man. Cp. *Rev. d'Ethn.* i. 53.

were paid to it. The Mantra did not wear any signs of mourning, and deaths were rarely wept over. The house of the deceased was abandoned by the survivors, and as a rule the entire village emigrated.[1]

Elsewhere we are told, by Logan, that a Mantra grave was not protected by a roof like that of the Benua of Johor, though it in other respects resembled it. Above it the Mantra kindled a fire [of logs] ("ungun"), so that the soul ("sĕmangat") or spirit of the deceased might warm itself, and not weep and wail on the grave from the cold. On the grave were also placed some unhusked rice or padi, some plantains, sweet potatoes, yams, betel-leaf, areca-nut, gambier, lime, tobacco, a peeling-knife made of wood, and a blowpipe that the survivors had previously broken to pieces,—praying the soul ("sĕmangat") to seek no more from them.[2] After a death in the clearing, nothing more was planted there, and when the crop or plants on the ground had been gathered, it was abandoned.[3]

Berembun Tribe.—Among the Jakun of Berembun a fire was burnt above the grave for three or seven nights to prevent the "hantu" or ghost of the deceased from crying in the grave. A still more singular custom consisted in placing the end of a bamboo close to the nose of the corpse, the other end projecting above the grave. This practice was said to be confined to the graves of children who died young, and the reason given for it was that the gases accumulating in the body, and having no outlet, would cause it to swell and burst,[4] and that by some

[1] Borie (tr. Bourien), p. 82.
[2] Cp. pp. 91, 98, *ante*.
[3] *J. I. A.* vol. i. p. 325*.
[4] This is doubtless a misunderstood survival of the use of the tube or pipe which among some races is fixed in the grave for the purpose of conveying food to the deceased.

sympathy between it and the body of the living mother, the latter would be affected in the same way.[1]

Benua-Jakun of Johor.—On the day succeeding a death the body was wrapped in cloth and deposited in a grave dug near the hut, together with some of the clothing of the deceased, and his chopper ("parang"), if he possessed one. No ceremony was observed, but a framework of wood, resembling a (shallow) box without top or bottom, was placed above the grave.[2] This was filled with earth, a piece of carved wood was stuck at each end, and frequently the whole was covered over by a roof.[3]

Jakun of Johor.—The preparations made by the Jakun for their funerals were few and simple. If the decease took place before noon, the body was buried the same day, if after noon, the funeral was deferred until the day following. The corpse was washed, wrapped in cloth, and interred by the relations and neighbours in a grave about four or five cubits deep. The blow-pipe, dart-quiver, knife, etc., of the deceased were buried with him, together with some rice, water, and tobacco. The only reason given for burying such things with the deceased was that this was the custom practised by their ancestors and followed by them.

[1] *J. I. A.* vol. i. p. 271; cp. the account in Newbold (vol. ii. pp. 408-410), which runs as follows:—

The preparations for funerals are few and simple. The corpse is stripped, washed, and wrapped in cloth of "t'rap" bark, or in a piece of white cloth, and interred, among some of the tribes, in a sitting posture, in a grave from three to six cubits deep; the cooking dish, blowpipe, dart-quiver, chopper, knife, flint and steel of the deceased are buried with him, along with a little rice, water, and a few "smokes" of tobacco, to serve the pilgrim on his long and dreary journey to the west. No sort of service is recited.

On the seventh day after interment, a fire is kindled over the grave to drive away evil spirits. Some of the tribes turn the head of a male corpse to the east, of a female to the west. The house where a person has died is generally deserted and burnt.

[2] This is the usual custom among Peninsular Malays. Cp. *Malay Magic*, p. 408.

[3] *J. I. A.* vol. i. p. 271. This is also a Malay custom.

Like many other people, the Jakun considered white as a sacred colour, and it was a peculiar subject of comfort when, in their last sickness, they could procure for themselves some white cloth in which to be buried. When they were too poor to obtain it, the body was wrapped in tree-bark. It was alleged that amongst some of the tribes on the frontier of Pahang, the corpse of the deceased was burnt, as amongst the Hindus and Siamese; also that the place where a Jakun died was deserted by his comrades, and the house itself burnt; but this practice was confined to a few.[1]

Jakun of the Madek (Johor).—Of the Madek Jakun we are informed by D. F. A. Hervey that on the death of a man tobacco and betel-leaf were deposited upon his breast, his relations weeping and wailing, and at the same time knocking their heads against the wall; whilst the women would tie a cloth round their necks "as if to strangle themselves"; the men, however, would nowadays invariably interfere before any harm was done, although, in former times, the women are said, on such occasions, to have actually put an end to their lives. The burial usually took place next day, but sometimes on the second day if there were any reason for delay. All the property of the deceased, comprising his weapons, cup and plate, and clothing, were buried with him, together with some rice. The depth of the grave was up to the breast. An axe, torch and torch-stand, coconut-shell gourd, and pan, were placed on the top of the grave.[2]

The great magicians ("poyang bĕsar") of the tribe were believed to be able either to reach heaven by

[1] *J. I. A.* vol. ii. p. 265. Mr. Blagden was told by a Mantra that he had seen a Jakun buried in a sitting posture, a fire being lighted round the head, which protruded from the ground.

[2] Hervey, *J. R. A. S., S. B.*, No. 8, p. 119.

disappearing without dying, or else, on sickening for death, to arrange to have incense ("kĕmnyan") burnt over them for two days after their apparent death (instead of their being merely wept over and buried), and then to return to life again.[1]

In a further account of some Jakun graves in Johor which was contributed some years ago to the same journal, Mr. Hervey states that he once found two or three Jakun tombs at the back of a small settlement containing five Jakun rattan-gatherers' huts in a tapioca plantation running down to the river's edge. Of one of these he attempted a sketch; it was the tomb ("pĕndam") of the "Juru-krah," one of the subordinate Jakun chiefs, and the head of this particular Jakun settlement, who had died of fever nine days before. The body lay about three feet under ground, the tomb, which was made of earth battened smooth, rising about the same height above the surface. A little ditch ran round the grave, *wherein the soul of the deceased chief might paddle his canoe*. The body lay with the feet pointing towards the west. The ornamental pieces at each end of the grave corresponded to tombstones and were called "nēsan," which is the Malay word for such stones. On the other side of them were to be seen the small, plain, upright sticks, which are called soul-ladders ("tangga sĕmangat"), which were intended to enable the soul to leave the grave when it desired. There were also to be seen four horizontal timbers on each side of the grave, which were joined together to form a framework,[2] consisting of sixteen beams in all, which

[1] *J. R. A. S., S.B.*, No. 8, p. 119.

[2] This framework is the same as that constructed by the Mantra and Besisi; as well as by the Malays, who call it "kalang dapor," or "hearth frame." Cp. *Malay Magic*, p. 408. It may be a survival of hut- or hearth-burial (*v.* pp. 100, 112, *ante*).

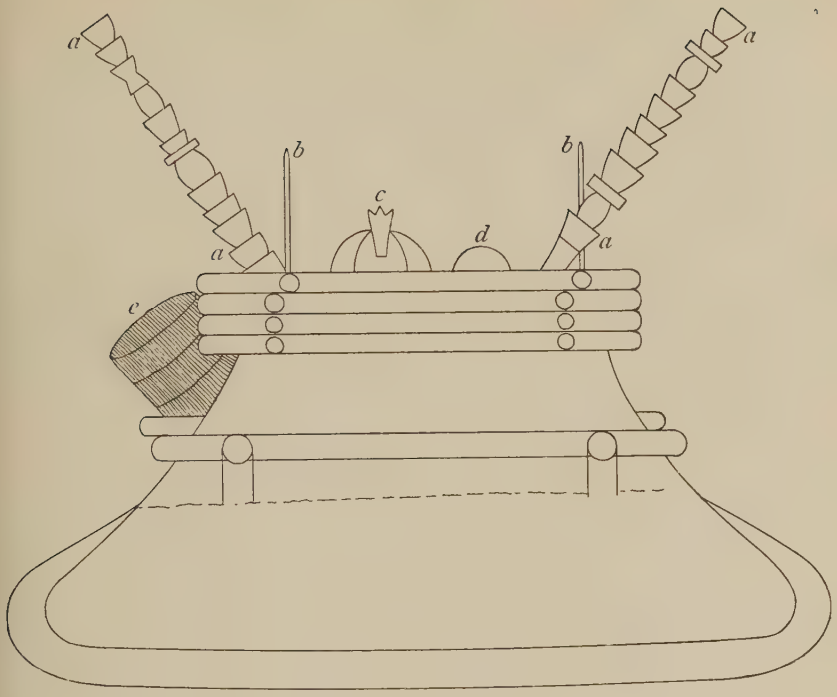


Fig 1.

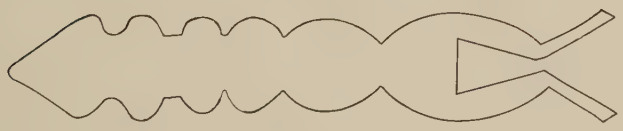


Fig. 2. *Hervey.*

Jakun Graves at Kumbang.

Fig. 1.—*a-a.* Grave-posts ("nēsan") of carved wood, equivalent to tombstones. *b-b.* "Soul-' or ' spirit-steps" ("tangga sĕmangat"). *c.* Torch-stand ("kāki damar"), holding the end of a "damar ' torch. *d.* Coconut shell ("tĕmpūrong"). *e.* Jungle basket ("ambong").

Fig. 2. One of the grave-posts ("nēsan") at the foot of a woman's tomb.

was laid on the top of the grave, and thus formed a sort of enclosure, within the precincts of which were placed, for the use of the deceased, a coconut-shell to drink from, a torch ("damar") fixed in a rattan stand ("kaki"), an adze handle, and a cooking-pan ("kwali"). Outside this framework was suspended an "ambong" (which is a back-basket with shoulder-straps, made of the bark of "měranti" or some other kind of tree) for the deceased to carry his firewood in. Close by the tomb of the Juru-krah was that of his niece, between which and the former there were three points of difference to be noted: the first was that the framework on the top of the niece's grave consisted of but three horizontal timbers instead of four (forming a total of twelve beams instead of sixteen); the second, that one of the ornamental head-pieces was roughly shaped like a human figure, whilst the other resembled the "nēsan" of her uncle; the third, that the only objects inside the framework were a coconut-shell, a torch and torch-stand, and a little sugar-cane. Not far distant was a site marked off for a child's grave, by means of a coconut-shell and some cloth hung upon sticks. In another direction was the half-finished grave of another child, the lower framework being already in position, whilst the earth had been loosely heaped up in the enclosed space, and a small framework, intended for the top, lay close by.[1]

Orang Laut or Sea-jakun.

Orang Laut, Sletar.—At death the deceased (of the Sletar tribe) were wrapped in their garments and committed to the parent earth. "The women weep a little and then leave the spot," were the simple words of the narrator of the ceremony.[2]

[1] Hervey in *J. R. A. S., S. B.*, No. 8, pp. 97, 98. [2] *J. I. A.* vol. i. p. 344*.

Orang Laut, Sabimba.—Logan tells us, that whenever a member of a Sabimba family died, the body was washed, wrapped in cloth, and buried in a grave, an excavation being made in one side of the pit to receive it.[1] Above the grave was placed some rice, a pot, an axe, a hatchet, a knife, betel-leaf and areca-nut, the deceased being meanwhile exhorted not to call the survivors or require anything from them in future. A fire was kindled at the side of the grave. On the third and seventh days the grave was visited, and a month later the house was abandoned and a new locality selected for the survivors. The property of the father descended to his sons.[2]

A later account by Thomson differs slightly from the foregoing, as we are told that on any of their tribe being near death the Sabimba would leave the hut until they thought that all was over; they then laid the corpse upon a plank and removed it, shrouded in its own clothes, to a grave in which were buried, together with the body, the utensils of the deceased, such as his blowpipe, chopper, adze, cooking utensils, etc.; these were placed at the side of the grave, and the survivors then left the spot and wandered to other parts.[3]

Orang Laut, Muka Kuning.—The dead were buried $1\frac{1}{2}$ ft. (45 cm.) deep in graves near the house. A blowpipe was placed upon the grave of a male, and a knife on that of a female. In about a month after the burial the family abandoned the hut and constructed another in a distant place.[4]

[1] This is the "liang lahad" of the Malays, which is borrowed from the Arabs. Cp. *Malay Magic*, p. 404.

[2] Logan in *J. I. A.* vol. i. p. 297.

[3] Thomson in *J. I. A.* vol. i. pp. 348*, 349*. Cp. *Malay Magic*, p. 405.

[4] *J. I. A.* vol. i. p. 339*.

CHAPTER V.

Music, Songs, and Feasts.

The musical instruments of the three races include one primitive stringed instrument, two or three kinds of wind instruments (flutes), drums and other instruments played by percussion, and a primitive kind of Jew's-harp. It is a curious fact that all the regular instruments except the drum are made of bamboo in some shape or form. Of these the distribution appears to be fairly general, with the possible exception of the drum and the "banjeng" (the stringed instrument referred to), which seem to be rarely used by the wilder Semang tribes. They at least belong to a rather more developed class of instruments, found everywhere among tribes of Malayan stock, and were probably borrowed by the Semang from the Jakun.

The most interesting of the flutes, the nose-flute, is so called because it is played through the nose instead of the mouth. It has a wide distribution in South-east Asia and the Malay Archipelago, but I never heard of its being employed by the civilised Malays of the Peninsula, who themselves regard it as peculiar to the aborigines.

The Jew's-harp is also widely distributed in the same region, is found among all the jungle tribes

of the Peninsula, and most probably came in with Malayan culture.[1]

The chief point in which the Jew's-harp of these tribes differs from that used by the Malays is in respect of the handle, which among the aborigines is frequently made from the bone of an animal.

It may be noted here that the drum is not used by the Andamanese, and that, speaking generally, it is hardly portable enough as an instrument to be adopted by nomadic tribes. Hence, wherever it appears as a Semang instrument, it should almost certainly be regarded as borrowed from other (probably Malayan) tribes.

The bamboo harp or guitar of the Semang, as it has variously been called (though it does not perhaps correspond very exactly to either of those instruments), is also not found among the Andamanese, and was most probably in the first instance of Malayan origin.

The music of these races appears to be similar to that which is common throughout China, Indo-China, and (formerly at least) Java, and which generally consists, except where modified by foreign influence, of the five tones C D E G A.

Dress.

In the matter of dress, the trappings worn by the Semang dancers (in all cases which came under my observation) presented a strong contrast to those

[1] While Baron A. von Hugel was showing me some Jew's-harps (? from New Guinea) one day I noticed that the lower extremity of the instrument had been split and subsequently tied up. Other specimens from the same region showed the same peculiarity, and I think there can be little doubt that it is simply due to a more primitive (clumsier) form of manufacture, it being easier to cut out the tongue of the instrument if the end is split. I have never observed this peculiarity, however, among the Jew's-harps of the Peninsula, either among the jungle tribes or Malays.

worn by the Sakai and Jakun (*e.g.* the Besisi). For whereas the Negritos usually employed both leaves and flowers in their natural state, just as they were gathered in the jungle, both Sakai and Jakun wore artificial leaf decorations consisting of long white strips of palm-leaf plaited up into various fantastic shapes, intended to represent flowers, fruit, krisses, and nooses which (according to Vaughan-Stevens) are specially designed to entrap any unwary demons which might attempt to attack the wearer during the performance of the dance. Bunches of these "demon-traps" were inserted in the girdle and head-band of the dancer.

Songs and Mimetic Dances.

From the accounts of De Morgan, Hale, and other writers, it might be inferred that the song-and-dance performances of these tribes were not invested with any special meaning, and had no object beyond that of whiling away an idle hour. In some instances, no doubt, it is so, and it may even be conceded that in a few instances the songs themselves may merely consist, as is alleged by these writers, of words strung together at random. It cannot, however, be admitted that performances of such a kind are in any way typical, any more than it could be admitted that the burden of a music-hall song adequately represented the songs of Europe. As I shall presently be able to show from the specimens I myself collected, the songs of both Semang and Jakun generally possess a very definite meaning, which is only difficult to make out, in some cases, on account of the differences which exist between the sung and the spoken dialects, the former of which sometimes contains what are probably archaic, as well as rare and distorted forms.

The Semang chanted songs descriptive of animals and reptiles, birds and fruit, but there was nothing actually mimetic in the performances that I witnessed.

Among the Jakun (*e.g.* Besisi and Mantra), however, the songs are often distinctly mimetic, and in such cases are *acted* by the performers, who take much pride in their performance. Moreover, from an analysis of the songs themselves, taken in conjunction with the dress of the performers, and the subjects, and often the actual words of the songs themselves, it appears to me at least an arguable hypothesis that they may have been instituted mainly for the purpose of increasing the kindliness of nature,[1] as the food-producing ceremonies of the Intichiuma are thought to have been among the Australian Blackfellows. There are also, however, among them songs that are performed for other motives and in other moods, the most important of which are the genealogical songs called "Trumba," which commence by describing the early wanderings of the chiefs of the tribe, and conclude with a recital of the various spots successively occupied by its ancestors.

Of the actual performances of these songs, as distinct from the subjects of which they treat, there is not much that requires to be said. It may, however, be noted that among the Semang, and apparently also among the Sakai, the chief if not the sole performers are the women of the tribe, whereas among the Besisi most of the dancing was actually done by the men, and it was only with much difficulty that the women could be persuaded to perform, except indeed at the great annual banquets after the rice-harvest. The performance took place after the evening meal, which

[1] For a fuller statement of the case, see Skeat, *Folklore Journal*, vol. xiii.

among the Jakun was on the occasion of their great annual feast-days accompanied by much drinking of freshly-brewed fermented liquors, and terminated with what can only be called their "game of exchanging wives," *the whole performance being evidently regarded*[1] *as having some sort of productive influence not only upon the crops, but upon all other contributing sources of food-supply.* I may add that in all cases that I have seen (both among the Semang and the Jakun), as well as, I believe, among the Sakai, the dancing of the women is usually confined to a sort of curtseying step, which consists in bending the knees and modulating the arms and hands in time to the music. The dance-action of the men was much more free, but as far as I can remember, the mimetic dances (representing animals, etc.) were always performed by the men alone.

I.—Semang.

Musical Instruments.

Kedah Semang.—The simplest form of Negrito music (if it may so be called) consists of various simple ways of "beating time." One of these methods is to take a couple of hardwood sticks or bamboo slivers, which are held in the two hands, when one of them is struck upon the other in the air.

This method of beating time was employed by the Semang of Siong, who made use of it to accompany their songs.[2]

Another method of obtaining a musical note from the percussion of bamboo, employed by the Semang of Siong, simple as it is, has not been yet recorded.

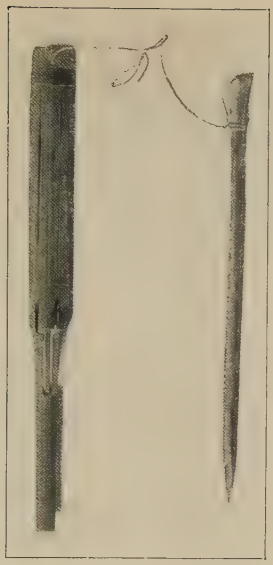
[1] *V., e.g.*, p. 152, l. 40; p. 156, ll. 33-35; p. 158, ll. 46, 47; p. 159, ll. 42, 43; and the Fish-trap Song (p. 162).

[2] A similar method is employed both by the Sakai and the Jakun.

It consists in beating the open end of a long bamboo internode of large calibre with a palm-leaf fan. The bamboo employed measures from about three or four feet in length, and has a diameter of three or four inches. The lower end, which rests on the ground, is closed by the node, and the upper end is cut off evenly and left open for the beater. The beater is made by folding the leaf of the "palas palm" (*Licuala*) into the shape of a fan and lacing and relacing it across with a strip of rattan to stiffen it, and keep it in its proper shape. It measures about one foot in length by five inches at the broadest part, and struck sharply against the upper (open) end of the bamboo, which latter usually rests upon another piece of wood or else upon the knees of the performer. This instrument, like the last described, is used by way of accompaniment to the songs of the tribe.[1]

A small variety of Jew's-harp is a favourite musical instrument with the Semang, though it is of course not used as an accompaniment. It consists of a small strip of bamboo (about five inches long by one inch in width), in the central portion of which a small free tongue is cut, in such a way as to allow it to vibrate easily when the instrument is played. To effect this the performer takes the instrument in his left hand, the left thumb resting upon a slight depression at the lower end of the harp. In his right he takes the handle (which is attached by a short string to the upper extremity of the instrument). By giving the handle a sharp tug or jerk, he sets the tongue of the instrument in vibration, producing a loud twanging note, which can be heard at some distance, but

[1] I have not yet heard of this instrument being used by the Sakai or by any of the Jakun.



Skeat Collection.

SEMANG JEWS'-HARP.

Made of bamboo with handle of monkey's bone. (Ulu Siong, Kedah.)

Skeat Collection.

FAN-SHAPED PALM-LEAF BEATERS.

Used for striking the ends of long bamboos to cause a musical note. (Ulu Siong, Kedah.)

R. H. Yapp (Skeat Expedition).

PANGAN GROUP IN DANCING DRESS, KUALA SAM, ULU KELANTAN.

which is by no means unmusical. In order to increase the volume of sound the body of the instrument is generally held between the teeth of the performer, or else over the hollow of the bamboo case in which it is sometimes kept.

The string by which the instrument is attached to the handle is generally of twisted vegetable fibre, and the handle itself the rib of a small monkey. In all other respects, however, it is very similar to the Jews'-harp of the Peninsular Malays.

The flutes used by the Semang of Kedah are of two kinds, the common bamboo mouth-flute and the nose-flute. Both are occasionally though rarely used to accompany their songs.

The common flute is usually about a foot long and is made of a segment of young bamboo. It usually has three holes, apart from the mouth-hole, and is often decorated with incised patterns.

The nose-flute, which has a similar number of holes, was about twice the length of the common flute used by the same tribe. There does not appear to be any record of the plugging of one of the performer's nostrils with grass or leaves (as is done by other races who use this instrument), but my impression is that I saw this done by a member of this tribe. The practice certainly obtains among the Sakai, though as when a pair of nose-flutes is played both nostrils may be used simultaneously, there should not be any special necessity for plugging the unused nostril when a single flute is used.

The stringed bamboo or "guitar" is occasionally found among the Semang (in fact I myself obtained a specimen from the Semang of Kedah), but it appears to be very rarely used by them, and is probably not a

Negrito instrument. In its simplest form it consists of a big segment of bamboo—usually from about 2 ft. to 3 ft. (60 cm. to 90 cm.) in length, with a diameter varying from 2-4 in. (5 cm. to 10 cm.). This segment comprises an internode with its two adjacent nodes or joints, the strings in my specimen being made by raising several thin parallel strips of the outer skin of the internode with a sharp knife, and inserting under them at each end small wooden wedges or bridges (called "pillows" in Semang) in order to stretch the strings to the required extent. By moving these wedges the instrument can of course be tuned. A strong rattan ring is also passed over each end, partly to keep the instrument from splitting, and partly to keep the strings themselves from breaking away at their extremities.

Perak Semang.—The only authority for the use of the drum among the Semang is the account of De Morgan, who gives, under the heading of "Negrito Songs," an account of the way in which an alleged Semang drum was made.[1] But as he often confuses them with Sakai, and even[2] describes the method of manufacturing a Sakai drum in identical words, I think his statements must, in the absence of corroboration on the part of other writers, be taken as referring to a tribe that was mainly (if not wholly) Sakai.

Feasts.

Kedah Semang.—On festal occasions both sexes adorned the person with white bands of *Licuala* leaf in place of the ligatures usually worn. Bunches or tassels of fragrant leaves and flowers were inserted under these bands, in the girdle, on the crown of the head, and at the back of the neck, and the head

[1] De Morgan, vii. 430. [2] *Ibid.* viii. 281.

itself was bound with a *Licuala*-leaf fillet. In the case of the men the fillet was simply carried round the head,[1] but among the women in some cases two bands were carried over the crown of the head from ear to ear, the first just behind a narrow fringe of hair in front, and the second at the back of the region of the top-knot, whilst a third was carried round at the back of the head. In other cases only two bands were worn, corresponding to the first and third of the bands just described, the central one being omitted. A small roll or scroll of Licuala-leaf was also inserted in the ear-holes.

In addition a couple of leaf-festoons were worn crossed like bandoliers upon the breast, and bunches or tassels of leaves similar to those which are inserted in the fillet were worn in the girdle, and were also sometimes inserted in the armlets and knee-bands. A woman at Siong wore one of these tassels, which was made by shredding (with the thumb-nail) the leaves of the Rĕtut, probably a kind of wild ginger (perhaps *Hornstedtia hemispherica*). It would appear that they are worn, not for mere ornament, but as charms against diseases. The one here described was worn as a protection against pains in the back. The leaves are usually picked and worn green, but dried leaves are occasionally employed. The black coiled girdle of "rock-vein" fungus was also usually worn upon these occasions, but a girdle of coiled cane with alternate knots of *Licuala*-leaf

[1] This was, I believe, the customary dance-fillet prescribed on such occasions for the adornment of the men. Occasionally, however, a fillet made of "urat batu" (the "rock-vein" fungus described in an earlier chapter) were also worn. One of the Semang men at Siong wore a sort of wreath manufactured by shredding the leaf of the Zalacca palm (Salak) with a knife; this form of head-dress being believed to avert headaches. Another, with the same object, wore a wreath of *Lycopodium cernuum*.

and "chalong" leaves dependent from it, was also sometimes worn by the Pangan women of Kelantan, though the rest of their attire differs but little from what has already been described.

Songs and Dances.

Both in the neighbourhood of S. Mat Sam (a tributary of the Kelantan river) and in Kedah I witnessed performances of the Semang choral dances (called Siwang), the performers in both cases being females. Indeed I was told by the Kedah Semang that their women alone were in the habit of dancing.

In the former case the dance was performed by two Pangan women, to the accompaniment of a somewhat monotonous chant and a bamboo guitar, the latter of which was played by one of the men.

In the other case, at Siong, two or three Semang women and a girl were the performers, and there was quite an extensive orchestra, consisting of two men who beat the long bamboos described above, a man who performed upon the nose-flute, and one or two men who beat time by knocking sticks together. Sometimes the musicians chanted songs; sometimes they merely played the accompaniment. When the former was the case, there was invariably an old man who "conducted," and from whom the rest of the performers caught up the words of the song, even though in some cases they evidently knew the words so well that they might easily have dispensed with his services. The step danced by the women was a graceful one, the knees being bent, the body turned partly round, and the arms either hanging loosely and slightly swaying from side to side or else stretched

forward and swayed in time to the music. The Pangan women when dancing kept slowly moving to and fro, and round in a small circle, but the Semang women of Kedah did not move from where they stood. In the latter case the performance took place by daylight at my special request, but night-time is regarded as the proper time for such ceremonies.

The song-dialect of the Negritos was described to me by the Semang themselves as being different (probably more archaic) than their spoken language, and as being harder to understand and to explain. Certainly the songs which I took down were extremely hard to make out, the words being frequently lengthened by one or more syllables to suit the music, and the difficulties were not lessened by the fact that, although I had them repeated frequently in order to make sure of the words, the lines themselves would constantly be repeated in a different order, fresh lines being inserted and others omitted, even though the words in the repeated line did not vary. Nevertheless, with a considerable amount of labour and repeated checking, I succeeded in discovering the meaning of about a dozen of these songs, which I recorded at the time upon a phonograph (taken with me up-country for the purpose), and thanks to my father's old friend and my own, Dr. R. J. Lloyd of Liverpool, it has been possible in a few cases to initiate investigations both from the phonetic and the musical point of view. I may add that some of these phonograph records were exhibited at one of the Royal Society's *soirées* in 1901.

In Ulu Raman a number of Semang songs were performed for my benefit by an aged Semang (named

To' Gĕlugor), several of whose songs I took down as he sang them. And here is one of the songs that he sang. The subject of it is a monkey called "Krā" (*Macacus cynomolgus*), and every line ends (by way of a burden) with the monkey's name.

THE SEMANG MONKEY SONG.

He runs along the branches, Krā !
Carrying off (fruit) with him, Krā !
He runs to and fro, Krā !
Over the sĕraya-trees, Krā !
Over the rambutan-trees, Krā !
Over the live bamboos, Krā !
Over the dead bamboos, Krā !
He runs along the branches, Krā !
Peering forward, Krā !
And dangling downwards, Krā !
He runs along the branches and hoots, Krā !
Peering forward, Krā !
Among the young fruit-trees, Krā !
And showing his grinning teeth, Krā !
From every sapling, Krā !
Peering forward, Krā !
He is dressed for the dance, Krā !
With the porcupine's quill through his nose, Krā !

Dr. Lloyd's note upon the phonographic record of this song is that it is sung to a very simple tune, like the "Song of the Fruit-buds," but that it has a monosyllabic refrain.

The last two lines appear to be merely a "make-believe" invitation to the monkey to come and join the feasting and dancing of the tribe.

Other songs of a similar kind (of which the following are free and tentative translations) were taken down by myself either at Jarum or at Siong in Kedah.

THE SONG OF THE FRUIT-CLUSTER.

The fruit-cluster turns in the wind,
The fruit-cluster at the end of the spray ;
The fruit-cluster turns in the wind,
The fruit-cluster that we climb for,
The fruit-cluster turns in the wind,
The fruit-cluster waves to and fro,

The fruit-cluster whose pulp is acid,
The fruit-cluster sways to and fro ;
The fruit-cluster turns in the wind,
The fruit-cluster that spins round and round.

Upon the "record" of this song Dr. Lloyd remarks that it shows a different type of chant. The lines of the original have four accents each, but the invariable part of the line occurs at the beginning, and the variable part at the end of the line. Each part carries two accents, and the lines sometimes rhyme, but without regularity, and apparently without design. This song shows well the unorganised character of these compositions, and the singer's habit of bringing in the same lines repeatedly, and in any order, *ad lib.*

THE SONG OF THE WILD GINGER PLANT.

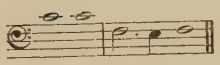
Its stem bends as its leaves shoot up,
Down to its root it bends and sways,
Bends and sways in divers ways ;
Its leaves are chafed and lose their stiffness ;
On craggy Inas it is blown about,
On craggy Inas which is our home.
Blown about in the light breeze,
Blown about with the mist, blown about with the haze,
Blown about are its young shoots,
Blown about in the haze of the mountain,
Blown about in the light breeze.
It nods and nods upon the mountains,
Mountains of Bĕching, mountains of Inas,
Mountains of Malau, mountains of Kuwi,
Mountains of Mantan, mountains of Lūmu',
On every mountain which is our home.

Dr. Lloyd remarks that the "Song of the Wild Ginger Plant" is not marked by any regular refrain, though the love of repeated words and sounds shows itself in one way or other in almost every line ; otherwise, however, its only quality as verse is that of possessing four accents to the line.

THE SONG OF THE FRUIT-BUDS.

They swell and swell, the fruit-buds !
To and fro wave the fruit-buds !
Blown about are the fruit-buds !

In the wind, the fruit-buds !
In the light wind, the fruit-buds !
Spinning round and round, the fruit-buds !
Swaying to and fro, the fruit-buds !

Dr. Lloyd's note upon this song is that the music is simplicity itself, and that the time is well kept, the four accented syllables of each line coming in on the exact beat of the music, with the regularity of marching.

An attempt to reduce the music of this song to paper, from the record of the phonograph, is given herewith. It was kindly sent to me by Dr. Lloyd, with his comments on the songs.

THE SONG OF THE RIPENING FRUIT.

Plump grows the fruit at the end of the spray !
We climb and cut it off at the end of the spray !
Plump is the bird at the end of the spray !
And plump too the buck squirrel at the end of the spray !

Of this song Dr. Lloyd remarks that it exhibits a somewhat different style of metre. It possesses six accents to the line, of which four belong to the variable part of the line, and two to the invariable refrain.

Dr. Lloyd sums up his remarks upon these Semang records by observing that both as to music and metre they are very much on a par with the simplest of my Malay (east coast) records. The versification is based always upon the possession of a given number of accents in the line, and nearly always upon the repetition, either at the beginning or end of the line, of certain invariable words or phrases. The incidence of accent is, however, totally different from that of the Malay songs. The Malay lines usually end in, and are rhymed on, unaccented syllables, but the Negrito lines never end on an unaccented syllable, and though lines often end in identical words, actual rhymes never seem to be sought for. The thoughts expressed are of the extremest simplicity, and almost every line is complete in itself. The lines rarely have any special sequence, and most of them can be recited in any order, without injury to the poem, and it can be heard in the phonograph that the singers are quite alive to this, and freely alter the order of the lines. Accent appears less steadfast than in Malay, or perhaps licence is greater ; at least it will be observed that the same word appears in different places with a different accentuation. The final syllable, which so seldom carried the accent in Malay, here carries it oftener than any other.

In conclusion I should add that, from what I was told by the Pangan of Kelantan, the "full" dress of the Negrito men on festal occasions was the same

as that of their women, with the exception of the different girdle ("tali' gel") and the combs that were worn by the latter. The men's dancing dress consisted, as a rule, of a loin-cloth ("pĕnjok"), two crossed leaf-festoons or bandoliers ("chiniwok"), and a stick or dance-wand ("cheb chas"), which was carried in the hand.

Perak Semang.—The performances of the Perak Negritos have a strong family likeness to those of the tribes of Kedah. Of the former, Maxwell's account tells us that singing and dancing (Mal. "bĕr-sempul") were still in a very early stage of development, and that dancing was confined to the female sex.[1]

Sitting together in a circle and facing inwards, the five men (whose performance Maxwell is describing) commenced a series of long chants or recitations in quick time. The instruments on which they accompanied themselves were made of pieces of bamboo. One man held in each hand a short tube of bamboo (green and recently cut) in an upright position on a horizontal wooden log. These tubes were raised and then brought down on the log alternately, producing a ringing and not unmusical sound, which had something of the effect of the beating of a tom-tom.[2] Two others struck pieces of bamboo held in their left hands with other pieces held in the right, after the manner of the Malay "chĕrachap" or castanets. There was no hesitation or difficulty about recollecting words; the man who led was followed by the other four, who were generally about a note behind him. The general effect was monotonous, the performers sometimes chanting rapidly on the same note for

[1] Maxwell in *J. R. A. S., S. B.*, No. 4, p. 48.
[2] Cp. the same instruments as used by the Bĕsisi.

nearly a minute together. Their whole range most probably did not exceed three or four notes.[1]

The first song was the "Tune of the Gias-tree"[2] ("Lagu Gias"). This was an enumeration of fruit-bearing trees, and of the favourite mountains and forests of the tribe. It was said to be held in great veneration, and might contain some of the germs of the traditions of this singular people. Next came the "Tune of the Tiger-spirit" ("Lagu Chĕnaku"). "Chĕnaku" (or "B'lian") is the name given to a man who conceals his identity as a tiger under the semblance of a human form (Malay "Jadi-jadi-an"), this belief being widespread among the Malays as well as among the aboriginal tribes. The next song was the "Tune of the Prah-tree" ("Lagu Prah"), sung when the "prah" fruit is ripe, no small occasion of festivity among the forest tribes. The fruit is sliced up and mixed with other ingredients ("rojak,") and then heat-dried in bamboo tubes ("lĕmang").[3]

The performance concluded with the "Tune of the Durian-fruit" ("Lagu Durian"). This, like the others, was unfortunately unintelligible, though it may be presumed that their estimate of this fruit was a high one.

But the most remarkable performance yet attributed to the Perak Semang is undoubtedly the Dance-drama related by De Morgan, who was an eye-witness of it, and describes it as follows:—

A young girl entered the circle and began to dance in the middle. She advanced slowly at first with a

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[1] Maxwell in *J. R. A. S., S. B.*, No. 4, p. 49.

[2] (?) "Gayas."

[3] *Ibid.* It should be noted that Maxwell, in the account quoted above, confuses together the names "Sakai" and "Semang," but that his account is otherwise substantially correct. *J. R. A. S., S. B.*, No. 4, p. 49.

sort of polka step, but without turning round; then she commenced to wave or modulate her arms, and directed her hands behind her back. In this way she went two or three times round the circle. (This was explained to mean that she was looking for a husband in the forest.) A suitor soon appeared and danced round her, singing of flowers, birds, and insects. She moved backwards, followed by the suitor, who pressed for her hand in vain. Then a second and a third suitor appeared, each being repulsed in turn like the first, and at this point three other young girls arrived on the scene, and her late suitors deserted her to make up to her rivals, by whom they were promptly accepted, dancing round with them and talking. The first arrival then went from group to group trying to regain her late conquests, but was too late, and was compelled to remain an old maid, whereupon she stopped in the middle of the circle and uttered the most lamentable cries, repeating again and again the words Death, Malediction, etc. After dancing round her for about ten minutes, one of the men of the rival groups returned to her, when she humbly agreed to accept the humiliating position of a second wife.[1]

[1] De Morgan, viii. 282, where other performances of this kind are described. Elsewhere (*op. cit.*) De Morgan says that the Negritos of Perak were in the habit of singing words strung together at random, their joy or sorrow being distinguished solely by the nature of the words and the air. If they were feeling dull, they would go through the names of all their rivers, mountains, and hills. On returning from the chase they would sing words suited to wild animals, the forest, and their weapons.

After a death of one of the tribe, they would repeat the words, Death, Decay, Fire, and the name of the deceased, etc. If they were feeling happy, they would sing of flowers, birds, and small insects. This, however, is only a general rule, and often they would string words together with reference to sound only, and not to their meaning. If the word was too short for the measure, they prolonged it by adding long drawn-out nasal syllables such as *ang*, *eng*, *ong*, *ng*, (the latter after words ending in a hard consonant such as *g* or *k*, or a vowel).

II.—Sakai.

Musical Instruments.

Perak Sakai.—As among the Semang, the simplest form of music takes the form of beating time. Thus De Morgan describes the Perak Sakai as using small slivers of bamboo, whose flat sides were clashed together with a sound like that of castanets.[1]

Another simple form of percussion music is made by using a number of short bamboos (which are open at the upper end only) as "stampers," the bamboos being held in the hand and struck upon the floor or a piece of wood at regular intervals. This method of beating time, which has been only once recorded among the Semang,[2] is mentioned both by De Morgan,[3] and Hale. A full description of these bamboos and the methods of using them will be found in the part dealing with the Besisi.

The bamboo harp or guitar (already described as in use among the Semang) is also found among the Sakai. Thus Hale[4] describes one that he saw, among the Perak Sakai, as possessing three strings stretched upon a large joint of bamboo. This guitar, however, was probably not in the first instance a Sakai, but an aboriginal Malayan instrument.

In a recent letter Mr. L. Wray states that the Sakai of both Kinta and Batang Padang use frets

[1] Cp. *Z. f. E.* xxvi. 172. "At times two bamboo sticks called 'sok yet,' measuring 38 cm. in length by 3 cm. in breadth, are employed in the "Tuang-tuang" ceremony among the Sakai. One stick is held in each hand, and they are struck together. The Sakai say that this custom is borrowed from the Siamese." There is, however, apparently no reason whatever why the Sakai should have gone to the Siamese for so simple an invention.

[2] By Maxwell, *v.* p. 131 *ante.*

[3] According to De Morgan (viii. 281), it is the length of these bamboo tubes that causes the alteration of tone. The most usual method, however, is by varying the diameter of the tube. Cp. De Morgan, vii. 430.

[4] Hale, p. 298; cp. De M., *L'H.* ii. 619.

made of small pieces of wood or pith stuck on to the bamboo under the strings of their guitars, but not touching them until pressed down by the fingers.

Of wind instruments the Sakai use various forms of flute,[1] which are similar to those manufactured by the Semang. Hale mentions their use of a "long bamboo flute with three holes" in it, as well as a species of bamboo whistle.

Mr. L. Wray writes me, that the nose-flute in Ulu Batang Padang is about 18 in. (45 cm.) long, and has four holes, the first being 9 in. (23 cm.) from the blowing end, and the other holes at distances of two fingers' width from each other. The holes are made by taking a small dry stick, lighting one end in the fire, and then blowing out the flame and applying the glowing charcoal point to the bamboo, blowing with the mouth meanwhile to keep it alight. Mr. Wray had never seen more than one flute used at a time. If two are used, they must, he thinks, be of different construction, as those he had seen had to be held so that the wind from the nostril passed almost at right angles to the length of the flute.

Whistles are rare, but what are usually called by this name by most writers, are in reality short flutes. They have one end closed by the node of the bamboo, except a small hole in the centre, the other end being open. They are played with the mouth like a flute. The palm of one hand is held over the open end, and the thumb of the left hand over the small hole in the other end. They thus give three notes. The hole blown through is not circular, but shaped like that of a whistle.

---

[1] De Morgan, viii. 281; *L'H.* ii. 619; Hale, p. 298. Mr. Cerruti tells me that the Sakai often plug one nostril with grass.

The nose-flute is also certainly known to the Sakai, and the Jews'-harp is mentioned by Hale.[1]

A drum, which De Morgan obtained at Changkat Kerbu in Perak, was made by hollowing out the trunk of a tree, and "heading" the barrel thus obtained with the skin of a black monkey.[2] According to Hale, this hollowing of the barrel is effected by burning as well as by chopping, the process being continued until the barrel is only about half an inch thick. Across one end the skin of a gibbon (siamang), or some other small animal, is stretched, and tightened up to the required pitch by means of rattan cords and wedges. Hale further describes a tune played upon one of these drums as being in what he calls "one-two time."[3]

Mr. L. Wray writes me, that there is a Sakai drum in the Perak Museum, from Batang Padang. It is about 1 ft. (30 cm.) in diameter, and 2 ft. 6 in. (76 cm.) long. It is made of a tree-trunk hollowed out, and has on one end a siamang skin head. Mr. Wray bought it for $2.

Dress.

On festal occasions the attire of the Sakai (for both sexes) does not materially differ from that of the Negritos. The same leaf-festoons, fillets, armlets, knee-bands of Licuala-leaf are worn as have been described already, and the same bunches of fragrant leaves[4] and flowers are also worn wherever there is a

[1] Hale, p. 296; cp. *L'H.* ii. 619.

[2] De Morgan, viii. 281. But see also De Morgan, vii. 430, which conflicts with this. There can, however, be little doubt that the account assigning this drum to the Sakai is the correct one. The drum referred to appears to have been only headed at one end (like that mentioned by Hale). See *L'H.* ii. 619.

[3] *Sic.* Probably in "common" time. Hale, p. 296.

[4] Usually the leaves are picked and worn while green,—but dried leaves are not excluded (De Morgan, vii. 414).

Wray.

SAKAI MEN PLAYING NOSE-FLUTES.

Near Kuala Kop about six miles from Tapah, Batang Padang, Perak.

Vol. II. p. 136.

chance of fixing them. The only important differences appear to consist in the different type of head-dress, and (frequently) of girdle, worn by the Sakai. Of the head-dress Hale says that on the occasion of special festivities, *e.g.*, at their dances, the Perak Sakai wear a sort of high turban made of bark-cloth, or a wreath of sweet-smelling grasses or leaves.[1]

The Dance.

Hale, in describing a Sakai dance which he witnessed in Ulu Kinta, says, that after about five minutes' beating of the drum one or two men got up and commenced a dance, "the principle of which was a sort of curtsey made to every beat of the drum"; and that, at the same time, "grotesque gestures were made with the hands." After about half an hour's dancing the men sat down to rest and commenced chanting one of their songs, which consisted of a mere "repetition of the names of a number of mountains, rivers, etc.," all of which were in the Kinta watershed (the "Sakai country") between 4° 30′ and 5° N. lat. One of the places referred to was Tambore (?), "now a Malay village with coconut palms at least twenty years old," and which must, as Hale points out, have been in the possession of Malays for that time at least, "as the Sakai do not plant coconuts."[2]

After about an hour's chanting (Hale continues) the women came forward to perform. It "could scarcely be called a dance," as they did not move from place to place, but only went through certain evolutions as they stood. First they clapped their hands, for a few bars, in time to the beats of the drum,

[1] Hale, p. 293. [2] *Ibid.*

repeating cries that sounded like "Sough, sough, sough," and then "Chaep, chaep, chaep." This was repeated some six or eight times, and at the same time they made a deep curtsey once to every drum-beat. Then the arms dropped to the sides, and the body was turned from side to side (from the hips upwards), the arms being allowed to swing round loosely with it, once to every beat of time; at the same time a deep curtsey was made as before; this being repeated about six times. This had a very pretty effect, as it was done by a graceful swaying movement. After this they stood still (with the exception of the curtseying), and placing one arm akimbo, held out the other with the palm open, and in time to the drum the forearm was turned so as to present the hand with the palm alternately upwards and downwards with a very slight but at the same time graceful movement, continued till the end of the song.[1]

In the same connection, Hale says that each line (or word) was first chanted by the leader of the song and then repeated in chorus by the rest. Most of the expressions used were, however, well known to them, and they often picked up the words to some extent as they went along.[2]

Words of the Songs.

Apart from the words of the song given by Hale,

[1] Hale, p. 299. De la Croix, in a similar account, adds, "At times the musical phrase dies away only to revive suddenly and terminate in a long-drawn howl which is lost in the night. The wild and profound poetry of the performance produced a captivating effect in the midst of the great forest surrounding us on every side" (De la Croix, p. 339). Cp. also Brau de Saint-Pol Lias, pp. 269-271.

[2] Hale, p. 299. Hale adds that a similar invocation or "prayer" was addressed to the Spirits of the Forest, the mountains, the rivers, and the wind, the Spirits of Ancestors, the Spirits of Disease, the Spirits of Wickedness, and Trouble of all kinds (Hale, p. 300).

Cerruti.

SAKAI WOMEN AND CHILD PERFORMING DANCE-MUSIC.

Note the head-dresses and girdles. (S. Perak.)

Cerruti.

SAKAI WOMEN DANCING. (S. PERAK.)

McGregor.

which is a mere list of place-names,[1] we have few trustworthy records of the words of Sakai songs, with the exception of the account by Colonel Low, where we are told that their "Mampade," or airs were much in the Siamese style (which last undoubtedly takes the lead amongst the musical compositions of the Indo-Chinese nations), and that their songs had an intermixture of Malay, as in the following specimen which was sung somewhat in the Siamese mode :—

Pirdu salen kinnang ingat sampei
Yari mola asal nyite gyijen
Ayer ambun umbun moli
Kiri baju layang mayep singi.

No satisfactory translation could be got of this fragment, but the greater part of the words are Malay.[2]

Selangor Sakai.—The Sakai of Ulu Langat (as also those of Perak) are very fond of "wind-organs," which are long bamboos with a slit in each internode, which are lashed to the top branches of trees, and which give out musical tones when the wind blows over them.[3]

III.—Jakun.

Musical Instruments.

Blandas.—The chief musical instruments of the Blandas were their so-called bamboo "guitars," flutes, Jew's-harps, and drums.[4]

A drum which I purchased with not a little difficulty from a chief of the Blandas tribe, whose encampment was situated in the swampy jungle

[1] Hale, p. 296.
[2] *J. I. A.* vol. iv. p. 431.
[3] H. J. Kelsall in *J. R. A. S., S. B.*, vol. xxiii. p. 69. For details, *v. Perak Mus. N.*, iii. p. 74.
[4] For Blandas songs and charms, *v.* App.

on the right bank of the Langat is now in the Cambridge Museum. It is about 2½ feet in length by 5 inches in diameter, and was made out of the trunk of a big screw-pine headed at each end with the skins of mouse-deer, which were held in their position by strong rattan bands or rings. To the edges of each skin, on which a certain amount of the hair was still left, were fastened rattan strings, underneath the ends of which wedges were driven to brace up the skins (or drum-heads) before playing. This drum was played by the hand only, tambourine-fashion. Martin and I, on our visit to the Blandas, also found a dance (?)-mask representing a tiger.

Musical Instruments.

Besisi.—Among the Besisi, as among all the aboriginal tribes of the Malay Peninsula, the beating of time by means of wooden sticks was no doubt one of the earliest forms of music.

The first advance in the development of musical instruments among the Besisi appears to have arisen from their observing the harmonious properties of the hollow stem of the bamboo, from whose long internodes (by various forms of percussion) musical notes were elicited. In the simplest form short segments of bamboo internodes of varying diameter are used as "stampers," each tube being open at the top, but cut off just below the node at the bottom, the scale of notes proportionately descending (like that of the pipes of an organ) as the diameter of the internodes is increased. To elicit the notes the player holds a tube vertically in each hand and drums lightly with the lower end either upon the ground or upon any piece of hard wood that may be at hand.

These bamboo tubes were called "ding tengkhing," or "quarrelling bamboos," and the ceremony "Rĕntak Balei," *i.e.* "Stamping on (the floor of) the Tribal Hall," evidently a reference to some form of beating time. On the occasion of a Besisi feast at which I was present, the two performers sat in the middle of the chief's room. The bamboo tubes were six in number (two sets of three each), and each performer held one, I believe the one which produced the higher note, in his right hand, and the other in his left. Each set was of gradually diminishing sizes. The two biggest tubes, which gave the deepest notes, were called "male" (lĕmol) or "father" (kuyn); the two intermediate ones were called "female" (kĕdol) or "mother" (gendē'), and the two smallest were called "child" (kĕnon) or "grandchild" (kĕntot?). The utility of these "child"-tubes was not very clear. I was told that they were mere supernumeraries, to replace any others that got damaged; and it is possible that this may have been the case, as this would account for their being smaller than either of the others. At the performances at which I was present the performers, holding one of the tubes in each hand, struck them in rapid succession upon the central floor-beam of the house, producing a simple musical rhythm, which was distinctly harmonious.[1] One of the tunes played by the Besisi consisted of one high note (struck by the right hand) followed by three low notes

[1] According to De Morgan (vii. 430), it is the difference in *length* of these cylinders that causes the variation in the note; but as the note really depends upon the volume of air set in vibration within the cylinder, the required note is obtained less clumsily, and I believe much more commonly, by varying the *diameter* of the tube, though it is possible that by some tribes both length and diameter are varied simultaneously. Elsewhere (viii. 281) De Morgan himself says that *both* are varied. Yet the tubes that I brought home were all almost (to a fraction) of the same length, though varying greatly in diameter.

(struck by the left hand), in common time, the first note being the loudest.

The next Besisi instrument deserving mention is the bamboo "guitar," which is very similar to that employed by the Semang. A point of some interest lies in the fact that this instrument, according to a Besisi tradition, was imitated from the stick insect, to which the Besisi gave the same name ("kĕranting," from "ranting," a twig or "stick"). Unfortunately, however, for this attractive theory, there are only too good grounds for regarding it as a mere instance of popular etymology; for the name of the instrument varies greatly according to the number of strings it bears, and such forms as "kĕruntong," "kĕrotong," and others show pretty clearly the fallacy of the suggestion. The name is undoubtedly onomatopœic, intended to suggest a twanging sound.

But the drum is perhaps the most "important" of all the musical instruments used by these tribes. It is, I believe, usually found only in the houses of tribal chiefs, and may doubtless be regarded to some extent as their insignia of office. If so, this fact would sufficiently account for the extreme reluctance that its owner exhibits when asked to part with it, as it would then be the exact counterpart of the sacred drums and gongs used by Malay Rajas for calling together their retainers. It differs but slightly (in material and to some extent in shape) from the ordinary drum of the Peninsular Malays, to which it has evidently close affinities.

Of the Besisi wind instruments, their flutes were of bamboo, and differed but little from those used by the Semang and Sakai. The Besisi nose-flute was, however, very much shorter than that used by the

Semang; those that I obtained in Selangor being, in fact, little more than half the length of the nose-flutes I got in Kedah. A kind of bamboo whistle was also sometimes employed by the Besisi.

The Besisi were very fond of what are generally called "Æolian bamboos," or "wind-organs"—long bamboos lashed vertically to the tops of trees, with slits cut in them which produced musical notes when blown upon by the wind. Several of the trees near Besisi dwellings at Klang were fitted with these instruments, and they could be heard at a distance of upwards of a mile when the wind blew strongly.[1] The bamboo Jew's-harp is also found among the Besisi.

Feasts.

The man's head-dress on festive occasions consisted among the Besisi of a plaited palm-leaf (*Licuala*) fillet or head-band, from which depended a row of long fringe-like streamers (called "centipedes' feet"), so that his face was almost entirely hidden as he danced. Besides this, he wore a similar fringe round about his waist, and a third slung like a bandolier over the shoulder and across the breast. Finally, he had a bunch of artificial leaf-ornaments, consisting of imitation flowers, pendants, nooses, and daggers, inserted in his head-band, and another at his waist, and carried a curious dance-wand, which will be described more fully below.

Altogether his get-up reminded me irresistibly of our own Jack-in-the-green, and might well have owed

[1] Mr. H. N. Ridley informs me that these wind-organs can be stopped at will by turning them round with their backs to the wind, and that the Jakun used occasionally to do this. They were of practical use as well as being harmonious, for the Jakun used to find their way home through the jungle by listening to them.

its origin to a similar motive, viz., an attempt to make the new year more productive by an abundant display of greenery.

The woman's head-dress on similar occasions consisted of a plaited palm-leaf head-band, lacking the streamers, in place of which it was furnished with little upright spikes, on which were spitted sweet-smelling flowerets or leaves, whose fragrance thus became pleasantly diffused throughout the room. The rest of their attire was similar to the men's.[1]

As regards the season at which their feasts took place, the Besisi informed me that the chief of these were held annually, first when the rice began to bloom, and again at the beginning, middle, and end of the harvest.[2]

On these occasions, the members of the entire settlement having been summoned, fermented liquor is brewed from the jungle fruits of the season and a banquet spread in the house of the chief. The latter presides and opens the proceedings with the burning of incense and the chanting of an invocation, which is usually addressed to the ancestors of the tribe, as well as to the wild beasts and demons that attack the crops.[3]

The feast then begins, the freshly-brewed liquor is drunk, and, to the accompaniment of strains of their rude and incondite music, the jungle-folk of both sexes deck themselves freely with flowers and fragrant leaves and indulge in dancing and singing throughout the night. This ceremony is called "Bĕrĕntak Balei,"

[1] A beautifully-plaited girdle of a fine species of cane was also formerly made by the Besisi, probably for special occasions. I obtained two specimens of it, but understand it is now obsolete.

[2] Mr. Bellamy adds that a feast took place *after* the planting out of the rice, not before the sowing, as among the Malays (Bellamy, p. 227).

[3] On the occasion of one of these harvest feasts at which I was present, the invocation was addressed to the Elephant, Deer, and Wild Pig, as well as to insect pests. See vol. i. p. 363, *ante*.

McGregor.

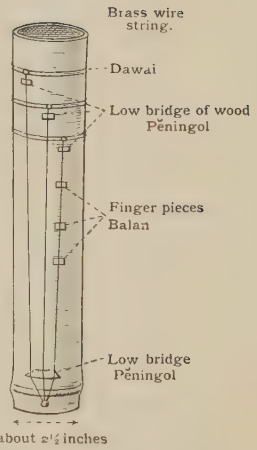
A Jakun Orchestra, showing Flute, Fiddle, Bamboo Guitar, and Drums of Malay Pattern, Ulu Batu, Selangor.

Vol. II. p. 144.

Skeat Collection.

MUSICAL INSTRUMENTS.

1. Pangan bamboo "guitar," or "kĕranting," from Kuala Sam, Kelantan River. 2. Semang nose-flute



Blagden.

STRINGED BAMBOO OR "GUITAR" OF THE MANTRA,

similar to that of the Besisi. (See pp. 142, 170.)

or "Drumming upon (the floor of) the Tribal Hall," from the use of the bamboo instruments described above.

The songs are not always merely chanted, but are often really acted (as well as sung), the dancer being frequently provided (as already mentioned) with a special head-dress, which differs for men and women.

I have also seen the dancer at the ceremonies of this same tribe carrying a curiously carved dance-wand, one of which I was fortunately able to purchase. I have never heard of any similar object being used by any other tribe, though Borie mentions the use of wooden swords (probably Malay fencing-sticks) in the dances of the Mantra, a kindred tribe.

According to the testimony volunteered by the Besisi themselves, these banquets used formerly to conclude with a drinking bout,[1] which was followed by a kind of "game," at which the men of the tribe were traditionally allowed, if they pleased, to exchange their wives. All performances of this kind are now, however, of very rare occurrence, though there is no doubt as to the earlier prevalence of the custom.

Words of the Songs.

The songs chanted on these occasions are generally rude improvisations, consisting of certain well-known and continually-recurring phrases. The tunes to which they are sung are very simple and quaint. These are generally mere chants, of three or four notes only, but

[1] Traces of such drinking bouts are to be found among the Malay races.

The wild people are not, however, as a rule, inclined to drink. This drinking festival is called by the Bĕsisi "Main jo'oh," the meaning of which is probably "Drinking game" (*vide* D. F. A. Hervey's paper on the "Endau and Tributaries," *J. R. A. S., S. B.*, 1882, No. 8, p. 16), where he gives "jo'oh" as meaning "to drink," and remarks that the same word is used in the taboo-language of camphor (Pantang Kapor) with the same meaning (*J. R. A. S., S. B.*, No. 3, p. 113).

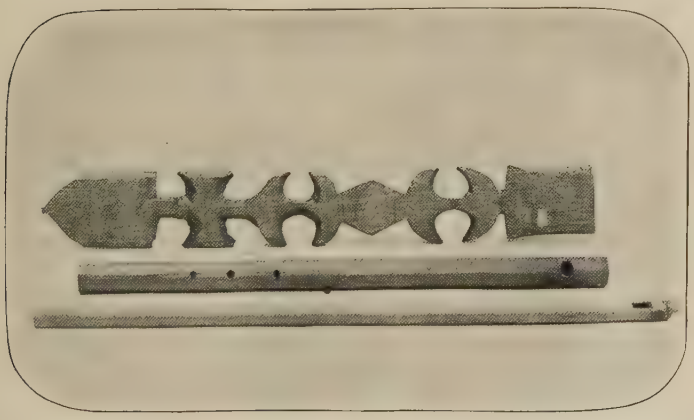
yet have a weird kind of melody of their own, and are sung with a wonderful spirit and verve, which prevents them from becoming tedious. Of these songs I was able to form, among the Besisi, an important collection ; and as I know of nothing that could give a better general idea of the life, ideas, and customs of these wild tribes than these songs (which are a veritable storehouse of such facts) are likely to do, I give them *in extenso*, in the hope that something of their spirit may survive in spite of what is lost in the translation. I should perhaps add that I was told, *inter alia*, that the songs I had collected should, properly speaking, be sung in a certain order. Neither my informants, however, nor any other members of the tribe, could give me the order of any except the first ten, as given below. It would be a point of great interest if they should turn out, on further investigation, to be in any way analogous to the Malay "Rějangs," corresponding to the "lunar mansions" of the Hindus ; and it would also be very interesting to know whether the "lunar mansions" of the Hindus were ever treated as the subjects of ceremonial songs in a manner at all resembling the primitive chants here described. In any case, however, this manual of the jungle would well repay study.

The proper order of the first ten songs, which are, however, in the following pages, more conveniently grouped, was said to be as under :—

1. Siamang.	The gibbon.
2. Pulai.	A soft-wood tree.
3. Měrbau.	A hard-wood tree.
4. Kluang.	The flying-fox.
5. Bangkong.	A wild jungle-fruit.
6. Gabang.	,, ,,
7. Rēdan.	,, ,,
8. Klēdang.	,, ,,
9. Kabau.	,, ,,
10. Mah hědět hum.	The little folk's bathing song.

Skeat Collection.

HEADDRESS OF BESISI MAN (ON LEFT), WOMAN (ON RIGHT), WORN TO CONCEAL THE FACE AT CEREMONIAL DANCES.



Skeat Collection.

STRANGE WOODEN DANCE-WAND CARRIED BY BESISI MAN AT CEREMONIAL DANCES.

Beneath it is a flute, and also a nose-flute, used on similar occasions.

(See p. 145.)

Munro

PA' NANTI, THE LATE BATIN OF THE BESISI, KUALA LANGAT, SELANGOR.

It was from this Jakun chief (here shown in full Malay dress) that I took down most of the Besisi Jungle Songs given in the text.

The following have no ascertained order, except the "Lang," which always comes last :—

11. Bro'.	The coconut-monkey.
12. Lukah.	The fish-trap.
13. Rimau.	The tiger.
14. Gajah.	The elephant.
15. Bĕrtam tĕnung.	The solitary bertam-palm.
16. Katak rĕngkong.	The toad.
17. Badak.	The rhinoceros.
18. Kijang.	The roe-deer.
19. Baning.	The tortoise.
20. Ular sawa.	The python.
21. Kanchil.	The chevrotin.
22. Plandok.	The chevrotin (another species).
23. Buaya.	The crocodile.
24. Rusa.	The sambhur deer.
25. Babi utan.	The wild pig.
26. Ungka.	The ape.
27. Ayam hutan.	The jungle-fowl.
28. Biawak.	The lace-lizard or "monitor."
29. Bruang.	The bear.
30. Lang.	The kite.

Other alleged songs, whose names were given but the words of which were not given me, are—

Bachang.	The horse-mango.
Pipit.	The finch or sparrow.
Buan.	The rambutan, a wild jungle-fruit.
Sikah.	A kind of monkey.
Lotong.	,, ,,
Kra.	,, ,,
Musang.	The civet-cat.
Kuching utan.	The wild-cat.
Srigala'.	The jackal or wild dog.
Tikus.	The mouse or rat.
Enggang.	The hornbill.
Kuau.	The Argus pheasant.

It is just possible, if the "Rĕjang" theory be established, that some of these songs may belong to a second series of "Rĕjangs," just as in Malay we find at least three different sets of "Rĕjangs" co-existing. The translations run freely as follows :—

THE ELEPHANT.

An Elephant trumpets at Bukit Peralong,
A Herd Elephant to the Lone Wild Elephant.
'Tis the herd that precedes the Old Wild Elephant,
The Sacred Elephant, the Shrunk-foot Elephant,
The Magical Elephant from the land of Johor,

The Elephant that descends to the salt sea yonder,
The Elephant that sports on the sandy beaches,
And thence returns to the Upper Langat;
That climbs the hills to the sacred country,
And tramples the hills, till they sink in ruins,
And tramples the trees, till their trunks snap asunder,
And stamps in his spoor and stamps in his foot-tracks,
Until the whole land to mire is trampled.
Now that at length he has reached his sanctuary,
See that ye slay not the Sacred Elephant;
For if you do, you will die of sacrilege.
Burn ye then incense, and pay your vows to him,
The Sacred Elephant loves his grandchildren,
And in their clearings he will not forage,
Nor will he forage among their coconuts.
Roam then, O Elephant, o'er hill and hill-slope,
Roam then, O Elephant, to cave and hollow.
See, he has passed to the Upper Langat.
An Elephant is drawn, by a host of people,
Is drawn away to a far-off country.
But roam thou, O Elephant, to the Fresh-water Lake-side,
Till thou diest, O Elephant, at the Fresh-water Lake-side.

The Rhinoceros.

Impit—impit! there calls a Rhinoceros,
The Herd Rhinoceros to the Lone Rhinoceros.
She calls her mate to search for sustenance,
The Rhinoceros that roams and climbs the mountains,
The Rhinoceros that roams when dew dries on the out-crop.
What skill have I to strive with the Rhinoceros?
I call to my comrades, but all are absent.
Affrighted I climb up into a forest-tree,
But the Rhinoceros waits at the foot of the tree-trunk.
I break off a bough and cast it down to him,
The Rhinoceros champs it and passes onwards.
Then I descend and run back home again,
But reaching home, the Rhinoceros follows me.
I then take a gun and shoot the Rhinoceros.
The bullet has hit him. The Rhinoceros has fallen.
See that ye singe then and quarter the Rhinoceros,
And give to eat a little to every one;
But sell the horn to the Chinese foreigners.[1]

The Tiger.

A Tiger roars at the end of the river-point.
What does he want? He wants to be feeding,
To feed on jungle-fowl, to feed on wild-boar,
To feed on sambhur, to feed on chevrotain;
The striped Tiger that crosses the salt seas.[2]

[1] The horn of the rhinoceros is greatly prized among all races in the Malay Peninsula, as possessing extraordinary magical virtues. The Chinese, as a rule, are the best customers of the aborigines.

[2] Probably in allusion to the known fact that tigers do from time to time swim across the narrow strait (about three-quarters of a mile?) that separates Johor on the mainland of Asia from the island on which Singapore is built.

For these songs see also notes to Appendix.

Do not forget this in the telling—
The headlands—they are the Tiger's country.
The Tiger has sworn an oath against *Somebody*,
The Tiger whose bound is full five fathom.
Dodge we the Tiger and leap to the right hand—
The Tiger walks up a fallen tree-trunk.
The Tiger looks for a hill that is lofty.
The Tiger sleeps (there) at height of noontide.
And then arises to roam the forest.
The Tiger hunts for his living quarry.
The Tiger roams as far as Mount Ophir.[1]
That is the place of the Tiger's origin.
There is his Jinang, there is his Dato',
There is his Jukrah, and there his Batin,
There dwells the 'Great Chief' of all the Tigers—
The Tiger dies at the house of his Batin.

The Bear.

Wah, wah, wah! there calls the Honey-bear,
The bear called 'Panggong,' the bear called 'Hijak,'[2]
The bear that for food doth rend wild-bees' nests,
That climbs the bee-tree to seize the wild-bees,
That roams to the crags and descends to the salt sea,
That yearns to devour the wild-bees utterly,
That climbs up the mangroves, and rends them open,
That climbs up the 'kĕmpas'-trees, and rends them open.
Sharp indeed are the Honey-bear's tooth-points.
Mamat the First-born, seize your chopping-knife,
He is nearing the ground! He has dropped, the Honey-bear!
Chop at him now, you, Mamat the First-born.
He has reared upright! He turns to attack you!
Dodge now the Bear, O Mamat the First-born!
He dies! Oho, you have killed the Honey-bear!
Now take his spleen to doctor the fallen.[3]

The Sambhur-deer.[4]

Keng—bĕrdengkeng! there bells the Sambhur!
What do you do in the middle of the knoll there?
We are but looking at *Somebody's* clearing,
A clearing that's ruined, devoured by Sambhur.
The slot there that's left is the trail of the Sambhur,
From the hoofs of the Sambhur, so sharp and pointed;
The Sambhur whose tail is short and tufted,
The Sambhur whose ears are pricked and pointed,
The Sambhur whose horns spread massively branching,
The Sambhur whose neck is so slim and slender:
Such a stag is the magic Sambhur.

[1] Mount Ophir (or 'Gunong Ledang'—4000 feet), in the interior of Malacca, is a traditional site of the "Tiger city" of Malay legend, where the posts of the houses consist of men's bones and the thatch of women's hair (Skeat, *Fables and Folk-tales from a Far Eastern Forest*, p. 26; compare *J.R.A.S., S.B.*, No. 3, pp. 110-111).

[2] Different kinds of bear.

[3] The bear being able to fall a considerable distance without injury, it is thought that his spleen will be good for people who have fallen, like him, from trees.

[4] Or "Sambar" (*Rusa aristotelis*).

A man bent with age, whose [leg] was ulcered,[1]
'Twas he that became yon sacred Sambhur,
Yon many-tined Sambhur, yon vast-bulked Sambhur,
Yon Sambhur of palm-twigs, yon Sambhur of palm-husks,
Yon Sambhur of palm-shoots, yon Sambhur of tubers,
Yon Sambhur that eats the shoots of the 'klorak,'
Yon Sambhur that feeds on the shoots of the "cow-itch,"
That feeds on the "cow-itch" till his head is itching;
When his head is itching he rubs his horn-points,
He rubs his horns and the horns drop off again—
The golden Sambhur, the stag of magic.
See now, how near to the toils he wanders,
Rouse him and drive him, for all his belling,
The Sambhur that roams among the leaf-heaps,
The Sambhur that couches among the leaf-heaps.
See, the Sambhur starts and the toils have choked him.
Oho, Sir Deer-wizard, spear me yon Sambhur,
And when you have stabbed him, cast out the Mischief.[2]
Oho, Sir Deer-wizard, here's a Sambhur to quarter!

The Roe-deer.

Empep—empep! there calls the Roe-deer,
The Roe-deer that roams to the knoll's far-end there,
And wanders back to the knoll's near-end here.
That dwells mid the crags of the Upper Langat.
The Roe-deer that feeds on shoots of wild cinnamon.
Rise up, oho, there! Mamat the First-born,
Rise up, oho! and take your squailer,[3]
Take your squailer and stab the Roe-deer.
Watch very carefully, the Roe-deer is running.
Oho! Lift him up, the Roe-deer has fallen!
Bear him now homewards and cook my Roe-deer;
And when you have cooked him, quarter my Roe-deer,
And give unto each an equal portion.
Come hither, my sisters, young ones and old ones,
And feast on the flesh of this my Roe-deer.
And when your belly is gorged with feeding,
Rise up, oho, there! Mamat the First-born!
Make merry with drink within the Balei,
The broad-floored Balei, the long-floored Balei.
'Tis the young folk's custom to "dance the Roe-deer,"
To please the men-folk and please the women,
Young folk so many within the Balei.
To-morrow and ever be years of plenty,
Plenteous our fruit, our rice-crop plenteous.
Fruit . . . Fruit! Fruit! Fruit, oho!

[1] A Malay legend traces the origin of the deer from a metamorphosed man whose leg was ulcered—doubtless in allusion to the marks on the deers' legs. Cp. *Malay Magic*, p. 171.

[2] *I.e.* the evil influence believed to be inherent in all wild animals, and which is driven out by spells before their dead bodies are touched (cp. *Mal. Mag.* 427).

[3] *I.e.* the throwing-stick used by many of these tribes for killing small mammals. It is simply a short stick of some hard wood sharpened at one (or both) ends.

The Chevrotin (Bes. 'Kanchel').

Nyau—ganyau! there calls the Chevrotin!
The Chevrotin seeks the fruit of forest-trees,
The Chevrotin seeks the fruit of the 'fan-palm,'[1]
The Chevrotin feeds when dew dries on the bedrock,
The Chevrotin eats the leaves of the 'ludai,'[2]
The Chevrotin eats the sweet-potato leaves,
The Chevrotin feeds upon the yam-leaves,
The Chevrotin shrinks from the falling thunderbolt,
The Chevrotin shrinks from the wild-beasts' on-rush,
The Chevrotin shrinks from the bite of the serpent,
The Chevrotin roams both by day and night-time,
The Chevrotin sleeps at the height of noontide,
The Chevrotin sleeps amid the brushwood,
The Chevrotin sleeps in the fallen palm-leaves,
The Chevrotin sleeps mid the tangled grasses.
Come hither, you there, to seek the Chevrotin.
Set ye the noose to snare the Chevrotin.
The catch has slipped, ho! we've caught the Chevrotin.
Now we have captured him, bear him homewards.
And when ye are home again, see that ye singe him.
When ye have singed him, cut him in quarters.
When ye have quartered him, make ye the cooked-meat,
And give unto each his equal portion.

The Mouse-deer (Bes. 'Pandok').

Krusau—krusau! there calls the Mouse-deer!
The Mouse-deer that eats the shoots of the 'ludai,'
The Mouse-deer that eats the fruit of the 'k'ledang,'
The Mouse-deer that eats the fruit of the 'fan-palm,'
The Mouse-deer that eats the fruit of the 'mangostin,'
The Mouse-deer that eats the fruit of the 'durian.'
On the Mouse-deer's scent a dog goes barking,
He has got the scent of a milk-white Mouse-deer,
He follows the scent of a milk-white Mouse-deer.[3]
The milk-white Mouse-deer descends to the water,
The dog has seized it within the water.
Lo now, he has killed the milk-white Mouse-deer.
Carry ye homewards the milk-white Mouse-deer,
And cut into quarters the milk-white Mouse-deer,
And give unto each his equal portion.

The Wild-Pig.

Dret, dret, dret! there grunt the Wild-Pigs,
The Wild-Pig's litter that feed on sugar-canes,

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[1] 'Kĕpau,' *Livistona Kingii*, Hook. fil. (*Palmæ*), a fine fan-palm.

[2] The leaves of the 'ludai' are the favourite food of the two chief kinds of *Tragulus* ('p'landok' and 'kanchel'). They are caught by rattan noose-traps, or by tapping on the ground with a stick to imitate the stamping of the buck's forefeet in rutting-time. 'Ludai' is *Sapium baccatum*, Roxb. (*Euphorbiaceæ*).

[3] White is the sacred colour of these tribes, as among the Malays.

That eat up our yams and our sweet potatoes.
Till utterly eaten is our plantation.
The Boar, whose feet are sharp and pointed,
The Boar, whose shoulders are sloping and slanting,
The Boar, whose bristles are stiff and stubborn,
The Boar whose eyes are crossed and squinting,
The Boar whose ears are pricked and pointed,
The Boar whose chaps are fat extremely,
The Boar whose tail is crisp and curly.
The Boar has gone down to feed in our rice-fields.
Take then your blowpipe scored with patterns—
Whiz—and it sticks, and the Boar goes floundering.
Watch very carefully, the Boar is running!

The Coconut-monkey.

Kok, kok, kok! says the Coconut-monkey,
The 'Gantang' monkey, the 'Rangkak' monkey.[1]
The 'Buku' monkey, peering and prying,
The monkey whose muzzle is creased and crinkled,
The monkey whose fingers are curved and crooked,
The monkey whose haunches are bent and bow-shaped,
The monkey whose tail's like a bending sapling,
Who feeds on fruit, the fruit of the 'durian.'
He is shaking the trees, see, rise up again there,
Rise up, oho! and take your blowpipe.
Stalk him most warily, watch most carefully.
Whiz—and it sticks! The dart has hit him!
The monkey has run off helter-skelter.
The monkey has run off retching and vomiting—
Thud—thump—thump—the monkey has fallen.
Pick him up, oho! you, Mamat Solong,
And bear him homewards, with back bent double,
Bear him homewards and there throw him down again.
Aunt Solong, I pray you, singe me this monkey,
And you, Mamat Solong, cut up this monkey,
And give unto each an equal portion.
And when your belly is gorged with eating,
Rise up, oho! then, Mamat the First-born;
Rise up and drink within the Balei,
The broad-floored Balei, the long-floored Balei.
To-morrow and ever [be years of plenty],
Chant ye 'the monkey,' that fruit be plenteous,
Fruit . . . fruit, fruit, fruit, fruit!

The Siamang[2] or Gibbon.

Mong, mong, mong! there calls the Gibbon!
The Gibbon that barks at the sun half-risen,
The Gibbon that chatters on the Upper Kali.
Up gets the Gibbon on the Upper Luar,
Crash! there he leaps through the sprays of 'měranti'![3]

[1] Different kinds of *Macacus nemestrinus* — the difference is probably confined to the colouring.

[2] *Hylobates syndactylus.*

[3] 'Měranti,' a name given to many Shoreas (*Dipterocarpeæ*).

Crash! there he flings through the sprays of 'ludan,'[1]
Now the dry fruit-husks we hear him munching.
Stalk him, there, warily, watch your sharpest,
Mamat the First-born, Mamat the next-born!
Warily, brothers, our Gibbon's escaping.
Warily, brothers, now pick up your blowpipes,
Your bamboo blowpipes, scored with patterns.
Try now, both, to plant the venom,[2]
Try now, both, to insert the venom.
There, he is hit! the dart has got him.
Warily, brothers, now; watch our Gibbon.
Cough, cough, cough, just hark to his retching!
See, there our Gibbon goes tumbling downwards.
Warily, brothers, our Gibbon has fallen.
Carry him home, with back bent double,
Carry him homewards, our Gibbon yonder.
Seek ye and search for dry 'ludan' branches,
Seek ye and search for dry 'changgan'[3] branches,
Search ye for fire-logs to singe our Gibbon,
Search for and seek hot leaves of 'chanchang,'[4]
Search for and seek the pungent 'jintan.'[5]
The firewood crackles, now stir ye all merrily,
There, it is roasted, now carve it thoroughly,
And give unto each an equal portion.
See that the flesh for all suffices,
Let each have a portion, both big and little.

THE APE ('UNGKA' OR 'WA' WA').[6]

Wong, wong, wong! just hear the Ape cry!
The Ape that plays mid the sprays of 'kĕpong,'[7]
The Ape that plays mid the sprays of 'sĕraya,'[8]
The Ape that plays mid the sprays of 'jĕlotong.'[9]
Crunch, crunch, crunch, the Ape is feeding.
On the 'anggong'[10] fruit the Ape is feeding,
On the 'rambai'[11] fruit the Ape is feeding.
And the fur of his body is white as cotton,
The fur of his face is black and silky,
His brow is trimmed as a maid's with the 'Bride-fringe,'
His stern is at once both hard and flattened.
Take now your blowpipe of 'Klampenai,'[12]
Stalk him most warily, watch very carefully.
For the arms of the Ape are long and slender,
And the legs of the Ape go swinging together.
Rise up, oho, there! watch very carefully.

[The rest is the same as in the song of the Siamang.]

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[1] Unidentified.
[2] This, of course, refers to the poison on the dart-point.
[3] Unidentified.
[4] Unidentified.
[5] 'Jintan,' cummin.
[6] *Hylobates concolor.*
[7] 'Kĕpong,' *Shorea macroptera*, Dyer (*Dipterocarpeæ*).
[8] 'Sĕraya,' a name given to several Shoreas (*Dipterocarpeæ*).
[9] 'Jĕlotong,' *Dyera maingayi*, Hook. fil., and *D. costulata*, Hook. fil.
[10] Unidentified.
[11] 'Rambai,' *Baccaurea motleyana*, Hook. fil. (*Euphorbiaceæ*), a common fruit-tree.
[12] Unidentified.

The Crocodile.

Wak, wak, wak! there bellows the Crocodile!
The 'bay' Crocodile to her mate of the reaches,
The Crocodile whose head is knobbed and lumpy,
The Crocodile whose tail is like a sword-blade,
The Crocodile whose teeth are clenched together.
In every river-pool there dwells the Crocodile,
The Crocodile that's fierce, the Crocodile that's savage,
That climbs up to bask on the bank of the river,
And enters the waters to search for sustenance.
The Crocodile that 'gazes'[1] at our reflections.
If our head is gone, he will get him sustenance,
If our head is there, he will get no sustenance.
There sits a monkey upon the timber,
The Crocodile sweeps him off into the water;
The Crocodile smothers him within the river-mud,
And when he is dead, it bears him shore-wards,
And batters him on timber, to kill him thoroughly,
And swallows him whole, when dead completely.

The Lace-Lizard or Monitor.

The Lace-Lizard's head is knobbed and knotty,
The Lace-Lizard's eyes are small and narrow,
The Lace-Lizard's snout is sharp and pointed,
The Lace-Lizard's belly sways and swaggers,
The Lace-Lizard's footprints are spreaded widely,
The scales of its back are like the sting-ray's,
The Lace-Lizard's tail is like a sword-blade,
The Lace-Lizard's teeth are thorns of the screw-pine.
The Lace-Lizard's tongue is a tongue that's double,
Like to the man's that speaketh falsehoods.
The Lace-Lizard's chief is now the crocodile.
He was once the crocodile's younger brother.
The land crocodile, with the salt-sea crocodile,
One upon land, and one in the water.
Watch very warily, and slay the Lace-Lizard.

The Python.

Seng, seng, seng! there calls the Python!
The Python coiled in the tops of forest-trees,
The Python coiled on the topmost brushwood,
The Python coiled in the tangled grasses,
The Python that enters the hollow tree-trunk,
The spotted Python that men call 'Sawa,'
The Python whose tail is like a peg-top,[2]
The Python whose tongue resembles garlic,
The Python whose teeth are thorns of the screw-pine,

[1] 'Gazes,' in allusion to the belief that the crocodile ascertains the identity of the human beings destined to become his prey by 'gazing' or divination. Whenever this process reveals to him the figure of his prospective victim without the head, he knows he can safely attack the person thus designated.

[2] *I.e.* "gasing." But 'gasing-gasing,' = *Cissampelos Parura*, L., also *Pericampylus incanus*, Miers (*Menispermaceæ*). Slender climbing plants, used medicinally.

The Python whose cheeks with fat are swollen,
The Python whose head is like a ladle,
And on whose head the scales are golden,
That walks on ribs one hundred and forty,
Whose body is big as the stem of the coco-palm.
The hungering Python that swallows the wild-boar,
Swallows the wild-boar and seizes the mouse-deer,
Swallows the mouse-deer and seizes the sambhur,
Swallows the sambhur and seizes the tiger.

The silk-skinned Python, the bediamonded Python,
The silk-skinned Python that groweth sacred,
The Python that came from the springs of water,
Whose body is big as the stem of the coco-palm.
'Tis he that we call the Hornèd Serpent.
'Tis the silk-skinned Python that crept down seawards,
And fought against the old Sea-Python,[1]
Until the broad seas turned to narrow.
The old Land-Python since time's beginning,
That is the Python that was defeated,
The old Land-Python that fights no longer,
The old Land-Python that craved for pardon,
'Tis he, that came from the land, was vanquished,
And he, that came from the sea, was victor,
'Twas he that possessed the stauncher spirit.
But the dead Land-Python ascended skywards,
And turned to the Fire we call the Rainbow,
For his horn was ta'en by the old Sea-Python.
Watch very carefully, step not over it,
For if you do, you'll be crushed as a rebel,
Round your limbs will twine the Python-sickness.
Be sure that you this in your soul remember.
To-morrow and ever may Fruit be plentiful!

The Tortoise.

Tortoise! Tortoise! Tortoise!
Tortoise whose fore-paws are bent out sideways,
Tortoise whose hind-feet are shaped like adzes,
Tortoise whose head is sharp and pointed,
Tortoise whose back is like a spice-block,
Tortoise whose liver is black of the blackest,
Tortoise whose fat is green of the greenest.
Rise up, oho! now, Mamat the First-born,
And take your knife and your bamboo blowpipe,
And take your throwing-spear[2] to roam the forest,

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[1] This battle of two snakes, serpents or dragons, is one of the most fruitful themes in Oriental art. In China it appears as two dragons fighting for a pearl. In the Malay region it is sometimes a couple of dragons as in China, and sometimes a couple of snakes engaged in fighting for a magical snake-stone. It is also common in India and elsewhere, see, *e.g.*, "The Legend of Merlin," by Dr. M. Gaster (*Folklore*, xvi. 414, 422). In the present case it furnishes us with this fine Jakun myth of the origin of the rainbow.

[2] *I.e.* the pointed hardwood stick or 'squailer' used for killing small game.

And search for the Tortoise ; see, here are its footprints !
This is the feeding-ground of the Tortoise.
The Tortoise that feeds on the shoots of the 'chĕmeh.'[1]
There, did you see it, Mamat the First-born?
There, did you see it, among the buttresses?
Now you've expelled it, Mamat the First-born,
Carry it homewards, Mamat the First-born.
Mamat the First-born, now cut up your Tortoise,
Chop it up small and let it be roasted ;
And when it is roasted, serve it on leaf-plates,[2]
And give unto each an equal portion.
Ho, Mamat Solong ! ho, Mamat Alang !
Come, now your belly's full, drum on the Hall-floor.

The Toad.

Kok, kok, kok ! that's a Toad that's croaking !
A Toad that's croaking his very loudest.
The Toad that dwells at the foot of the forest-trees,
The Toad that dwells on the Upper Langat,
Jumping up-stream, and jumping down-stream.
There goes the Toad, whose waist is so tapering,
And whose chest is one of the very deepest ;
The Toad whose eyes are mightily goggling,
The Toad whose fingers are crushed and crumpled,
The Toad whose feet are spread and splaying,
The Toad whose skin is rough and knobbly,
The Toad whose body with slime is venomous.
The 'Rengkong' Toad that feeds on centipedes,
The 'Rengkong' Toad that feeds on scorpions,
The 'Rengkong' Toad that swallows gravel.
Eat ye not then the Toad called 'Rengkong,'
For poisonous to eat is the Toad called 'Rengkong.'
Chop then with a knife at the Toad called 'Rengkong,'
And if he walks off again, be not frightened.
From the times of old till to-morrow and ever
May there remain this rite and memorial,
This rite remain that Fruit be plentiful.

The Kite.

Sek-sek-leau ! there mews the Fishing-Kite !
The Kite that soars above the cloud-belt,
The Kite that glides above the cloud-belt,
The Kite that nests in the tall 'jĕlotongs,'[3]
And seeks to breed in the tall 'jĕlotongs.'
The Kite that nests in the sprays of the 'kĕmpas,'
And seeks to breed in the sprays of the 'kĕmpas.'
Soon as begins her children's sickness,
High and low the Kite goes soaring,
And catches the 'siakap' fish to feed her young ones,
And catches snakes to feed her young ones.

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[1] Unidentified.

[2] *I.e.* leaves used as plates—generally those of the banana-tree.

[3] *V.* p. 153, n. 9, *ante*.

The Kite glides past to the Rock of Lalau,
The Kite glides past to the Hill Precipitous.
The Kite glides past to the crag called 'White-Rock.'
The Kite glides past to the Rock Perhambang—
At Perhambang Rock the Kite sinks earthwards,
To search for the 'Love-plant'[1] upon the mountains,
With which to cure her children's sickness.
Thus we find the 'Love-plant' upon the mountains,
And our spirit yearns within our body—
The Kite's own 'Love-plant,' go bear it homewards,
To make you well within your spirit.
Rise ye then warily, [watch] the Kite's young ones,
This heart of mine is ravished greatly,
Now that I know where to seek the simples.
Do not hesitate, do not dally,
Do not dally in the Garden of Flowers,
But fly direct to the Garden of Fruit-trees.
So shall remain, as from aforetime,
Unto the Kite's young a debt of gratitude,
And this be a token to childing women.

The Jungle-fowl.

Nang chĕnangkas! there crows the Jungle-fowl!
The Jungle-fowl upon the knoll there,
Whose name is called the milk-white Jungle-fowl,
Whose name is called the Jungle decoy-fowl.
By strange Malays who set bird-nooses,
By strange Malays 'tis made a decoy-fowl.
Fly hither then, O milk-white Jungle-fowl,
No fowls of the Jungle can resist you,
O milk-white Fowl, that art their chieftain.
The milk-white Jungle-fowl now flies homeward.
Nang chĕnangkas! there crows the Jungle-fowl!
Hark to a tale of days that are gone by.
To-morrow and ever may Fruit be plenteous.

The Flying-fox.

Pē . . . lömpē-lömpē! there flaps the Flying-fox!
That is the flip-flap of the Flying-fox,
The Flying-fox from o'er the water,
The Flying-fox from the side of the forest,
The Flying-fox from out the islets,
The Flying-fox from o'er the channel,
The Flying-fox that eats the fruit-buds,
That goes about to search for tree-fruits;
And flies unto the upper reaches,
And flies unto the lower reaches.
The Flying-fox tribes are many and various
That feed upon the fruit of the 'rambutan,'[2]
That feed upon the fruit of the 'duku,'[3]

[1] *I.e.* the 'chinduai,' the most famous love-charm of the aborigines.

[2] 'Buan' (Mal. 'rambutan'), *Nephelium lappæum*, L. (*Sapindaceæ*), a common fruit-tree.

[3] 'Duku,' a well-known fruit-tree.

That feed upon the fruit of the 'durian.'[1]
Flip-flap go the wings of the Flying-fox,
Flish-flash go the wings of the Flying-fox.
This we call the 'Rite of the Flying-fox.'
Take now your blowpipe scored with patterns,
Take your blow-pipe and shoot the Flying-fox.
Whiz—and it sticks! The dart has hit him.
Rise up, oho! the Flying-fox has fallen!
Plimp-plump! the Flying-fox has fallen!
The Flying-fox vomits mightily retching.
Carry the Flying-fox home and singe him,
And when you have singed him, cut him in quarters,
And call ye every one to the Balei.
Feed ye your sisters, both young and old ones,
Give ye to each his equal portion.
Then when your belly's full, stand ye upright.
O Mamat Solong, O Solong Sidai,
Step ye forth for the drinking and singing,
And drum with your heels on the long-floored Balei,
Drum with your heels on the broad-floored Balei;
Let all in the Balei make them merry.
Fruit of all kinds, may Fruit be plenteous,
Every day may Fruit be plenteous,
Every month may Fruit be plenteous,
Every year may Fruit be plenteous.
Such a year is a year of plenty.
Fruit . . . Fruit, Fruit, Fruit!

The Kledang Fruit.[2]

Take your knife, O Mamat Solong,
Such to you is Aunt Solong's message,
Such to you is Aunt Tengah's message:
They yearn to eat the fruit called Kledang.
Climb then the tree, O Mamat Solong,
Where the Kledang fruits are swaying o'er you.
The Kledang fruits, lo! are strewn and scattered.
Each of you, children, go gather a little
The Kledang fruits that are ripe to bursting.
Go bring the Kledang fruits, bring them homewards,
And throw them down upon the hut-floor.
Come hither ye gaffers, fathers, uncles,
Come hither ye sisters, aunts, and cousins,
These Kledang fruits are for you to feast on.
Crave ye no more for the bursting Kledang,
Crave ye no more for the crow-black Kledang.
Rise to your feet, then, Mamat Solong,
And unto your hut go summon the little ones.
Let the little folk drink within the Balei;
That is the token of fruit that's plenteous.
Plenteous be 'durians,' plenteous the 'rambutans,'
Plenteous the 'rambai' and plenteous the 'pulasan,'[3]

[1] 'Durian,' *Durio zibethinus*, L. (*Malvaceæ*).
[2] 'Kledang,' *Artocarpus lanceafolia*, Roxb. (*Urticaceæ*).
[3] 'Pulasan,' *Nephelium mutabile*, Bl. (*Sapindaceæ*), a well-known fruit.

Plenteous the 'tampoi'[1] and plenteous the 'kundang,'[2]
So may all manner of fruit be plenteous,
So, for nine years may fruit ne'er fail us.

The Redan.[3]

Take your jungle-knife, Mamat Solong,
And climb yon tree, yon tree called Redan.
Lop off its branches, and glide down groundwards.
Let every one gather the fruit of the Redan,
Gather the fruit of yonder Redan.
When you have picked it up, bear it homewards,
And serve it up for all the people.
May the Redan fruit feed both big and little.
To eat the Redan is our little ones' custom.
Let none in the Balei still go craving,
But when your belly is gorged with feeding,
Rise up and dance, O Mamat Solong,
Rise up and drink within the Balei.
And let all people then make them merry,
And you, my children, may naught you startle.

The Kabau Tree.[4]

The Kabau tree waves this and that way,
The tree whose stem creak-creaks so loudly,
The tree whose bark is grey and mottled,
And with whose bark are made our choppers,[5]
And mid whose twigs are bred the borer-bees,
And mid whose leaves are bred the swallows;
Whose blossom falls like scattered rice-meal,
Whose blossom falls like rain in sunshine,
The tree whose fruit must not be eaten,
Whose fruit is poisonous when eaten.
Do not forget this in the telling,
But chant of the Kabau now and always.
Then hie to drink within the Balei,
Tramp-tramp, make merry within the Balei,
The Balei that's broad, the long-floored Balei.
Let all the little ones be performers,
Along with all the men and women,
'Tis this that pleases all the people.
Plenteous is the year and fruits are plenteous,
Let us then eat the fruit of the 'rambutan,'[6]
Fruit of the 'mangostin,' fruit of the 'durian';
Thus eat we Fruit, both big and little,
Eat we, O sisters, both big and little,
Make you merry now, O Mamat Solong,
And Fruit be plenteous every season.

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[1] 'Tampoi,' *Baccaurea malayana*, Hook. fil. (*Euphorbiaceæ*); also a common fruit.

[2] 'Kundang,' ? *Bonea macrophylla*, Griff. (*Anacardiaceæ*), a kind of small plum.

[3] 'Redan,' *Nephelium maingayi*, Hiern (*Sapindaceæ*).

[4] Unidentified.

[5] The meaning of this, and the next two lines, is very obscure.

[6] 'Rambutan,' *Nephelium lappæum*, L. (*Sapindaceæ*), a well-known fruit.

The Gabang Fruit.[1]

Take now your chopper, O Mamat Solong,
Take it to lop off the fruit of the Gabang,
The Gabang fruit that is scattered earthward.
First lop ye off the bending twig-ends,
And lop off next the midmost branches,
And after lopping glide down earthwards.
See, we are gathering the fruit of the Gabang,
Bring me your baskets, and bring me your wallets,
And bear ye home the fruit of yon Gabang.
Then go and call our folk together,
And give to each an equal portion.
When you have eaten the fruit of yon Gabang,
Rise to your feet, O Mamat Solong,
And drink and make merry within the Balei,
As was the custom of your grandfathers.
The little ones sport within the Balei,
And all the men-folk are fain to watch them,
And all the women are fain to watch them.
Come hither then with unbound tresses,
And take your combs and smooth your tresses,
And make your tresses as fine as possible
To catch the eyes of all the men-folk;
Then take ye rice and take the rice-pot,
And cook the rice for all the people,
Take too a pan to make you cooked meats,
That is the work that falls to women.
Eat ye last the rice that is left for you,
Eat it, nor be o'er-slow in eating,
And when you are filled, lie down and slumber.

The Solitary Bertam-Palm.[2]

The Single Bĕrtam at Langkap Berjuntei,
The Single Bĕrtam on the Upper Langat—
'Tis the Bĕrtam whose fruits bend over outwards!
We have gathered them and brought them homewards,
We have split them and given to each his portion.
Be there Bĕrtam fruit both now and always,
From the Single Bĕrtam upon the Hill-tops,
That is the token of fruit that's plenteous,
That is the sign of a year of plenty.
Come ye, my little ones, make you merry,
Make each of you merry within the Balei,
And when you have eaten and gorged your belly,
Rise to your feet, O Mamat Alang,
Drink and make merry within the Balei,
The Balei that's broad, the long-floored Balei.
And call our folk to dance and make merry,
And call our folk to drink and make merry,
That is a year when fruits are plenteous.

[1] A kind of wild 'rambutan.'
[2] 'Bĕrtam,' *Eugeissona tristis*, Griff. (*Palmæ*).

The Merbau Tree.[1]

Plak-plau! there falls the Mĕrbau!
The 'ivory' Mĕrbau, the 'cabbage' Mĕrbau,
The 'saffron' Mĕrbau that's split with wedges.
Chentong the Carpenter, ho! fell me this Mĕrbau.
Loftily sways and falls the Mĕrbau.
Bring me a chisel, and bring me the planing-adze.
Now we have split it, make we a grating,
Make we a gallery, make we a deck-house,
Make we oars, and make we an awning.
Load we our ship with wax and eagle-wood,[2]
Load her with benjamin,[3] load her with resin,
Load her with gutta, with 'gutta taban.'[4]
Hoist up your mast and sail forth seawards,
And shape your course to the sea of Mambang;
Drop your anchor and climb up shorewards,
And barter your goods at the people's houses.
See, our boat points to the land of Malacca,
Our anchor drops just off Malacca,
To barter wax and barter resin,
To barter benjamin, barter gutta,
And salt and rice to take as cargo.
Now points our boat towards our country,
And off our own land drops the anchor.
Now call we comrades, big and little,
To carry our wares up to the houses,
And give of them to each his portion.

The Pulai Tree.[5]

Kik, kik, kik! there creaks the Pulai!
Its bole a-rock with the brisk-blown breezes.
Thick, umbrageous, pendulous, wavy,
Are its leaves and airy streamers,
Roots in the earth, and roots on the surface,
Its surface-roots like struggling serpents,
Its buds that rival a virgin's nipples,
Its leaves with sap like milk of a virgin,
Its stem whose hue is grey and mottled,
Its shoots that are like the peak of a head-cloth,
Its shoots that look like scroll-work finials,
Its buttresses whose height is dizzy,
Its blossom strewn like scattered rice-meal,
Its blossom strewn like rain that drizzles.
Thus men are wont to sing the Pulai.

[1] 'Mĕrbau,' *Afzelia palembanica* Bak. (*Leguminosæ*), one of the finest timbers in the Peninsula, used in boat-building.

[2] Eagle-wood or 'gharu,' *Aquilaria malaccensis* Lam. (*Thymelaceæ*), produces the well-known incense wood lign-aloes, which fetches a remarkably high price in the Far East.

[3] Benzoin or 'kĕmnyan,' gum benjamin, *Styrax benzoin* L. (*Styraceæ*). The gum is obtained by cutting the bark.

[4] 'Gutta' (or 'gĕtah') 'taban,' *Dichopsis gutta* Benth. (*Sapotaceæ*), the best kind of gutta-percha.

[5] 'Pulai,' *Alstonia scholaris* Br. (*Apocynaceæ*), a tree whose surface-roots furnish the cork used for the floats of fishing-nets, etc., in the Peninsula.

We take an adze and fell the Pulai,
And build a canoe to trade to Malacca;
To barter goods and sell our coconuts,
Then homewards turn our boat of Pulai;
Beach we it then, and o'erhaul it thoroughly,—
Sell to a Chinaman for a hundred dollars!

The Fish-trap.

Ting, ting, hât! that's the small-waisted Fish-trap!
The trap that was made by Mamat Alang,
The trap that is set in the river yonder
For the fish, the scale-clad fish, to enter.
Fish so many and fish so various!
The 'tapah'[1] fish, and the fish 'sabarau,'
The ''ruan' fish, and the fish called 'bujor,'
The 'lembat' fish, and the fish 'pĕpuyuh,'
May all of them enter the small-waisted Fish-trap.
Bear them home, throw them down on the hut-floor,
And slice them up, these fish so many;
Stew them and cook them very very carefully,
And when you have cooked them, call your comrades,
And give to each his equal portion.
And when your belly is gorged with eating,
Rise to your feet, O Mamat Solong,
And drum on the long floor of the Balei,
Drum on the broad floor of the Balei,
Big sisters and little are fain to watch you.
That is our rite of the small-waisted Fish-trap.

Children's Bathing Song.

Go, little people, go a-bathing,
So may you cool your heated bodies,
So may you cleanse your little bodies,
And rub with care your little bodies,
And leave no stain on your little bodies;
Then haste back home and take your hair-combs,
Take your combs and comb your tresses,
Comb them until they be smooth and glossy—
Such is the way at small folk's bathing.
Go, little people, into the Balei.
Creak-creak! there sounds the floor of the Bale
The long-floored Balei, the broad-floored Balei.
For all the women are fain to watch you
Dance, little folk, within the Balei.
And fruits be plenteous, the season plenteous,
Fruits be plenteous, fruits that are various.
Every day shall be fruit in plenty,
Every month shall be fruit in plenty,
Every year shall be fruit in plenty.
Go not back from the solemn promise,
From the rites that within the book are written.
Fruit . . . fruit, fruit, fruit, fruit!

[1] Of these six fish I have only been able to find record of two as being identified, the 'sabarau,' probably = *Laleo boggu*, and the ''ruan' or 'aruan' = *Ophiocephalus punctatus*.

Such is the custom of jungle-dwellers,
Our custom when we with drink make merry.

The Bangkong Fruit.[1]

Hong Kau Barak Hong!
Thus we pluck the Bangkong.[2]
Reach for them, Father Tunang.
Reach for them, Father Sayang.
Reach for them, Father Odong.
Thus we pluck the Bangkong.
We pluck the 'Bangkong kudes,'
We pluck the 'Bangkong kateb,'
We pluck the 'Bangkong mĕngoh,'
We pluck the 'Bangkong palas.'
Go forth, O Father Odong.
Go forth, O Father Tunang.
Go forth, O Father Sayang.
Go forth and pluck the Bangkong.
Now we've got the Bangkong,
Haste we to bear them homewards,
And call to Mother Tunang
[And call to Mother Odong,
And call to Mother Sayang]
To haste and split the Bangkong.
Take a chip-edged rice-pot—
That's to boil the Bangkong,—
Don your palm-leaf tassels,
And follow, follow homewards,
Follow us, Friend Gentoï,
And wave your palm-leaf tassels.[3]
I wave them round, I wave them,
I wave the sprays a little.
The holy Basil's planted
Within a hollow tree-trunk;
If Love desert the body
It then remaineth lonely,
And what remaineth further?
'Tis our grandparents' custom
That all the younger people
Make merry in the Balei;
All, all, both men and women,
'Tis our grandparents' custom,
And that of Mother Kalis,
For sharp was Mother Kalis,
Yea, sharp—and very stupid,
Stupid was Mother Geboi.
Rejoice then in the Balei,
And what remaineth further
For all now go rejoicing
For joy that fruits are plenteous,
For a season that is plenteous;

[1] This song in the original is of a different metre to all the preceding ones, having but three beats to the line, as in the translation.

[2] 'Bangkong,' a wild fruit-tree, unidentified.

[3] *I.e.* the tassels or bunches worn in dancing.

Though many are our people,
Yet fruitful are our rice-fields,
And fruitful all our fruit-trees.
Then tread we all and trample,
And drum upon the Hall-floor,
The Hall-floor made of Bĕrtam,
Of Bĕrtam. What remains else?
And what shall we do further?
To-morrow still be plenteous,
Be plenteous all our fruit trees!
He-e-e-e!

The following song, in irregular metre, exhibits other moods—the first part is pathetic, the second joyful :—

THE SONG OF THE SICK CHILD.

Expanded are the buds of the 'bharu,'[1]
And thick and ever thicker grows the 'tĕmbĕsu'[2] blossom
Give no thought more to me, ah Granny!
Cast me away, me the outcast!
Make no more mention of me, ah Granny!
Nought but the fruit-calyx is left, ah Granny!
Nought but the print of my hands is left, ah Granny!
Nought but the print of my feet is left, ah Granny!
Nought is left me but to sing my chant, ah Granny!
My heart yearns for the Hills, ah Granny!
Hearken to my chant in the hut, ah Granny!
I will get me up and go, Granny, wrap up my rice-bundle,
I will roam the forest and snare me wild-birds!
Lo, I have set my snares but have caught nothing, ah Granny!
I have nothing to hope for, ah Granny!
Your child is not strong enough to climb aloft, ah Granny!
I have brought my wallet, but even its cords are broken, ah Granny!

* * *

Lo, I have picked up a Hornbill and brought it home,
'Tis a fat bird and a heavy one, oh Granny!
Now I am home again, cook me the Hornbill, oh Granny!
And partake of the Hornbill, oh Granny!
And give to each one a little portion.
Go a-craving no more for the Hornbill's flesh, oh Granny!
But partake of the Hornbill, oh Granny!
Come and partake, oh little sisters and big ones, brothers- and sisters-in-law.

The Besisi Trumba.

A song of a very different sort was the Besisi Trumba or Song of Tribal Origin, which has a special

[1] 'Bharu,' *Hibiscus tiliaceus* Linn. (*Malvaceæ*), a common sea-shore tree.
[2] 'Tĕmbĕsu,' *Fagræa fragrans* Roxb. (*Leguminosæ*).

interest of its own as representing an attempt on the part of this race of jungle-dwellers to keep some sort of record of their history.

The Besisi who gave it me was an old man named Bedöh, of Sepang Kechil. Part of this Trumba at least seems to preserve the traditions of old tribal boundaries, and I believe it really supplies the clue to the long strings of (generally contiguous) place-names that are so often described as occurring in the songs of the Semang and Perak Sakai. The following version is a little freer than that given elsewhere in this book :—

BESISI SONG OF TRIBAL ORIGIN.

From Gobang Gubin,[1] from 'Buluh Bohal,'
From the land of Jati,[2] to the land of Endau,[3]
We came to the land of Johor the ancient,
To Tengki-tengkel and olden Jeram.
At Naning-naneng[4] dwelt chieftain Baruis,[5]
And chieftain Banggai[6] at the hill of Nuang.
At Boatpole Hill[7] and the Hill of the Elephant
Dwelt chieftains Mara, Barai, Suntai.
Then chieftain Galang[8] came down from inland,

[1] 'Gobang Gubin' is very obscure. One explanation given me by the Bĕsisi was that it stood for "lobang Gubin di-buluh Bohal," *i.e.* the hole of 'Gubin' in the Bamboo of Bohal, this latter being explained as referring to the (mythical) giant Bamboo from which the founder of the race miraculously issued, and which apparently gave its name to part of the insignia of the Jakun chiefs. A further explanation was that 'Gubin' meant a dog, as indeed it does in the Blandas dialect of Selangor, and that the passage therefore meant 'The Dog's Hole in the Ancestral Bamboo,' in which case the explanation doubtless rests upon the traditions which connect the dog with the mythical ancestor. It is probably a place-name, either of some place in the south of the Peninsula or Sumatra. For this song see also notes to App.

[2] 'Tanah Jati' is a place-name, though I cannot say where it is.

[3] 'Tanah Hendau' is the district of the Endau river (on the borders of Pahang and Johor).

[4] 'Naning' is the district of that name near Malacca, best known from two (British) punitive expeditions which were sent against it, the first of which proved abortive.

[5] 'Batin Baruis' (=Newbold's 'Batin Breyk') is here mentioned as the founder of the Naning tribes.

[6] 'Batin Banggai' is locally famous as the founder of that branch of the Besisi tribe that dwelt near Sepang Kechil in Selangor. We here learn that he came from Bukit Nuang or Benuang, a hill near the headwaters of the Labu, an important tributary of the Langat.

[7] 'Bukit Galah' was said to have taken its name from a boat-pole near its foot, to which the Chinese used to moor their boats 'when the sea washed the base of the hill,' now far inland.

[8] 'Batin Galang,' *i.e.* B. Mĕrak

And pushed to the sea, and made the Sea-Folk,
And the Sea-Folk grew into the Pirates.
The Coco-palm chief dwelt at Selayan,[1]
The Betel-palm chief dwelt at Selayan,
With Cherteng, Perting,[2] Tāgun,[3] Bregö,[4]
And the 'Watcher's-Stump'[5] on the Upper Langat,
With Ching,[6] Beránang,[7] Pejam, Gēbok,[8]
The Hanging Langkap-palm,[9] Bangkong Menggoh,[10]
The Ivory Bangkong, Kechau, Lang-lang,[11]

Galang, was a well-known Jakun chief frequently mentioned in tradition. He was said to be a son of Moyang Siamang. [Mĕrak has been conjectured to be the old Cambodian title Preăḥ (Brăḥ).]

[1] 'Selayan,' *v. l.* 'Sarayon.' This is obscure. Sĕlayan (? Sĕlayang) is the name of a place, possibly an abbreviation of Pantei Layang-layang, a Jakun settlement in the same district, 'Batin' dropping out owing to its similarity to the word 'Batang.' Or it may well be that we have here a reference to the two chiefs (Batin Gomok and Batin Mahabut) who are connected with the legend of the poisonous coco-palm and the betel-palm of Bukit Nuang and Bukit Galah respectively in this very neighbourhood (cp. i. 687, n. 1).

[2] 'Cherteng' and 'Perting' (or 'Pateng') are names of places on the Ulu Langat River. Pateng is no doubt the same as Perting, a name which has been given to several rivers in various parts of the Peninsula.

[3] 'Tāgun' was said to have been the name of a Batin in Ulu Klang, but if so, it here refers to a river which was named after him—no doubt the Tarun, near Bergul, on the Selangor-S.U. frontier.

[4] 'Bregö' was explained to me as = 'Batu Bĕr-grak,' or the 'Rocking Stone,' the name of a rock in Ulu Klang; but I think erroneously. It is probably a place called Bergul or Bregul in Ulu Langat, for which see n. 3, above.

[5] 'Tunggul Si Jaga,' the 'Stump of the Watcher,' was the name of a stump in a commanding position, near the River Langat (a little above Subang Hilang), from which a look-out used to be kept by pirates in the days when they infested the Langat River. The spot is still well known.

[6] 'Ching' is the name of a small stream flowing into the Langat near the mouth of the Beranang. It was said to be short for 'Kuching' or the 'Cat,' and that the name was given in conjunction with that of 'Beranang,' or 'the Swimmer'; the two streams getting their respective appellations from a cat that once swam across there. This story, however, is no doubt a plausible piece of popular etymology.

[7] The 'Beránang' is a well-known tributary of the Upper Langat, giving its name to a portion of the district.

[8] 'Pejam' or 'Batang Pejam' and 'Gēbok' (or Ribok) are said to be the names of two small streams near Setul, a place in S. Ujong territory quite near the Selangor frontier. The first is beyond Setul, the second just below it (3 m.).

[9] 'Langkap Berjuntei.' The 'Pendulous Langkap'-palm, a spot a long way up the Langat River.

[10] 'Bangkong Gadeng.' There are two or three spots connected with various kinds of Bangkong, which is a kind of wild 'chĕmpĕdak' fruit—(1) Bangkong Menggoh, or the place of the 'Bangkong Menggoh' fruit; (2) Bangkong Gadeng, the place of the 'White (*lit.* Ivory) Bangkong' fruit, near Bukit Tonggoh, at K. Labu; (3) Tegar-Bangkong (or Tegăbangkong), the 'Bangkong Rapids.'

[11] 'Kechau, Lang-lang.' According to one version these two place-names were also given in conjunction = Kachau 'Lang-'lang or the 'Place of the Quarrelling Kites.' This explanation, however, is no better than the Kuching and Beranang one, Kechau and Lang-lang being the names of two streams in the Ulu Langat district, the latter now better known as Sungei Lalang or 'Jungle-grass River,' though it was formerly known as Lang-lang.

The Rock of Jamun, Rock of Lalau,[1]
Prā' Chārek, and Rock Bergéntel.[2]
From the Lace-bark Merbau,[3] we reached the Lake-side,
The Swaying Bees'-nest, the Brooding Bertam,[4]
The Mango-tree Pass, and Palm-wood Flooring,[5]
And passed to the Halting-place Umbrageous,[6]
To the hills of the Halting-place Precipitous,[7]
To the Headland of the Leaf-clad Boulder.[8]
Who was it made the land Semujong?
Sister Nyai Tēchap and Gaffer Klambu[9]
Together made the land Semujong.
They who donned the 'round coat,'[10] became retainers,
And mixed with strangers, Malays of Rembau:
They who donned the 'split coat,' speak 'Besisi.'

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[1] 'Batu Jāmun' and 'Batu Lalau' are the names of two inaccessible 'peaks' among the hills of Ulu Klang; cp. the lines 'Ada chengkuoi di-atas Bukit, Batu Lalau di-ulu Klang,' *i.e.* 'There grows the Love-plant upon the hills, At Lalau Rock in Ulu Klang.'

[2] 'Pra' Chārek,' the name of a hill, said to be near Ulu Tekar. A somewhat similar name, Pra' Lantei, is that of a Besisi settlement on the right bank of the Klang River, quite near the town of Klang. 'Batu Bergéntel' means Elephant Rock, locality uncertain, but probably in Ulu Klang.

[3] 'Merbau Ber-subang' or 'Merbau Karawang.' There seems to be a spot called Merbau Ber-subang (the Pierced Merbau Tree) as well as one called Merbau Kărawang (the Merbau-tree with the laced bark), both near the banks of the Pejam, already referred to. Sometimes one form is used in this context, sometimes the other.

[4] 'Lĕbah Bergoyang,' the 'Swaying Bees'-nest,' said to be the name of a spot where a bees'-nest, depending from the branch of a tree, swayed miraculously to and fro without even a wind to rock it. 'Bertam Tenung.' Name of a place called after a solitary (lit. 'brooding') Bĕrtam-palm, locality uncertain.

[5] 'Ginting Pauh.' "Wild Mango-tree Divide," and Lantei Nibong are said to be near Bangik, on the Upper Langat, not far from P'rentian Rimpun.

[6] 'P'rentian Rimpun' is given as in the Ulu Semunyih, not far from S. Lalang (in Ulu Langat district), and said to be a point on the S. Ujong boundary.

[7] 'P'rentian Tinggi.' Described as on the boundary between Rembau and S. Ujong (?). There are, however, several places of the name, and it is said to be one name for the Ginting Bidei Pass from Selangor into Pahang.

[8] 'Tanjong Batu Berdaun' is described as being in Malacca territory.

[9] 'Adek Ber-tēchap.' A better reading is Nyai Tēchap (or Tichap), Nyai being an old Malayan title (now obsolete) which was applied to respectable women. Nyai Techap was the younger sister of the Mosquito-net Chief (To' Klambu), the latter of whom 'now lives at Durian Chabang Tiga, beyond Rahang'; Nyai Techap herself resided near Pantei Layang-Layang, or 'Swallow Beach' (?=Selayan or Selayang), which is now the residence of the To' Klana of S. Ujong.

[10] 'Round coat.' This seems to be a Jakun nickname for the undivided coat, *i.e.* a loose jacket with the opening a very short way down the front, just enough to admit of the garment being easily put on and off. The 'Baju blah' or divided jacket, on the other hand, is one which is divided all the way down the front. Evidently the legend here refers to the different costumes of two separate Malay tribes whose customs they severally borrowed, possibly those who followed the customs of the Temenggong and Perpati respectively.

The Besisi to this day wear the divided jacket commonly worn by the Malays of Selangor and Malacca (who

The songs hitherto given are more or less definite compositions recognised by all the members of the tribe;[1] I will now give a specimen of what I believe to have been an actual improvisation, and which certainly possessed no recognisable metre:—

SONG OF THE MONKEY-HUNTERS.

Go now forth into the forest,
Taking with you a blowpipe,
A poison-case, and seven darts,
For shooting young coconut-monkeys.
One has been shot, struck to the heart,
And has fallen to the ground.
Cut a creeper wherewith to bind it.
Bind it on to your back and carry it home.
On reaching home, singe off its fur,
And poke off its skin.
Quarter it and give a portion to everybody,
And go craving for cooked meat no longer.
Put not in the 'asam kĕlubi' fruits, for they are poisonous,
Put in 'kulim' leaves, turmeric, ginger,
'Kayu-k'lat' leaves, and spices, and 'kĕsom.'
Take a rice-spoon and skim off into a palm-leaf,
And let every one eat together, each taking a little,
And go craving for the coconut-monkey's flesh no longer.
After eating your fill, rise and get cigarettes,
And when you have finished them, lie down and rest,
And when you have rested, sleep.

Mantra.—We are informed by Logan that the musical instruments used by the Mantra were the 'salong,'[2] and the bamboo 'guitar' or 'kĕranting.'[3]

The tambourine ('rĕbana') and drum ('gendang') were, however, also employed by them, and their only

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were certainly in the main a colony from the Rio-Lingga (Johor) region, whereas the N. Sembilan, Naning, and Rembau Malays came over directly from Sumatra (Menangkabau, etc.).

'Juandā' (retainers) is a Jakun perversion of Mal. Beduanda, which is to this day the name given to the mixed descendants of the Malays and the Jakun in the state of Rembau, the tradition being thus amply corroborated.

[1] Although somewhat modified by interpolations and omissions, and also occasionally by alteration in the order of the lines, the general tenor and form of these songs does not appreciably vary.

[2] *Sic* = 'suling' (?).

[3] On this latter instrument, Mr. Blagden informs me, a special tune was played by the Mantra of Malacca to attract their game. Similarly the Jew's harp ('rĕngoin') was used for imitating the note of the 'chĕbau' bird.

resource, when troubled in mind, was to comfort themselves by singing.[1]

But by far the best and most complete account of a Mantra festival is that given by Logan, who tells us that, at these feasts, a large Balei having been constructed, and abundance of Tampoi wine[2] prepared, all the members of the tribe from the whole country round were invited,—all the families under one particular Batin being the feast-givers. A string made of rattan or some similar material, with knots tied in it to indicate the number of days assigned to the feast, was sent to each of the other Batins. Each of these Batins then assembled all his own people, men, women, and children, who repaired in their best clothes to the place of the feast. If any Batin failed to attend, he incurred a fine of twenty rupees.[3] The Penglima received them at the door of his Balei or Hall with a cup of Tampoi wine, and took from them their spears and other weapons. They then entered the Balei, and danced round it thrice with their arms akimbo, after which they sat down and partook of betel-leaf. A meal of rice, yams, and the flesh of wild hogs, monkeys, fish, coconuts, etc., was then served. When this banquet was over the Tampoi wine was again brought forward, and all partook freely of it, with the exception of children under six or seven years of age. Dancing then commenced, and was kept up all night, and often to the middle of next day, those who were exhausted lying down to sleep in the Balei, husband and wife together. During the dance they were cheered with the music of tambourines, drums, and flutes. The

[1] *J. I. A.* vol. i. p. 330*.

[2] The fermented juice of the fruit of the Tampoi tree.

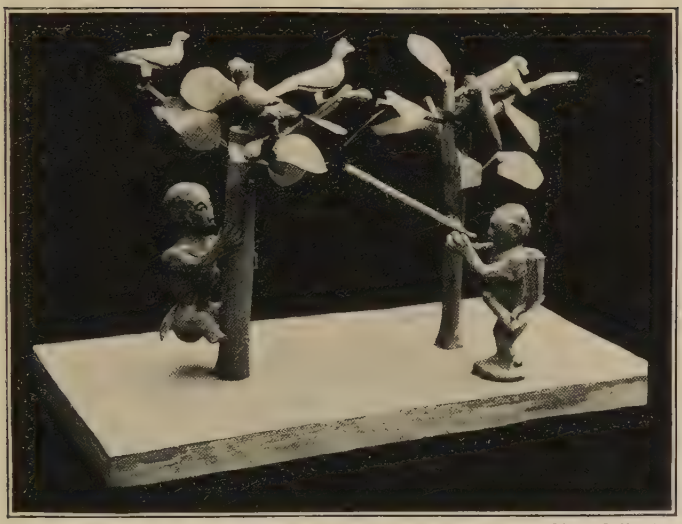
[3] *Sic, quære* 'dollars.'

women danced together in the centre of the Balei, each grasping the arm of her neighbour, and the men danced round them. One of the men sang or chanted a stanza, generally impromptu, and one of the women answered. The dancing consisted of a peculiar shuffling and stamping of the feet, and the only noticeable difference between that of the men and the women was that the latter kept swaying the hips to and fro at every step. An abundance of sugar-canes and plantains were hung round the Balei, and every one helped himself when he chose. These feasts were kept up for weeks, and even for months, and, in fact, only came to an end when the supply of Tampoi wine failed. Guests came and went while it lasted. Parties daily repaired to the forest in search of game and fruits. During the Tampoi feast many matches were made, and as little negotiation, and less ceremony, was needed, it sometimes happened that a pair who had no thought of marriage in the morning, found themselves at night reposing side by side in the chains of wedlock, while the dance and song were kept up beside them.[1]

M. Borie adds, that the favourite instrument among the Mantra women was a sort of guitar called 'k'ranti,' and which, in practised hands, gave forth sweet and varied music.[2] They also play the (Malay) violin.[3]

But no account of the musical instruments of the Mantra would be complete without some mention of the ingenious 'Æolian bamboos,' already mentioned in the account of the Besisi. On this point M. Borie says, that the month of January was the one

[1] *J. I. A.* vol. i. pp. 260, 261.
[2] Borie (tr. Bourien), pp. 79, 80.
[3] *Misc. Ess. rel. Indo-China*, sec. ser. vol. i. p. 294.



Skeat Collection.

MODEL MADE FOR ME BY A BESISI CHIEF TO ILLUSTRATE THE SONGS,

and in that respect perhaps unique, representing the pursuit of game (hornbills, pigeons, monkeys, etc.), by Besisi with the blowpipe. The man on the right is supposed to be using the blowpipe, and the man on the left to be climbing a tree after a wounded bird or monkey. (See Besisi Songs, pp. 147 *et seq.*)

Bland.

GROUP OF ABORIGINES WITH FIDDLES, CHABAU, MALACCA.

The man in the centre is the Malay Penghulu of the village.

Bland.

GROUP OF ABORIGINES WITH FIDDLES, CHABAU, MALACCA.

Pā' Makam (on the left) is the "nenek" (*lit.* "grandfather") of the community. Pā' Linggi, with the gun, is a tiger hunter.

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in which the Mantra gave themselves up to the enjoyment of music. At that season the wind blows strongly, and the Mantra would place on the tops of the highest trees in the forests long bamboos with holes of different size between the nodes, so that the wind passing over these holes might produce musical sounds of various tones. The stronger the wind, and the larger the bamboo, the louder was the music. At other times they would make a kind of fife, with small pipes of bamboo, which they would also place on the tops of the trees, after the manner of a weather-cock.[1]

M. Borie adds that on their days of rejoicing (after sowing or gathering in the rice), a festival would be given, at which, after the banquet, two men, armed with long wooden swords, would engage in mock fight; advancing, retiring, thrusting, parrying, and making the most ludicrous gestures and contortions At other times they would simulate a hunt of monkeys.[2]

Jakun of Johor.—The Jakun had some knowledge of music. They had several songs which they had received from their ancestors, or which they had made themselves, entirely by the ear, for they had not the remotest idea of any musical notation. These songs of theirs were generally rude, and agreed perfectly with the austere aspect of their habitations; they might even, too, be heard singing in a melancholy tone during the night. But these songs, though rude, were not altogether disagreeable to European ears, if the latter were not too delicate. It was surprising to find that though they were entirely

[1] Borie (tr. Bourien), pp. 79, 80; cp. *Misc. Ess. rel. Indo-China*, sec. ser. vol. i. pp. 293-294.

[2] *Ibid.*

ignorant of European music, which they had never heard, yet, in a great many of their songs, they proceeded by thirds and fifths, assuredly without being aware of it, but guided only by the ear; a fact which confirms the opinion of those European musicians who hold that the third, the fifth, and the octave are found in nature itself. Some authors speak of a kind of violin, and of a rude flute used by the Jakun, who also use two kinds of drum resembling those of the Peninsular Malays.[1]

Orang Laut or Sea-Jakun.

0. Laut Akik.—The only remark that I have met with in reference to the music of the Sea-Jakun is that of Newbold, who states that the Orang Laut (of the 'Akik' tribe) were passionately fond of music, especially that of the violin.[2]

[1] *J. I. A.* vol. ii. p. 251.

[2] Newbold, *loc. cit.* ii. 413, 414.

On the above passage Mr. Blagden writes me that, "speaking generally," he thinks "the Jakun tribes, and particularly the Mantra, have a greater love of and aptitude for music than the Malays, and that the tunes they play are more pleasing to the European ear than most oriental music. Their tunes would be worth collecting and studying."

CHAPTER VI.

Natural Religion and Folk-lore.

The question of the religious beliefs of these races, subjected as they have been to such a fire of cross-influences, is surrounded by so many difficulties, that I may perhaps be excused for stating these first before setting down my own conclusions. At present the information that we possess on this most intricate of questions is not only very partial and incomplete, but also, in some cases, self-contradictory.

Many discrepancies must, I fear, in the first instance be attributed to ignorance of the value of the scientific terminology which has in recent years grown up around the subject of religion, using that word in its widest sense. Ignorance of this kind often prevents the ordinary untrained observer from recognising as a God anything that does not exactly correspond to the monotheistic conceptions of Christianity. On the other hand, a no less serious difficulty is created by those who (generally, I am sure, in all good faith) read into their observations the religious ideas by which they are most interested, or who rely upon informants who are simply saying what they think will please. The most remarkable instance of this kind is that of M. Borie (a French Roman Catholic missionary at Malacca), who stated of the Mantra, that "their religious books,

which had long since been lost, appeared to have been in all particulars according to the religion of Raja Brahil (still called by the Malays 'Nabi Isa,' or 'Tuan Isa,' the Lord Jesus)." Raja Brahil, however, which is a corruption of "Raja Jĕbrail," is in reality the Archangel Gabriel (who is sometimes regarded as the special protector of these tribes), the phrase being borrowed directly from the Malays, and indirectly from Arabic sources. It is also impossible to believe, from what we know of them now, that the Mantra (in spite of M. Borie's ingenious supposition) ever had any religious books, or that they even knew the use of the alphabet, whilst the idea of pronouncing them to be a broken sect of Christians is nothing short of absurd.[1] An additional difficulty lies in the extraordinary shyness and timidity common to all the Peninsula races, which in many cases is scarcely surpassed by anything of which we read among savage tribes in other parts of the world.

It is therefore hard to devise any analysis that will show at a glance the state of the case, but I believe when all the evidence is weighed and the errors eliminated, it will be found that generally speaking—

(*a*) The Semang religion, in spite of its recognition of a "Thunder-god" (Kari) and certain minor "deities," has very little indeed in the way of ceremonial, and appears to consist mainly of mythology and legends. It shows remarkably few traces of demon-worship,

[1] See Vanhille on "Radja Bĕraïl," (*Ind. Gids*, 1902), and compare the Arabic "Firman" ("Decree of God"), which (say the Malays) takes the form of "Pirman" or "Pirmal" among some of these tribes, and the obvious "Allah Ta'ala'," mentioned by Mr. Bellamy. Similar corruptions of the Arabic attributes of Allah occur in Borneo, and corruptions of words of Sanskrit origin are also occasionally found in the Peninsula, *e.g.* the Jakun "Jewa-jewa" (= Malay "Dewa-dewa"), which is used in the sense of a minor deity. The tradition of a lost book is an idea common among the tribes of Indo-China; cp. vol. i. pp. 378, 391, 536, and *infra*, 347.

very little fear of ghosts of the deceased, and still less of any sort of animistic beliefs.

(*b*) The Sakai religion, whilst admitting a great quasi-deity, who is known under various names, yet appears to consist almost entirely of demon-worship; this takes the form of the Shamanism so widely spread in south-east Asia, the Shaman or Medicine-man ("hālā") being the acknowledged link between man and the world of spirits. In the words of Mr. Hale, it is a form of "demon-worship in which demons (Hantu) are prayed to, but not God (Allah)."

(*c*) The religion of the Jakun is the pagan or pre-Mohammedan (Shamanistic) creed of the Peninsular Malays, with the popular part of whose religion (as distinct from its Mohammedan element) it has much in common. It shows no trace of the tendency to personify abstract ideas found among the Semang, and its deities (if they can be so called) are either quite otiose or a glorified sort of tribal ancestors, round whom miraculous stories have collected. The few elements that it has in common with the Semang religion are no doubt due to cultural contact.

Of this pagan creed J. R. Logan has remarked that there can be little doubt that the Benua have derived their theistic ideas from a Hindu or Islamised race. The basis of their religion and religious practices is Poyangism, in itself a species of milder Shamanism, and this they have united in a very remarkable manner to a mixture of theism and demonism; the one either of Hindu origin, as is most probable, or borrowed from the Arabs through some partially converted tribe of Malays; and the other having a considerable resemblance to the primitive allied religions of the Dayaks of Borneo on the one side, and the Bataks of Sumatra

on the other. The mode in which the three systems have been united so as to be amalgamated into a consistent whole is deserving of consideration. Poyangism remains almost unimpared, or rather the Poyang, while assuming the character of priest, and to a certain extent abandoning that of wizard, retains in effect his old position. He still commands the demons by incantations and supplications, and their power rather than his own has been subordinated to the deity. At the same time this idea of an ultimate and supreme creator has not greatly altered their conceptions of the demons. Originally, impersonations of the vital and destructive forces of nature, the recognition in nature, through the pronouncing reason and imagination in faith of tians is nothing which animates, destroys, survive culty lies power perpetually renews the visible forms and forces of the world,—their presence was still allowed to fill the sensible; and nature herself both material and spiritual was subjected to God. That extramundane theism which pervade many higher religions, adapted to the ancient belief, left the demons in the possession of the world, and if it rendered their power derivative instead of self-subsisting, it also entirely excluded men from the presence of the deity. While by his supreme power and omniscience he could control all things, he remained to them a God afar off.[1]

Similarly amongst the Berembun tribes we recognise a pure Shamanism, with its accompanying charms and talismans; a living faith fresh from the ancient days of eastern and middle Asia—preserving

[1] *J. I. A.* vol. i. p. 280. As regards the Indian element, Vaughan-Stevens' editor, Grünwedel (one of the greatest living authorities on Buddhism), in his Introduction and notes to the *Materialen*, points out all the facts which appear to him to indicate Buddhist influence.

its pristine vigour and simplicity even in the present century,—untouched by the Buddhistic deluge which has passed over the vast regions of south-eastern Asia, and has sent so many waves to different parts of the Archipelago, and resisting the pressure of the Islamism which surrounds it.[1]

The Poyang and Pawang of the various Jakun tribes, the B'lians of the Dayaks, and the Dato' and the Si Basso of the Bataks, are one and all the Shaman, the Priest-medicineman, in different shapes.[2]

Analysis of Chief Deities of the Three Races.

Mohammedanism has modified the most important points in the description of Malays, with the exception of the chief god of each of the three races, which has descended from its ancestors as follows:—

I.—KARI.[3]

(1) He is of supernatural size and has fiery breath, but is now invisible (?).[4]
(2) He is not described as immortal, though a belief of this kind may perhaps be inferred from the fact of his having existed continuously from before the creation.
(3) He created everything except the earth and mankind, and when Ple had created the latter Kari gave them souls.[5]
(4) If not omniscient, he at least knows whenever men do wrong, and his will is omnipotent.
(5) He is angered by the commission of certain acts, but sometimes shows pity and pleads with Ple on man's behalf when the latter (their actual creator) is angry.[6]

[1] The following remarks by Logan apply to the Jakuns in general:—"Here I only remark, with reference to the incantations, charms, and other superstitions of the Mantra, that the greater part appear to be essentially native [the Arabic portions having been added or substituted by Malays]—that is, they have not borrowed from the Hindus or Arabs, but have assumed their peculiar form from the state in which the tribe has existed on the Peninsula from time immemorial, while, in substance, they have been transmitted directly from the same common source to which a large part of the inhabited world must refer its earliest superstitions. The religion of the Mantra is the primitive heathenism of Asia, which, spreading far to the east and west, was associated with the religions of the eldest civilised nations, for it flourished in ancient Egypt, before the Hebrews were a people, in Greece and Rome, and bids fair to outlast Hinduism in many parts of India" (Logan in *J. I. A.* vol. i. pp. 329*, 330*, and cp. *ibid.* pp. 279-282).

[2] *J. I. A.* vol. i. pp. 282, 283.

[3] Another form is "Karē" ("Thunder"), but V.-Stevens has "Kayee" (="Kayi").

[4] Vaughan-Stevens, iii. 132, 133.

[5] *Ibid.* 117.

[6] Vol. i. p. 421, *supra*.

(6) He is the supreme judge of souls, and as he is the giver of life, has however also to destroy it. When he is angry he slays men by means of lightning direct,[1] or by means of a beast called Tinjui.

(7) This, however, appears to be of very rare occurrence, as he usually leaves the killing to be done by his messengers.[2]

(8) He requires at intervals the sacrifice of blood,[3] but does not, however, make any use of it. For the offering of this sacrifice a form of address is prescribed, though this is the only direct example of any sort of prayer being addressed to him.

(9) His servants are Sentiu and Chini[4] (which *pace* Vaughan-Stevens may possibly = Chin-oi), "Tā' Pönn" and "Minang."[5]

To sum up, Kari possesses many attributes usually ascribed to a deity, but since he lacks (with one doubtful exception) an actual cult, it would perhaps be best to regard him as a mythological person, analogous to the patron saints of Europe.

Of Ple much less is known than of Kari. Ple was, however, the creator of the earth (under Kari's direction), as well as the first actual creator of the human race (as represented by the Semang), on whose behalf he pleads with Kari when the latter is angry. Unlike Kari, Ple has no acknowledged form of cult whatever, unless perhaps we may recognise in the story of the woman who when a tree was falling upon her shrieked to Ple to save her, some faint reminiscence of a cult that has long ceased to exist. In addition to the foregoing there are several other great spirits of whom the chief are Tā' Pönn and Minang.

II.—TUHAN.

An analysis of the character of the Sakai "God" under his various names (Tuhan, Pirman, or Peng),[6] shows that he occupies very much the same place in

[1] Vaughan-Stevens, iii. 117.
[2] Vol. i. p. 421 *supra*.
[3] Vaughan-Stevens, iii. 107-109.
[4] *Ibid.* pp. 132, 133.
[5] For this whole description cp. Man's description of Puluga, the "God" of the Andamanese (Man's *And.* p. 89 *seq.*).
[6] "Peng"—*sic* Vaughan-Stevens. It may be doubted whether the first two names at least are not rather of Malay or Malayo-Arabic origin.

the Sakai cosmogony as is occupied by Kari and Ple in that of the Semang.

(1) He is of supernatural size and invisible (?).
(2) He is immortal (?).
(3) He is not definitely mentioned as the creator, but presides over the existing universe, having the power of life and death over the human race and the spiritual world alike;[1] he appears as the champion of man against both demons and wild beasts.[2]
(4) No statement is made as to his omniscience, except that he invariably knows when man does wrong.
(5) He is angered at the commission of certain acts ("the Sakai think they must have done wrong before he lets the demons attack them"), but may also show mercy.[3]
(6) He is the supreme and final judge of souls (Granny Long-breasts applying the preliminary test by washing the souls in hot water).[4] He alone has power either to grant life or refuse it both to man and demon.
(7) His punishments are inflicted by means of his agents, the demons.[5] Man is described as appealing to Tuhan for help in difficulties.

III.—TUHAN DI-BAWAH.[6]

The more advanced in civilisation the tribes with whom we have to deal, and the closer their connection in particular with the Malays, the harder becomes the task of eliciting from them any definite statements with regard to their own belief in a deity. For by far the most part of the Jakun tribes when questioned upon this subject are accustomed to reply that there is a God whose name they give as "Tuhan" or "Tuhan Allah," the God of their Mohammedan neighbours the Malays. Among the Mantra, however, and doubtless among other Jakun tribes, if the matter were more thoroughly investigated, there does undoubtedly exist a belief, shadowy though it be, in a deity, and this independently of Arabic sources. There are in fact, as among the Semang, traces of a dualistic system, wherein two great mythological powers are

[1] Vaughan-Stevens, ii. 131. This account and the name "Gendui Lanjut" are Malayan (Jakun) in character, but the general lack of precision and the mixed nature of Vaughan-Stevens' material, which in more than one case is admitted, precludes the drawing of a hard-and-fast line between the races in his case.

[2] *Ibid.* p. 163.

[3] *Ibid.* pp. 130, 131.

[4] *Ibid.*

[5] *Ibid.* p. 131.

[6] *I.e.* "Lord of the Lower World."

recognised, a Lord of the Upper and a Lord of the Lower World. It is the latter to whom the creation of the earth is attributed, and who intervenes to protect mankind from the starvation consequent upon their own over-rapid increase, a result which he eventually achieves by the creation of Death.

Summary.

To sum up, it is evident that the deities recognised by these three races do not by any means adequately fulfil the common definitions of deity; for to take the test of "worship" alone, the only one of the three religions apparently possessing anything approaching a form of prayer addressed to a deity is the Semang, and even this only happens in a single instance (that of the Thunder-charm addressed to Kari). There is a tradition, but no proof, of an appeal to Tuhan on the part of the Sakai, but of prayers addressed either to Allah or Tuhan Di-bawah on the part of the Jakun there is hardly even the tradition. Yet there does not appear to be any reasonable doubt that three of these great spirits (at least Kari and Plē and possibly Tuhan Di-bawah) may, in consideration of the wideness of the gulf that separates them from the lesser spirits and demons (who are always dependent on and are in one case at least actually described as being *created* by them), be dignified (otiose though they are) by the higher title of Gods. But taking into account the effect of cultural influences, the most probable explanation of the present state of things may perhaps lie in the fact that the pressure of alien religions introduced by more strenuous races has driven the old heathen religion into the background, and that where

it has partially at least stood its ground, it has been first neutralised and then welded into one with the pervading elements of Hinduism and Islam. There have no doubt been other contributory causes; there may even have been a general tendency, as amongst many other races, to increase indefinitely the number of spirits who might be invoked, in the hope of obtaining more powerful succour, but in the medley of races that have gone to fill the Malay Peninsula, the former cause has probably been the more important.

Analysis of Chief Spirits and Demons.

We now come to the question of demonology, in which the souls or ghosts of the deceased still play a considerable part, since both the Sakai and Jakun are in the habit of deserting their encampments, and even in some cases their standing crops, upon the occurrence of a death from any violent sickness, so great is their terror lest the ghosts of the deceased should prey upon their own living bodies.

In this respect there is a wide gulf between the religion of these two races and that of the Semang. Among the latter demonology takes such a very mild form that it might be practically non-existent for all the effect that it has upon their movements. Vaughan-Stevens indeed declares in more than one passage, that the Semang do not believe in spirits at all, and though such a statement goes beyond the truth, it may at all events be safely said that the Semang very rarely allow themselves to be terrified by them.

In the following table an attempt is made to classify the spirits and demons of all three races according to their nature and origin :—

Classification.	Semang.	Sakai.	Jakun.
I. Nature-spirits—			
(*a*) Atmosphere-spirits—			
(1) Sky-spirits.	Kari and Plē and their servants [V.-St.].	Rain-spirits [V.-St. ii. 135].	**Bes.** — Jin Saribu, or the Thousand Demons (Mal.) [W.S.].
(2) Wind-spirits.	Ta' Pönn [W.S.].	Jin Angin or Wind-Demon [Hale, 300].	**Bes.**—Jin Angin, the Wind-demon (Mal.) [W.S.].
(3) Sun-spirit (*sic*).	Jin Maktok [Swett].	Heat-spirits [*ibid.*].	
(*b*) Earth-spirits—			
(1) Spirits of the soil.	Yā' Takell [W.S.].	(not specified) [Hale, 300; V.-St. ii. 135].	**Bes.**—Jin Sarapat, or the Garotting Demon (Mal.) [W.S.].
(2) Spirits of hills and mountains.	(kind not specified) [Swett].	Lake-spirits [V.-St. *ibid.*].	
(3) Spirits of the swamps.	...	1. H. Siburu [V.-St. ii. 135].	1. **Bes.**—H. Siburu, or the Demon Huntsman (Mal.) [W.S.].
		2. H. Tinggi [V.-St. ii. 135].	2. **Bes.**—H. Tinggi, or the Tall Demon (Mal.) [W.S.].
		3. H. Baunan [V.-St. ii. 135].[1]	3. **Bes.**—Orang Bunyan [W.S.], also connected with shrines in different places [W.S.].
(4) Spirits of the forest.	(not specified) [Swett].	Stone-spirits [V.-St. *ibid.*].	
(5) Tree-spirits.	Disease-spirits embodied in trees. [W.S.].	"Each tree has its special variety of demon (Hantu)" [V.-St. ii. 135].	1. **Bes.**—H. Gharu, or the Eaglewood Demon (Mal.) [W.S.].
			2. **Bes.**—H. Kapor, or the Camphor Demon (Mal.) [W.S.].
			3. **Bes.**—H. Gĕtah, or the Gutta Demon (Mal.) [W.S.].
(6) Crop-spirits.	(not recorded.)	H. Juling or the Squinting Demon (Mal.) [V.-St. ii. 135, 152].	(not recorded.)
(7) Fire-spirits.	As shown by alleged fire-taboos [W.S.; cp. Swett].	See Heat-spirits, *supra*.	(not recorded.)
(8) Water-spirits.	(not specified) [Swett].	(not specified) [Hale, 300].	**Bes.** — H. Sungei, or "River Demon" (Mal.) [W.S.].

[1] *Sic*? Bunyan. It may be questioned whether these spirits of Vaughan-Stevens are not rather Malayan, as their names appear to show. On the other hand, in several cases they agree with those recorded by Hale, who writes of undoubted Sakai.

Classification.	Semang.	Sakai	Jakun.
II. Man-spirits—			
(*a*) Birth-demons.	(not recorded.)	...	1. **Bes.** — Jin Kuwak (harmless) [W.S.].
		2. Jin Mati-Anak. [V.-St. ii. 145].	2. **Bes.**—Jin Mati Anak, or the Still-birth Demon (Mal.) (deadly) [W.S.].
			3. **Bes.** — H. Langhwē (Mal.) (deadly) [W.S.].
(*b*) Demons of sinful lusts (of the dead, etc.)	(not recorded.)	1. Gambling-demon [Hale, 301].	(not recorded.)
		2. Opium-demon [Hale, 301].	
		3. Quarrelling-demon [Hale, 301].	
		4. H. Kubur [V.-St. 132].	4. **Bes.**—H. Kubur, or the Tombs-Demon (Mal.) [W.S.].
(*c*) Demons of sickness and discomfort.	(not recorded.)	1. (of fatigue) H. Jĕmoi [V.-St. 135].	1. (?)
		2. (of headache) [Hale, 301].	2. **Bes.** — H. Kembang Buah (Mal.) [W.S.].
		3. (of stomach-ache) [Hale, 301].	3. **Bes.** — Jin Grotak (Mal.) [W.S.].
		4. (of mosquitoes) [Hale, 301].	
		5. (of fever, elephantiasis, ulcers, and rheumatism) [V.St. 135].	
(*d*) Ghosts of the dead.	**Pang.** — Ghosts of the dead become Storm- or Water-spirits [W.S.].	1. Hantu Degup [V.-St. 132].	
		2. "Lost souls expelled by G. Lanyut work upon the living through the agency of rain, heat, in mountains and lakes, rocks and trees" [V.-St. ii. 135].	2. **Bes.**—Hantu Kemuk (Mal.) [W.S.].

Myths.

Creation of Man.

In some cases the Semang and Jakun legends bearing on the creation of man show a common impress, which is probably mainly due to the same "savage-Malay" element, of which there are such abundant traces in the dialects of both races. Among

both races, for instance, we find the idea that man at first multiplied so fast as to make the earth too crowded. Kari the Thunder-god (in the Semang story) slays them with his fiery breath, and thus reduces the number of mouths to be fed. In the Jakun legend, on the other hand, Tuhan Di-bawah, the Lord of the Underworld, turns half of them into trees for the same purpose. In both stories this check to the population proves insufficient, and Death is accordingly instituted by way of relief. By both races the same proverb is worked into the argument, viz., that it is better for the parents of each generation to die "like the Banana-tree," leaving their children behind them, than to have them increasing continually like the stars of the sky for multitude, as they are supposed to have done before the institution of Death.

This particular creation-legend is one of great interest, as it may possibly contain certain elements of real Semang mythology disseminated among the Jakun of Johor by the Semang tribes now largely absorbed by the Jakun in the south of the Peninsula. It is at all events interesting to note that, as far as the evidence of our records goes, the Semang are in the habit of personifying abstract ideas, such as Death, Hunger, Disease, and so forth, but that the pure-bred Jakuns (*i.e.* Malayans) are not. The racial factor in the two types of legend is in fact so different, that if only a sufficiently large number of both kinds could be collected, I am confident they could as a rule be separated without much difficulty.

A few legends will of course always be difficult to classify, and amongst these may perhaps be included the Jakun story that the mother of the first pair of men (Mĕrtang and Bĕlo) was called "Clod of Earth"

(" Tānah Sa-kĕpal "), and their father " Drop of Water" (" Ayer Să-titek "), of which all that we can say is that it seems to have originated in some story to the effect that the first parents of the human race were formed from clay.

Ostensibly Semang, on the other hand, is the legend that Kari created everything but man, whose creation he desired Ple to effect, and that when Ple had done so, Kari himself gave them souls. The Semang story of the dialogue between the baboon and the first parents of the human race may quite possibly be distantly connected with the widely prevalent Jakun legend ascribing the origin of mankind to a pair of white apes.

Another interesting legend on the same subject was the Land-Jakun (Mantra) myth that in the early days of the world man did not die, but grew thin with the waning of the moon, and waxed fat as she neared the full.[1]

In yet other Jakun stories, which however are probably, in the main at least, of Malayan origin, the founder of the race is described as a person who " fell from heaven," or who was discovered in some miraculous way, *e.g.* in the interior of the stem of a giant bamboo.

Before quitting this subject, I may perhaps mention the Jakun references to miraculous forms of birth, such as the Mantra tradition of a certain race of Demons (" Setan ") whose children instead of being born in the ordinary way, were " pulled out of the pit of the stomach." Akin to this was the Jakun legend of the first woman " whose children were produced out of the calves of her legs."

[1] *J. R. A. S.* No. 10, p. 190.

World-Cataclysms.

The same remarkable parallelism that we found in their legends of the creation appears in other Semang and Jakun traditions of floods, which though at first sight might be thought to be Deluge-legends, may be more correctly classed as myths of the "origin of the sea" type. According to the Semang legend of the Rainbow, a great dragon or snake in ancient times broke up the skin of the earth, so that the world was overwhelmed with water. According to the Mantra it was a giant turtle that brought the water up from below through a hole in the ground, from among the roots of a "pulai" tree, thus causing a flood which developed afterwards into the ocean.[1] A Benua account, which is the fullest of the three, refers besides to a kind of vessel in which the first parents of the race are alleged to have effected their escape from drowning. According to the traditions of both Semang and Benua, moreover, it is the mountains that give fixity to the earth's skin.

It is perhaps worth remarking that the various allusions to the destruction caused by fire seem to point to the former prevalence of some myth of an universal conflagration from which the ancestors of mankind escaped with difficulty, and which was more or less analogous to the tradition of the flood.[2]

Natural Phenomena.

The firmament or sky, in the opinion of the Semang and the Jakun, is built in three tiers, the two

[1] For the Mantra version see p. 339, *infra*. The Benua version (p. 356) ascribes the breaking up of the skin of the earth, and the consequent deluge which ensued, to Pirman, *i.e.* Tuhan.

[3] Of Last-Day beliefs, we have the Moon-Man's nooses and impending fall of the sky-pot of the Mantra (319, *infra*), the hatching of the stone eggs of the Sakai World-eagle (237, *infra*), and perhaps the Man *v.* Demon battle of the Tembeh (App.).

upper tiers, which are regarded as the Paradise of the blest, being filled with wild fruit-trees, whilst the third or lowest tier contains the low and brooding clouds[1] that bring sickness to mankind.

All three races have versions of the widely-spread tradition of the Paradise-bridge, which leads across a boiling lake into which the souls of the wicked are precipitated.[2]

The entrances of heaven and hell (according to the Semang legends) are close together in the west, and a third place (a species of Hyperborean region) which is also found in them, is described in the traditions of some Jakun tribes as well. There are separate hells for various races of mankind, and yet others for animals and snakes.

As might be expected, a good deal of the mythology of these tribes is taken up with the traditions of the heavenly bodies, all of which are alike personified, many of the stories dealing with the marriages or conflicts of the sun and moon, and the chequered fortunes of their children the stars.

In one of the Mantra stories the sun is described as not having been created till after one of the floods to which I have referred.

The moon is by some of these tribes (*e.g.* the Besisi) identified with the Island of Fruit (the Jungle Paradise),[3] which, if we take the evidence of one of the songs of the same tribe, is preceded by a "Garden

1 "Kelonsong Awan" (p. 207, *infra*).

2 A form of this Bridge-myth is found among the Andamanese, who describe it as a bridge of invisible cane through the sky (see Man's *And.* p. 94).

3 The chief of the Heaven of Fruit-trees is called Penghulu by the Semang, but this clearly corresponds to the Granny Long-breasts of the Sakai. Among the Bĕsisi he is called "Gaffer Engkoh" or Jongkoh. Its guardians take different shapes according to the imagination of each particular tribe—a baboon, or demon, among the Semang, a dog among the Jakun, etc. The choicest heaven is reserved not for the good, but for the old and wise.

of Flowers." It is the moon, again, into which Gaffer Engkoh is said to have climbed, and which in several traditions is described as the habitation of the Jakun "Man in the Moon" ("Nenek Kabayan").

Fire.

The Sakai regard Fire as a mystical emanation from the power of Tuhan, which owing to its divine origin is the destroyer of evil. The Sakai point of view is best expressed by their tradition of the washing of the wicked souls[1] in boiling water. They have learnt that whilst Fire annihilates, Water softens and purifies, and hold therefore that Tuhan showed mercy in mitigating with Water the effect of the Fire, which would have destroyed the soul itself in destroying its sin-spots. As things are, however, the Fire only destroys the collective wickedness of the souls washed in the copper, which latter resembles, according to the Sakai, "a red-hot cauldron, in which a remnant of Upas-poison is burning away."[2]

Animal Myths and Beliefs.

Of the tiger's origin we have no account from the Semang side, though several different stories are told by the Jakun of the way in which it was metamorphosed out of various inferior animals. The most usual version of the story appears to be the Jakun one, which derives the tiger's origin from a dog belonging to a chief (the dog being, as a rule, the only animal domesticated by the Jakun).

So too Hervey in his *Mantra Traditions* relates

[1] According to the Besisi it is only the souls of those who commit incest ("sumbang") that are thus treated.

[2] Vaughan-Stevens, iii. 130.

that Bĕlö (one of the first ancestors of mankind) kept a dog at his house; from this dog came the tiger that devours mankind (the "Smooth-skinned" race) as contrasted with animals (the "Furred" or "Rough-skinned").[1]

To the wild bull (Sĕladang) there is a solitary reference in the collection of Mantra traditions which we owe to Hervey. The same remark applies to the mouse-deer (Kanchil), who was promised by To' Entah (as its reward for rescuing him from the giant turtle), the leaves of the sweet-potato (K'ledek). The tapir and the manis are referred to in the Semang legends, the crocodile in the Blandas account of the origin of the tiger, and many other animals in the Besisi songs.

We find among the Jakun a curious pre-Darwinian version of the evolution of man from the ape, the ape selected for this distinction being the *Hylobates syndactylus*, which, as a matter of fact, is really nearer to man than *Macacus* or even than the "Orang-outang."

Borie[2] informs us that he had several times been "quite seriously" assured by the Mantra that they were all descended from two white apes ("ungka putih"). These white apes, having reared their young ones, sent them out into the plains, and there they "perfected" themselves so well that both they and their descendants became men; whilst others, on the contrary, who returned to the mountains, still remained apes.[3]

[1] A grosser fable ascribing the origin of the tiger to the frog and Baginda Ali is also given by Hervey (*J.R.A.S., S.B.*, No. 3, 110-112). [2] Page 73.

[3] An identical story is given by Newbold, who relates that their children were four in number. "White among the Benuas appears to be regarded . . . as a sacred colour. The former have their white siamang, their white alligator, and their white ungka" (Newbold, ii. 395, 396). Cp. also the Semang story of the baboon and the first parents of mankind.

The white siamang or "ungka" is, moreover, one of the embodiments in which the soul of a deceased chieftain is believed by the Sakai to take refuge.

The *Macacus* or baboon is also referred to in Semang traditions. There is, for instance, the baboon who acted as adviser to the first parents of mankind, as well as the gigantic baboon which by some Negrito tribes is believed to guard the Paradise-bridge, and which according to another Semang account was "as big as a hill" and prevented unauthorised souls from entering Paradise to steal the fruit.

Of the smaller animals may be mentioned the dog (a reddish-furred wild dog, *Canis rutilans*), which is not only believed by the Jakun to have been the prototype of the tiger, but is also among some Jakun tribes (*e.g.* the Besisi of Selangor) believed to guard the bridge that leads to Paradise.

The big old "monitor" or "lace" lizard, which is called "Bagenn" by the Semang, is credited by them with being the originator of a proverb which among the Jakun is assigned to Bĕlo, one of the first progenitors of the human race. Moreover, according to a Jakun tradition (given by Borie) it was on the skin of a monitor that their (mythical) sacred books were said to have been written. One of the small grass-lizards or skinks (as we are told by Hervey in his collection of Mantra traditions), is connected with the returning to life of this same Bĕlo, the reptile being mutilated by Mĕrtang, Bĕlo's brother.[1]

Of the squirrel ("tupai") there does not seem to be any special tradition, though tufts of squirrel tails

[1] This may be a Malay idea, or be held by the Jakun in common with the Malays. It evidently refers to the belief that the lizard is somehow connected with the soul (*e.g.* of a deceased medicine-man or magician). Cp. *Malay Magic*, p. 325; and see also Birth-customs, p. 26, *ante*.

are worn on necklaces, probably for reasons of magic.

To the flying-fox there are also one or two references. It is when roasted a favourite dish of the Sakai, and it forms the subject of one of the tribal songs of the Besisi. The bone of a flying-fox was also included in a list of royal insignia belonging to the hereditary Chief of Jělěbu, who was said to be descended in part from Jakun ancestors.

There is no trace of totemism among the Semang.[1]

Transformation.

The power of self-transformation (into the tiger) claimed by a few of the more accomplished medicine-men, as in many other parts of the world, is probably not to be connected with the transmigration theory, whereby it is held that the soul of a dead chief may enter a tiger. The B'lian *is* the tiger in the Peninsula as in Africa the hyena *is* the wizard. There does not appear to be any trace of such a belief among the Andamanese, but as it is almost universal among the other tribes of the same region, I am inclined to ascribe this merely to the absence of tigers from the Andaman Islands. On the other hand, it is a fact worth noting that a small "tiger's-claw knife," called "b'ladau," such as is used by the "leopard-men" of Africa, is still in use both among the Sumatran and the Peninsular Malays, and it may possibly be that these wild (Peninsular) tribes first "made believe" to be tigers with the object of impressing their more civilised neighbours with all the fear they could, an object in which they obtained a considerable measure of success.

[1] See p. 260, *infra*.

Birds.

But the most interesting of all the Semang myths are those representing various birds as vehicles for the introduction of the soul into the new-born child, a full account of which will be found under Birth-customs. The Argus-pheasant, on the other hand, is connected by the Sakai with lunacy,[1] the ground-dove appears in one of the Semang creation-myths, and finally there is the white cock into which the soul of a deceased ancestor is believed by the Jakun to have migrated. But taking all references to birds into consideration, it is certainly remarkable that so little in the nature of divination by birds or augury has yet been recorded of any tribes whatever in the Malay Peninsula.

Legends and Ideas about Plants and Trees.

Among the Semang plant-legends is that of the flowers that were planted by Ple to serve as models for the designs of Disease patterns. Another is that of the epiphyte, upon which the Diseases were laid by the Winds who were carrying them. Yet another is the Semang legend of the origin of the blowpipe patterns explaining why some trees have smooth and others prickly fruits, and why some fruits are sweet and some are acid. To these may be added the Mantra tradition of the period when one-half of mankind were turned into trees by Tuhan Di-bawah, and the Semang "birth-tree" and "name-tree," for which see "Birth-customs."

In the legends of the Jakun we are told that the

[1] *Z.f.E.* xxvi. 169.

ark was made of "pulai" wood. This is a very light wood obtained from the roots of a species of *Alstonia*, which forms the native substitute for cork in these regions, and is used by the Malays for the floats of their fishing-nets.

It is upon a "pulai" tree, moreover, that the Birth-demons called "Lang-hue" are supposed by the Blandas to sit at night.

The proverb about the banana-tree ("pisang") should be referred to here.[1] It is found both among the Semang and the Jakun.

The Semang practice of wearing leaves and screw-pine blossom upon the head as a safeguard against falling trees is explained by an appropriate myth.

In the legends of Kari we are told[2] that the Semang soon got numerous by living on fruits.

Of Ple it is related that he ate fruit and threw away the seeds, which grew up into trees and bore fruit in the course of a single night, and this is not the only story connecting the name of Ple with fruit. Elsewhere, for instance, he is associated with the account in which the origin of certain red and white jungle fruit is described.

The "kĕnudai" fruit is connected in the traditions of the Blandas with the origin both of the tiger and the crocodile.

The large, prickly, uneatable fruit with which the giant baboon pelts the would-be invaders of the Land of Fruit-trees, is a kind of "false" (*i.e.* "valueless") durian called "durian aji."

Other ideas about plants which may here be mentioned are the belief that the breast-painting (of a Sakai man) represents a sort of *Polypodium*, the

[1] See p. 184, *ante*. [2] Vaughan-Stevens, iii. 132.

sporangia of which were bruised in water and squirted over the happy pair on the occasion of the wedding ceremony; and also that the patterns of the face-painting represented another fern, with the juice of which the Sakai youths were sprinkled at adolescence.

The Soul.[1]

The Eastern Semang (Pangan) of Kelantan informed me that each man possessed a soul which was shaped like himself, but that it was "red like blood"[2] and "no bigger than a grain of maize." It was passed on by the mother to the child, but in what way they could not explain.

The Eastern Semang further informed me that the soul of a B'lian (priest, chief, and magician) entered after death into the body of some wild animal, such as an elephant, tiger, or rhinoceros. In this embodiment it remained until the beast died, when it was admitted into the Upper Heaven (of Fruits).

The souls of ordinary people were variously represented as being compelled to cross the boiling lake by means of a tree-bridge (from which the wicked slip off into the lake below them), and as being sent to a different and a far less inviting Paradise.[3]

But the most novel soul-theory ascribed to the Semang is that recorded by Vaughan-Stevens, who states that according to the Semang belief all human souls grew upon a soul-tree in the other world, whence they were fetched by a bird, which was killed and eaten

[1] Not the soul as understood by modern Christians, but the soul of magical (pre-Christian and extra-Christian) ideas, which may be seen in old English woodcuts escaping in the form of a mannikin from between the neck and shoulders of the dying. It is the Malay "sĕmangat."

[2] Cp. Man's *And.* p. 94: "The colour of the soul is said to be red, . . . and though invisible, it partakes of the form of the person to whom it belongs."

[3] Man's *And.* p. 94.

by the expectant mother. The souls of animals and fishes were conveyed in a somewhat similar way, *i.e.* through the eating by the parent of certain fungi and grasses.

Of Sakai beliefs concerning the soul our records are of the scantiest description. It will probably be, however, found that the Sakai conception of the soul does not appreciably conflict with that of the Semang, and that the real difficulty in treating Semang and Sakai religion will be to discover their points of difference.

"To ask whether the soul is immortal appears," says Letessier, "the height of strangeness—'And how could it die? It is like the air!'" was the answer of an old Jakun of Bukit Layang, to whom he put this question.

The Sakai, like the Semang, attach much weight to dreams, and are firm believers in metempsychosis. The soul after death is repeatedly washed by "Granny Longbreasts," in order to purify it from its stains, in a cauldron of boiling water, after which it is made to walk along the flat side of a monstrous chopper with which she bridges the cauldron, the bad souls falling in and the good escaping to the land of Paradise.[1]

The beliefs of the Jakun and Orang Laut appear to be very similar to those of the civilised Malays, but very little indeed has been hitherto collected about them.

In a Besisi legend both people and animals are described as having seven souls, a number which agrees exactly with Malay ideas on the same subject.

The same tribe closely connect the soul with the shadow, and build little hutches beside the grave for the soul to dwell in when it issues from the earth, and

[1] Vaughan-Stevens, ii. 130.

in other ways certainly carry to a far greater degree than the Semang, and perhaps even further than most Sakai tribes, the arrangements believed by them to be necessary for the soul's maintenance and comfort throughout the period during which it lingers in the neighbourhood of the grave.

The Priestly Office.

As among the Malays, the accredited intermediary between gods and men is in all cases the medicine-man or sorcerer. In the Semang tribes the office of chief medicine-man appears to be generally combined with that of chief, but amongst the Sakai and Jakun these offices are sometimes separated, and although the chief is almost invariably a medicine-man of some repute, he is not necessarily the chief medicine-man, any more than the chief medicine-man is necessarily the administrative head of the tribe. In both cases there is an unfailing supply of aspirants to the office, though it may be taken for granted that, all else being equal, a successful medicine-man would have much the best prospect of being elected chief, and that in the vast majority of cases his priestly duties form an important portion of a chief's work.[1]

The medicine-man is, as might be expected, duly credited with supernatural powers. His tasks are to preside as chief medium at all the tribal ceremonies, to instruct the youth of the tribe, to ward off as well as to heal all forms of sickness and trouble, to foretell

[1] "They have neither a king nor a chief, except that title be applied to a person called Poyang ('Puyung'), who decides on every case laid before him, and whose opinion is invariably adopted. Having no religion, they are destitute of priests (*sic*), their only teacher being the Poyang, who instructs them in all matters pertaining to sorcery, evil spirits, ghosts, etc., in which they firmly believe" (Begbie, pp. 13, 14).

the future (as affecting the results of any given act), to avert when necessary the wrath of heaven, and even when re-embodied after death in the shape of a wild beast, to extend a benign protection to his devoted descendants.

Among the Sakai and the Jakun he is provided with a distinctive form of dress and body-painting, and carries an emblematic wand or staff by virtue of his office.

Sacred Spots and Shrines.

We have as yet no record of the use of "high places" or shrines among the pure Negritos, and perhaps naturally so, since the idea of regarding a specific locality as sacred could only grow up with the greatest difficulty among tribes who are so essentially nomadic that they never stay more than four or five nights in a single spot.

By the Sakai and Jakun, however, such sacred spots are certainly set apart, incense being burnt there and vows registered, invariably, I believe, in the hopes of obtaining some material advantage.[1]

In addition to these shrines, however, there are also to be seen, in the districts inhabited by the Sakai and Jakun, what may be termed medicine-houses. These houses either take the form of solitary cells erected in the depths of the forest (in which case the magician keeps a selection of his charms and spells in them), or (more frequently) that of diminutive shelters made from the leaves of a palm called "dĕm-pong," which are built to screen the medicine-man

[1] Vaughan-Stevens, ii. 141.

and his patient from view during the performance of the ceremony of exorcism.[1]

Nature of the Rites.

The main divisions of the magico-religious ceremonies of these wild Peninsular tribes may be enumerated as follows: prayers and invocations, sacrifice, abstinence, possession, divination, and self-transformation.

Prayers and Invocations.

Among all the Peninsular tribes both prayer (in the wider sense) and invocations still remain in the un-ethical stage in which material as distinct from moral advantages alone are sought for.

Among the Semang, however, with the rarest exceptions,[2] they appear to have scarcely reached the stage of fixed forms, the petitioner generally contenting himself with expressing his wish in a quasi-conversational phrase, addressed to the great spirits or deities of the tribe.

Among the Sakai the conjuration of the spirits of deceased ancestors and demons of all kinds is more freely employed; but most of all among the Jakun, the Bĕsisi addressing invocations not merely to animals but even to insects and inert objects which they believe to be the embodiments of the spirits whose aid they are invoking.

All branches of these tribes, as is usually the case with autochthonous races, are credited by the immigrating Malays with the knowledge of charms of the most marvellous potency.

[1] Vaughan-Stevens, ii. 142.

[2] *E.g.* that of the Thunder-charm, *q.v.*

Their love-charms in particular (such as that used in the "Chinduai" ceremony), are believed to be quite irresistible, and they are credited with the power of making themselves supernaturally beautiful or invulnerable at will. By means of "sendings," or rather "pointings" ("tuju"), they are believed to be able to slay their enemies at a distance, and many a Sakai has paid the penalty for sickness and trouble falsely ascribed to his malevolence by excited and not overscrupulous Malays.

Offerings.

The only common form of offering, which consists in the burning of incense (benzoin), is found among all branches of these tribes, other kinds of offering being comparatively rare. The practice of drawing blood from the region of the shin-bone and throwing it up to the skies is a Semang sacrifice addressed to Kari. On the other hand, many of the Jakuns (especially the coast tribes) expose in the jungle small sacrificial trays upon which are deposited various kinds of food (boiled rice, meat, and fruits), together with small vessels containing water. These trays are called "anchak" (Vaughan-Stevens, "anchap"), and correspond very closely both in name and form to the sacrificial trays similarly employed by the Malays.

I have also seen among the Besisi, on the occasion of their rice-harvest feast, a small quantity of boiled rice deposited on the top of a low tree-stump, and offered by way of a compliment to all the enemies of the rice, as represented by noxious insects and the wild beasts of the jungle. Here we see the idea of sacrifice in one of its most rudimentary stages, that

of a mere complimentary present intended to establish a truce with avowed and acknowledged foes.

Abstinence.

Of fasting and other forms of abstinence among these races not very much is known, though instances do undoubtedly occur. One of the most usual forms of abstinence occurs at Sakai child-births, when the mother is required by the unwritten laws of the tribe to refrain from eating various kinds of food.

Sakai and Jakun medicine-men also to some extent practise abstinence in order to acquire the power of seeing visions.

Possession and Exorcism.

About the forms of possession practised by Semang medicine-men we know next to nothing. It would appear, however, from a ceremony that I myself witnessed among the Semang of Kedah that some form of possession is certainly believed in by them, though I am inclined to think that it is probably of a more simple kind than that practised by the Sakai and Jakun; and that whereas among these latter the magician invokes the aid of a friendly demon to enable him to overcome the demon that is tormenting the patient, the Semang magician trusts rather in the strength of his own spirit to exorcise the adversary.

Divination (*Diagnosis*).

Of divination among the Semang our records are again almost non-existent, though among the Sakai and Jakun divination is clearly employed as the counterpart in magic of our own medical "diagnosis."

There appear to be two distinct ways of performing divination, one being by means of a tribal ceremony such as our latter-day spiritualists might perhaps call a *séance*, and the other undertaken by the medicine-man alone. Divination in either case frequently only forms part of an exorcising ceremony, as the possessed medicine-man, after replying to the usual questions concerning the origin and nature of the patient's malady, and prescribing the remedies required to restore him to health, is frequently asked questions of more general import, which need not necessarily have anything to do with the condition or fortunes of the patient.

Dreams and General Beliefs.

Both Semang and Sakai, but especially the latter, appear to attach much weight to dreams.

Thus we are informed,[1] for instance, that among the Sakai the new-born infant receives its name in accordance with a dream.[2]

A similar strong belief in dreams is also found among the Jakun.

Amulets and Talismans.

Amulets and talismans form a fairly numerous class of objects among all the wild tribes.

Among them may be reckoned coins strung on necklaces (as charms for the eyes). The custom of stringing on necklaces tufts of squirrels' tails, teeth of apes, monkeys, and wild pig, small bones of birds and various animals, and similar objects, which De Morgan calls "trophies of the chase," may be com-

[1] *Z. f. E.* xxvi. 161. [2] *Ibid.* p. 158.

pared, their use being probably due, as in other parts of the world, rather to magical ideas than the mere pride of capture. The bristles, teeth, and claws of tigers are all certainly used much more for magical than for merely ornamental or decorative purposes.

I.—Semang.

The Heavenly Bodies.

The sun is believed by the Semang to possess an actual human figure (that of a female), and is further alleged to possess a husband, whose name was given me as "Ag-ag, the Crow."

On reaching the west the sun falls suddenly, it is believed, into a great hole or cavern, which according to some Semang legends is identified with hell. According to another version, it goes down behind a range of mountains on the western border of the earth, which is believed to be flat, and there gives light to the Senoi.

Similar ideas were entertained about the moon, the name of whose husband was given me (in Kedah) as "Tā' Pönn," a mythological personage of whom more will be said later.

The stars were regarded, I was told, as the moon's children.[1]

[1] Swettenham says (p. 228): "They" (the Negritos) "call the sun a good spirit." In *J. R. A. S., S. B.*, No. 5, p. 156, he mentions a "good female spirit in the clouds."

Newbold (pp. 377-379), in speaking of the Semang, says: "They worship the sun." He appears to have taken this statement from Anderson's *Consid.* (App. xxxvii.), where the Semang are described as "offering up a hasty petition to the sun or the moon," though it certainly has not the least foundation in fact. A similar and equally inaccurate statement (from Symes) was quoted by Anderson (*ib.*) about the Andamanese (*v.* Man, p. 93, for the *démenti*). In both cases the idea probably arose from the same cause, viz. the ceremonial treatment of an eclipse. Cp. also *J. I. A.* iv. 427.

Eclipses.

Among the Semang there is the greatest fear of eclipses, which are believed to be due to the attempt of a gigantic serpent or dragon to enfold or swallow the obscured luminary. The name of the serpent that is believed to enfold the moon was given me as "Hūrā'"; but I was told that, although it assumed the guise of a serpent, it is in reality the moon's own mother-in-law, and is only attempting to embrace and not to swallow it. The moon, however, shrinks from the proffered embrace, from whence we may perhaps conclude that the moon is sometimes also regarded as a man, the confusion being probably due to the conflict of cultures.[1] The only alternative is to suppose "mother-in-law—daughter-in-law avoidance" of some kind. The serpent that swallows the sun is "a different one," and is believed to attack it in deadly earnest.

The Rainbow.

According to my Semang informants, the rainbow is called "Hwē-ā'." It is believed to be the body of a great serpent or python, and the spots where it touches the earth are regarded as very feverish and bad to live near.

We are further told (by Vaughan-Stevens) that the sun on setting behind the western mountains gives light to the Senoi, and that under the heaven called Tasig, beneath Kari's seat, begins the gigantic body of the rainbow-snake, "Ikub Huyā" or

[1] According to the Khasia the moon is a man whose mother-in-law throws ashes in his face when he pursues her once a month (Latham, i. 119). And according to the Eskimo the (female) sun smears with soot the face of her brother, the sun, when he presses his love upon her (Peschel, p. 256).

'Hoyā,'[1] which extends to the regions of hell. It lets water from the nether deep through to the earth at Ple's command for the Semang to drink by pushing its head through the flat earth-crust, and thus causing springs of water ("met bĕtiu") to rise. The light drizzling rain that falls when a rainbow is visible is the sweat of the reptile, and if it happens to fall upon any one who is not wearing a particular kind of armlet, it causes the sickness called 'lininka' (?).

Women wear by way of protection armlets of Palas (*Licuala*) leaf, and men wear armlets of the "Rock-vein" fungus ("tĕmtom," or Mal. "urat batu") on the left wrist. These bands are called "chining-neng."[2]

Storms.

During a storm of thunder and lightning the Semang draw a few drops of blood from the region of the shin-bone, mix it with a little water in a bamboo receptacle, and throw it up to the angry skies (according to the East Semang or Pangan, once up to the sky and once on the ground, saying "bö'," *i.e.* "stop"). On my inquiring further, one of the women offered to show me how to do this, and drawing off a drop or two of blood into a bamboo vessel by tapping with a stick the point of a jungle-knife pressed against her shin-bone, she proceeded to perform this strange 'libation' ceremony in the manner just described.

If a man is in the least degree too familiar with his mother-in-law, thunderbolts, said the Semang to me, will assuredly fall. For this reason (if for no

[1] "Jĕkob" = snake in the Semang dialect, and "hwēā'" = rainbow.
[2] Vaughan-Stevens, iii. 126.

other!) the contingency never arises. But they also assured me that they of the jungle were far more distant and circumspect in their dealings with their mothers-in-law than was the case with their neighbours the Malays.[1]

To the foregoing I may add that according to the Eastern Semang, the ghosts of wicked (or ignorant?) tribesmen, on leaving the dead body, fly up to the sky

[1] Vaughan-Stevens s account is as follows: — The so-called "Kor-loi-melloi," or "Blood-throwing" ceremony, is now completely forgotten on the west coast of the Peninsula [I did not find it so.—W.S.], and even in Perak, but is quite universal in the east coast states. In order to appease the angry deity men and women (of all ages) are in the habit of cutting the skin covering the shins to obtain a few drops of blood. One cut is usually sufficient, so that on the whole very little blood is drawn. The cuts are made diagonally across the axis of the leg, are from 6 to 10 mm. in length, and are said to have been formerly made with a stone knife (?), though now with the ordinary iron jungle-knife or parang, which was knocked with a piece of wood until blood was drawn. The blood — it need only be a drop — is either sucked out or dropped directly into a long bamboo receptacle, and a quantity of water (sufficient to half fill the bamboo) is poured in with it. The Semang then turns in the direction of the setting sun, and doling out the liquid with a special bamboo spatula, throws it straight up into the air, calling out with a loud voice, "Blood, I throw towards the sun; I draw blood, curdled blood; I throw blood towards the sun," or words to that effect, the invocation being repeated each time that the liquid is thrown, up until all is finished.

When the storm is very severe the bamboo may be refilled with blood and water and a fresh ceremony take place. The bamboo vessel used for the purpose is, as a rule, fresh and roughly cut, and was usually *not* decorated—doubtless owing to the fact that there would be no time to do so during a sudden tropical storm, the vessel being cut for the purpose on each occasion, and thrown away after use.

Kari himself makes no use of the blood thus sacrificed, but is pacified by this sign of his children's repentance and ceases to hurl thunderbolts, and to continue his complaints of their misdeeds to their creator Ple, at least until they again give him occasion to do so.

Ple, however, employs the blood of the Semang in order to create certain red jungle fruits which serve as food for man, such as, for instance, the well-known "rambutan" (*Nephelium lappæum*).

The Puttos themselves did not cut themselves, but instead of doing so threw their secret remedies (which they preserved in bamboo cases), into the air. From these Ple created certain white jungle fruits.

When the periodical wind or monsoon brings no rain, very few fruits appear, and the Semang then say that this is because they had not thrown up enough blood, since the frequency of the blood-throwing has an influence on the quantity of rain. [From this it would appear that the ceremony may after all perhaps be mainly a *rain-making* ceremony.—W.S.] — Vaughan-Stevens, iii. 107-109. Cp. Newbold, ii. 386, 396; and *J. R. A. S., S. B.*, No. 4, p. 48, where women only are stated to draw blood.

(along with the vital principle, or "Nyawa") and become storm-spirits (*i.e.* spirits of thunder, lightning, etc.). Hence, in the blood-throwing ceremony, part of the blood is thrown upwards, in order to propitiate them and persuade them to return to the upper heavens. Sometimes, however, the ghost, on leaving the body, proceeds downwards and becomes a water-spirit. And hence, in the same ceremony, part of the blood is thrown down upon the earth.

A remarkable explanation of the phenomenon of lightning was given me in Kedah by an aged Semang, who explained it as the flashing (in heaven) of the top-cords of the dead medicine-men (or B'lians) of the tribe, who were believed on such occasions to be engaged in the diversion (which in the East is shared by adults) of top-spinning. To the same cause was attributed the sound of thunder, which was believed to be the murmuring noise of the tops as they spun. Other informants of the same tribe, it is true, admitted sharing in the almost universal fear of Heaven's anger caused by thunder and thunderbolts; it is hard, however, in such cases to distinguish the original ideas from those obtained from foreign sources, though the less original and unique the idea, the less likely it is to be indigenous.

Lightning is produced by Kari when he is wroth. He takes a flower and shakes it over the sinner and the lightning darts forth. The bell-like flower-cups of the (unknown) plant strike each other and cause thunder. The echoes are Ple's answer.[1]

[1] Cp. vol. i. p. 451.

Winds.

Kari's servant Sinai is himself one of the winds, and carries a whip in either hand to compel the obedience of the other winds. The monkey Aii chastises the winds when they are too slow in their movements.[1]

The Heavens and Paradise.

The Kedah Semang informed me that the heavens[2] consisted of three tiers or layers. The highest heaven is filled with fruit-trees which bear luxuriantly all the year round, and is inhabited by certain of the greater personages of Semang mythology.

The second or central heaven also contains wild fruit-trees, and is defended against unauthorised pilferers by a gigantic baboon, which pelts all would-be stealers of the fruit with certain hard, prickly, and uneatable fruit (of the kind called false durians).[3] The third or nethermost heaven, on the other hand, contains nothing but the low and brooding clouds[4] which bring sickness to mankind.

When I asked the Eastern Semang (Pangan of Kelantan) about the fate of the soul after death, they declared that the souls of the old and wise proceeded to a Paradise in the west wherein grew fruit-trees of

[1] Cp. vol. i. pp. 451, 457.

[2] Called in Semang, according to Vaughan-Stevens "Seap^{n}." *Sed qu.* "Seak^{n}" or "Seap^{m}." There is no such combination as "p^{n}" in any Semang or Sakai dialect, and if "Seak^{n}" is right, it perhaps = "Seag^{n}" or "Seng" (pr. "Sek^{n}") in "Seng Kĕtok," which means "west" in all the Semang dialects of which I have had experience.

[3] *I.e.* the "Durian Aji." According to Vaughan-Stevens, it is a gigantic figure resembling a Semang, named Kanteh, that keeps the door of Paradise, and has animals as assistants. Cp. vol. i. p. 453.

[4] Cp. the Malay phrase (used by Sakai tribes) "Kĕlonsong awan" (the "husks" or "hulls" of the clouds) (V.-St. iii. 106, 125). See p. 187, *ante*.

every kind (those mentioned as examples were the Bangkong, Rambutan, Durian, and Tampoi), but in order to reach it they had first to pass across a bridge consisting of the fallen trunk of a colossal tree. This tree-bridge would have been easy enough (for a Semang) to cross, but for the fact that at the further end there sat a gigantic figure ("Běrhālā'," *i.e.*, idol or image) with only a single nostril, huge ball-less eye-sockets, two immense tusks in each jaw, exceedingly curly hair, and enormously long finger-nails crossed upon its breast. Many of the souls were scared by this horrible demon to such an extent that they straightway fell, panic-stricken, into the vast boiling lake beneath it, up whose sheer smooth sides they tried in vain to clamber. Here, therefore, they swam desperately about, clutching at the sides, for three long agonising years, after which, should the Chief of the Heaven of Fruit-trees then think fit, he would let down his great toe for them to catch hold of, and so pull them out! The old and wise (*e.g.* the B'lians) were for this very reason buried in trees, viz., so that their souls might be able to fly over the head of this fearful figure.

According to the Western Semang, whilst the souls of the dead B'lians proceeded to the Island of Fruit-trees, those of the lay members of the tribe went a long way across the sea, to a Land of Screw-pines and Thatch-palms,[1] where was the hole into which the sun fell at night. If they had committed any wicked act, however, although they started by the same road, they did not arrive at the same destination, but were compelled to turn northwards aside across the sea to

[1] Nipah = *Nipa fruticans*, low-growing palms found only in salt-water swamps.

a land which had two months of day and a month of night[1] alternately.

The account given by Vaughan-Stevens is as follows:—

All souls, whether of Semang or of beasts, go straight to Kari to receive their sentence. Good souls proceed to the region of sunset, but the entrances both to Paradise (Seapⁿ) and Purgatory (Belet) are close together.

The entrance to Purgatory is called Sunset ("Met-katok blīs"). Purgatory itself is a vast cavern, shut in by rocks, in the mountain-chain ("Hūyā")[2] which forms the world's end. Good souls pass these ramparts of rock and reach the other side of the world, where they dwell with the Chinoi, the servants of Kari. The ruler of Purgatory is one Kamoj (a black, gigantic, and frightful form), who beats wicked souls as they wander, cold, hungry, and thirsty, with a heavy club.[3]

The door-keeper of Paradise is a spirit resembling a gigantic Semang. His duty is to prevent the souls belonging to other races of mankind from entering into the Semang Paradise.

By his side stand Kangkung, a beast of immense strength, which keeps watch to prevent the entrance of the souls of tigers; Jĕlābo, a beast whose duty is to keep out the souls of wicked Semang; and Kangkeng, a beast which keeps out the souls of snakes and scorpions.

In addition to the foregoing are Champa and Chalog, two brother giants, of whom Champa is the elder, and who are represented as the guardians of Tuhan's[4] (*sic*) Paradise called "Tasig."

These two are armed with bamboo-spears, and keep watch over the "lightning-hiding" (*blitzbergenden*) flowers which belong to Kari.[5]

The Semang Deities.

Although I had many conversations with the Semang (both Western and Eastern) on the subject of religion, they continually pretended entire ignorance of any supreme Being, until one day when one of them exclaimed (in an unusually confiding mood) "Now we will really tell you all we know," and immediately proceeded to inform me about Tā' Pönn ("Gaffer Pönn"), a very powerful yet benevolent

[1] Probably a slip on the part of the speaker for "a month of day and two months of night."

[2] Hūyā is Vaughan-Stevens's way of writing "Hwēā'" or "Hwēyā'" = the Rainbow-snake, *q.v.*

[3] Vaughan-Stevens, iii. 117.

[4] Tuhan is usually the name given to the god of the Sakai (V.-St.).

[5] Vaughan-Stevens, iii. 122-124. All these guardians of Paradise are represented on one of the bamboos called "gu," for description of which see "Decorative Art" (vol. i.).

Being who was described as the maker of the world. This information was accompanied by the statement that Gaffer Pönn was "like a Malay Raja; there was nobody above him." In addition to this, I was informed that he was the moon's husband, and lived in the eastern heavens, together with "Ag-āg," the Crow, who was the "husband of the sun." "Tā' Pönn" (said my informants) looks "just like a man," but is "as white as cotton" (Mal. "kapas").

"Tā' Pönn has four children, two male and two female, whose names are Rayâdd and Harau (male); Râhh-râhh and Brua' (female).[1] When you hear the noise of the Riang-riang (cicada or 'Knife-grinder insect') in the jungle, that is the voice of Tā' Pönn's children. Tā' Pönn's mother is called Yāk (Yā') Takell. She is the old Earth-mother, and lives underground in the middle of the earth." According to the account of another informant, Tā' Pönn's father was one Kukå', about whom, however, I could find out nothing further.

Tā' Pönn has, moreover, a great enemy named Kakuh, who is very dangerous and who lives in the West.[2] He (I was assured) is "very black, blacker than we are,"—as black, in fact, "as a charred fire-log." "That is why the east is bright and the west dark." The heavens are in three tiers, the highest being called Kakuh. In the heaven where he lives, there is (according to a Pangan of Teliang) a giant coconut-monkey[3] (B'ro'), "as big as Gunong Baling" (= Tiger Peak, a big limestone hill in the neighbourhood of

[1] Probably different kinds of insects (cicada, etc.).

[2] But Kakuh is the name of the highest tier (of the heavens), and there may have been some confusion here between the name of Tā' Pönn's adversary and the place where he lived.

[3] The coconut-monkey (*Macacus nemestrinus*) appears in the Besisi Songs (vol. i. p. 152).

Siong in Kedah), who drives back any one who is found (as the B'lians sometimes are) attempting to enter the heavens in order to help themselves to the fruit which grows there. This monkey-monster, on discovering any such would-be pilferers, pelts them with a large prickly jungle-fruit (already mentioned), by means of which he hurls them down headlong. I was further told of this monkey that when the end of the world came, everything on earth would fall to his share.

The account of the Semang religion given by Vaughan-Stevens includes, however, not only Tā' Pönn (disguised by Vaughan-Stevens as "Tappern"), but two superior divinities named Kari (spelt Kiee, = Kayee, by Vaughan-Stevens, and Keii by his editors) and Ple, neither of whom I was able to identify among the Semang of whom I made my inquiries. Nevertheless the fact that one person out of these three (viz. Tā' Pönn) was so readily identifiable, establishes, to my mind, a presumption in favour of the general accuracy of the rest of Vaughan-Stevens's account of the Semang religion. At the same time, the fragments of Semang religious belief that I was able to rescue, in spite of all difficulties, exhibit such interesting variations from the accounts related to Vaughan-Stevens, that it is evident that a rich mine of information still remains to be worked.

Legends of the Semang Deities.

Legend of Kari the Thunder-god.

"Kari created everything except the earth, which he ordered Ple to complete for him. When, therefore, Ple had created man, Kari gave them souls." . . .

When Kari (*sic*) had created men, they were very good. Death was not yet established, and the Semang living on fruits prospered and soon got numerous. But Kari saw they were getting too numerous, and came down to the Jelmol Mountains to look nearer, and consider what was to be done. The Semang

crossing the mountain did not see him, for none can see him, and ran over his foot like ants. He blew them away, but his Breath was fiery and burnt them all up throughout the neighbourhood. Seeing this, he ordered his Breath to collect and conduct their souls to heaven. He then continued his meditations, and seeing their numbers were still too great, he commissioned his Breath to go and kill more Semangs whenever they again became too numerous. Kari's Breath had now separated into the winds, and these were to be watched by Kari's two servants, Sentiu and his wife Chini, with Tā' Pönn ("Tappern"), and Minang ("Minnung"). Sentiu now begged that his own servant, or the latter's wife, should alone remain active on earth, and kill only a few Semang; for if he himself and his wife did so, none would be left. Kari, however, refused this, and Sentiu himself remained with his wife, and they killed all they could reach, Kari being wroth at the disobedience of mankind. So the race dwindled away. For Kari had sent the wicked souls to the infernal regions (Belet), and had created Diseases to destroy them in his wrath. Ple, however, pitied them, and, having come to an agreement with their chiefs (Puttos), got Kari to turn these winds into lightning (Kelos), and stopped them from slaughtering the Semang, except in special cases when Kari's wrath was provoked. When Kari sends them now, they kill the Semang in a body, but the death-messengers only kill certain individuals by Kari's command. Ple also arranged with Kari in what cases souls should be sent to Paradise (Seap^{n}) or to the infernal regions (Belet), whence arose the system of burial bamboos. Ple himself (and in his stead the Putto of the district) was to write his decision upon the burial bamboo to be shown to Kari, by whom it was executed. Ple also got power given him to avert Diseases by charms. These were good against every Disease, so long as the sin which provoked the Disease was unintentional, or had been forgiven by the Putto. Ple had taken, as already related, the flowers growing near Karih's dwelling and planted them on the mountains (Jelmol), and assigned them as remedies for the various Diseases. He also brought the drawings of each flower, and instructed the Putto about its use. He also agreed with Kari that his Breath should be substituted for Kari's (since it was less fatal), and should only kill individuals.

Thereafter when the winds waited for the burial bamboo to be given to the deceased (before which time the soul could not leave the body), they laid the Diseases on a parasite on one of the trees, because its roots did not enter the ground, and the Diseases waited there until the soul was ready to go to Kari. Ple also created a wind which sat on the mistletoe, and told Ple all that passed.[1]

Now that Ple no longer dwells upon earth, this wind goes, according to the opinion of the Semang, who are not, however, unanimous about it, either to Kari or perhaps direct to Ple. When Ple had thus apportioned the Diseases, the vegetable kingdom was exhausted. But soon afterwards some very deadly Diseases, which had been sleeping whilst Ple had been breathing upon others, tried to obtain a resting-place upon various epiphytic plants. The plants, however, had all been given away, and that is the reason why to the present day smallpox, cholera, and other epidemics, of which the Semang stand in the greatest terror, but which are hard to identify from Semang descriptions, have no rest, but as soon as they have killed one man, fall straightway upon another even before the soul of the first has left the body.[2]

Legend of the Firebrand.

According to the views of the Semang, when Kari selected Belet (in the "Sunset" region) as the abode of the damned, he gave Kamoj a firebrand. This brand was burnt in two before Kamoj had nearly had time to arrange Belet as his

[1] Vaughan-Stevens, iii. 109, 132, 133.
[2] *Ibid.* pp. 133, 134.

sphere of action. Therefore Kamoj hung one portion with the charred end downwards before Belet, and kept the other as an emblem of his power and jurisdiction. The brand hanging over the entrance stopped the once-entered souls from returning, the upper uncharred end allowing the souls to come from Kari's judgment-seat. Hence a charred stick serves as a protection against Diseases. The Disease which caused a man's death was fetched by the winds at Kari's command; and the winds had to accompany the soul and the Disease to Belet, but dared not enter, since if they had, they would not have been able to return (for fear of the brand). The Puttos then adopted, as emblem of their power, a charred stick about six feet long. With this stick they could expel Diseases, and if they could not go themselves, would send it by a servant to the sick man, upon whom it was laid. But if a Putto wanted to kill a man, he touched him with the unburnt end, and all the Diseases near by entered the man's body. If to heal, he touched him with the burnt end, and all diseases were driven out of him.[1] A Semang will still close up a path by suspending a charred stick across it, though he himself could not inflict Diseases with it, and only the Putto could—by marking his stick in charcoal with his secret sign, which varied with the object he had in view. Thence in time were derived the charm-bamboos (Gar's), which at first were sticks marked with charcoal, but later sticks which had designs incised upon them, into which the charcoal was rubbed. For these finally were substituted light and convenient bamboos, which were also available for the flowers and herbs appropriate to the charm in question.[2] The original marks on the fire-sticks have disappeared with the Puttos who employed them, but the old patterns are revived in the quivers and charm-bamboos, the magic combs of the women, and the blowpipe. At the end of the Semang quiver is a spot where the skin of the bamboo has been scraped off, and the place blackened with charcoal. The end thus marked, which hangs downwards, represents Kamoj's fire-stick, and hence serves as a charm against Diseases. If a Semang is unlucky in hunting, he stands still, makes a fire, and rubs a little charcoal upon the mouthpiece of his blowpipe, and upon the conical butt-ends of his darts. Sick persons mark themselves with charcoal where the pain is felt. Formerly this was the duty of the Putto, who employed a special sign which always healed.[3]

Legends of Ple.

Ple and his sister are "the central figures of Semang mythology."

Kari created everything except the Earth. He told Ple to complete this part of his work, and Ple did so; Ple made men, and Kari gave them souls (life), and Ple lived among them with his sister Simei in the Jelmol Mountains in Perak. Under Ple and Simei were the Puttos, each of whom ruled a district.

No one knows who Ple's wife was; but his sister did the work of one. They both resembled the Semang in shape. Simei gave light to the fire-flies, so that they might accompany her by night when she visited sick Semang women, especially those in travail. In those days the men only awaited the advent of her messengers the fire-flies, and then withdrew into the jungle, leaving the place free to her and the women. Since Ple and Simei disappeared, the fire-flies keep seeking for them among the bushes. They must therefore never be harmed. Simei was accompanied by day by a bird called Me-el, apparently a kind of crested dove,[4] and either she or Ple was always at home when the other was out.

[1] Vaughan-Stevens relates (p. 131) that frequently when he was resting at night in the jungle, one of the old Semang people would hang a firebrand near his head, to drive away fevers, etc.

[2] Vaughan-Stevens considers that the full development of the Semang magic designs did not take place until after they had had dealings with the Sakai (*ibid.*).

[3] Vaughan-Stevens, iii. pp. 131, 132.

[4] It was believed that in former days, when Simei was on earth, this bird

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Kari retained his power of punishing mankind, wherefore Ple, who pitied them, went to the land of the Chinoi, the servants of Kari, on the other side of the world. These servants had the task of making hanging flower-ornaments, and Ple collected all the flowers and planted them near the mountains, and therefrom evolved the patterns which are now in use as charms against Diseases.

Simei helped him. She it was who invented the special set of designs which serve as charms against the sicknesses peculiar to her sex, and which are copied on their combs.

The Puttos copied the patterns on bamboo, and Ple then deposited them in a cave, and turned them to stone, so as to be always ready when wanted. The Puttos also prepared another set for each Sna-hut, whose duty it was to see that every man had the proper kind of charm that he required. At the same time the Puttos inscribed a set of charm-bamboos with the mythology of the Semang, and Ple turned these also to stone; the Puttos alone knew where they were.

Of the leaves and blossom of the screw-pine (pandanus) worn on the head as a charm against falling trees, the following is related :—

Ple (in the form of an old man) and Simei would appear when called, and after helping, disappear, the former helping the men, the latter women. Ple used to ask for fruit and throw away the seeds, which grew up into trees and bore fruit in a single night. Thus, and thus only, the Semang knew that Ple had been present.

Ple once met a man and woman carrying fruit, and asked for it. The woman denied having any, and as usual (when Ple caught a Semang lying) a tree fell upon her. As it was falling she shrieked to Ple (not knowing of his presence), and he threw some pandanus leaves upon her head, whereupon the tree returned to its erect position as soon as it touched them, leaving only an impression on the leaves where it fell. Ple subsequently ordered all women to wear leaves, thus marked, as charms against falling trees. The Puttos therefore designed patterns for various trees which easily fall. These leaves are stuck in the hair-combs of the women, but no pattern is used on the pandanus leaves if the wearer feels innocent, unless a twig falls on her head, when it is at once added.

Ple often appeared as a Semang, but with long thick bushy hair covering his body. Some say he returned to Kari with Simei, others that he sleeps in the Jelmol Mountains, and will yet return.[1]

To the foregoing may be added (from various portions of Vaughan-Stevens's account) the following allusions to the history of Ple :—

Like Kari, Ple appears to require blood-sacrifices. Thus in his account of the blood-throwing ceremony Vaughan-Stevens says[2] that Ple uses the blood (thrown up to the skies to dispel the thunder) for making the red jungle fruit called Rambutan. And a little further on he says that Ple made white fruit of the storm charms which the Puttos threw into the air for a like reason. Vaughan-

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could not die, and that when it was killed, and *e.g.* its head and legs removed, and its body left lying in the jungle, its mate would come and carry the body to Simei, who would give it a new head and legs. These birds were probably the messengers of Simei. The Eastern Semang will on no account kill them, but the half-blood Semang only stop short of eating them, which they are afraid to do for fear of losing their virility. Formerly if a Semang man saw one of these birds, he would go out of its way, while a woman would sit down, since it was a sign that Simei was near (Vaughan-Stevens, iii. 110).

[1] Vaughan-Stevens, iii. 109-112. For Ple's relations with Kari, see the account of Kari (*supra*).

[2] *Ibid.* pp. 107-109.

Stevens describes how Ple turned himself into a stick-insect and sat on a twig, and when the elephant tried to destroy his plantation of magic flowers, caught it by the nose so that it stretched and became a trunk.[1]

A little later he describes how Ple turned himself into a manis (Mal. "tĕnggiling") to defend the Semang against the elephant, and how his scales ran into the elephant's foot and wounded him.[2]

Again he describes how Ple was attacked by the tiger and the snake, and how he put his foot upon the snake's hood and told the rhinoceros-bird to drive away the tiger.

In the Legends of Kari we learnt[3] how Ple got the winds (Kari's Breath) turned into lightning in order to stop their indiscriminate slaughter of the Semang; how he arranged with Kari the system of burial bamboos as a means of deciding whether souls were to go to Paradise or to the infernal regions; how he got power to avert Diseases by charms; and how he brought the flowers from Kari's dwelling and apportioned them as antidotes to the several Diseases; and how his Breath was substituted for Kari's as being less fatal, and how he created a wind to sit on the mistletoe and tell him all that passed.

The Semang Soul-theory.

According to the Eastern Semang or Pangan, each man has a soul which is shaped exactly like himself, which is "red like blood," and as small as a "grain of maize."

According to Vaughan-Stevens, the Semang suppose that souls are supplied in a variety of ways to the young of human beings, tigers, and other noxious and harmless wild beasts, night-beasts (as a separate class), birds, and fish.[4]

The "Til-til-tapa" and the "Chim iui" need no souls; for they are the souls of human beings in the form of birds; when they need life for their eggs they eat of fruit of the male or female birth-trees. If one of these birds dies a natural death, it is because an unborn

[1] Vaughan-Stevens, iii. 137.

[2] See below, p. 222.

[3] Vaughan-Stevens, iii. 133.

[4] Evidence is required in support of these statements. Cp., however, the Malay superstition which connects the Burong Pingai or Pingai bird of the Malays with the soul; and our own nursery make-believe of child-bringing storks and other animals (Cp. *Folklore*, xi. 235). The Bahnar have a ceremony called "Hlômdon"; they believe an infant has no soul, and hang a wax puppet up in the forest. As soon as a stick-insect (?) settles on it the sorcerer wraps it in a cloth; the insect is shaken out on the child, which then gets its soul.—*Missions Cath.*, 1893, p. 140.

According to the Guarani (South America) the humming bird brings the souls and takes them back after death. —Alencas, *O. Guarani*, ii. 321.

fœtus has died. Some say these undeveloped souls go into another bird, and the woman who eats it becomes the mother of twins, just as if she had eaten a bird with its egg.[1]

An expectant mother visits the nearest tree which happens to be of the species of her own birth-tree and hangs it with fragrant leaves and flowers, or lays them beneath it (avoiding the place where, in her own tree, the after-birth was buried), "because her child's soul (embodied in the bird) will recognise the tree by it." The bird which conveys the soul sits on the tree and is killed and eaten by the woman. The souls of first-born children are young birds newly hatched, the offspring of the mother's soul-bird.[2]

Fish-souls come from grasses, bird-souls from their eating certain fruits. Each species of animal has a corresponding soul-plant. The "susu rimau"[3] contains the soul of an unborn tiger cub. The tiger eats it, and thus the soul is conveyed. When the soul-bird (human) falls upon one of these fungi the souls fight and the child is crippled or dies. But in any case the human soul is victorious.

Souls of beasts noxious to men are conveyed by poisonous, and harmless by non-poisonous, fungi. Phosphorescent fungi convey souls of night-beasts. The idea of the soul-bird, however, is obsolete except among the Pangan. The Malays, Siamese, and Chinese are thought to have different birds, to convey their souls.

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[1] Vaughan-Stevens, iii. 116. This can of course only refer to children of the same sex. [2] *Supra*, pp. 4-6.

[3] The "tigress-milk" fungus, or "susu rimau," is the sclerotium or resting-stage of a fungus, which has been identified by Ridley as *Lentinus sp.* (*Tuber Regium*) of Rumph. (*Herb. Amboin.* vi.). It is largely used in native medicine, *e.g.* for consumption, and was supposed by the Besisi to wax and wane with the moon, so that it was thought best to gather it when the moon was full.

The new souls sit in a great tree behind Kari's seat till he sends them forth. They never return to him after death, after they have become human. "She has eaten the bird" is the expression used by Kelantan Semang of a pregnant woman. The soul-bird is not eaten up all at once, but sometimes kept in a bamboo called "tahong" (? "tabong").[1]

The bird which conveys men's souls is the small Argus-pheasant ("Til-til-tapa"); the bird which conveys women's souls is "Chim iui."

Twins result (as above indicated) from eating the soul-bird with an egg.[2] They have the same birth-tree.

With the dead was interred the "pĕnitâh" or burial bamboo, which had to be produced by the soul when it came before Kari, on penalty of condemnation.[3] Both by Semang and Pangan the soul was believed to cross over into Paradise by means of a tree-bridge, from which the souls of the wicked fell into a boiling lake beneath, through fright of a monstrous figure that mounted guard over the bridge. A fuller account of this, however, has already been given.[4]

The ideas of the Eastern Semang (Pangan) with regard to death and the future life are as follows :—

There are two Death-spirits, one for men which is called Sentiu, and one for women called Chin-ni. Sentiu has a male servant ("hālā") called Tā' Pönn ("Tappern"), and Chin-ni, a female servant called Min-nang. All these are invisible spirits. Of their own unaided power they cannot take away life from any one, but on their wanderings among the Eastern Semang they see here and there persons who in their opinion are fit to be called away from life. In such a case either Sentiu or Chin-ni send their servants to the Putto of the district, and the latter sends his servant to the Sna-hut, and sets forth everything that concerns the life of the Semang in question. The answer returns by the same road until it reaches Ple, who proceeds to bring the matter before Kari by word of mouth. If Kari decides that the man should die, Ple then commissions his servant to inform the Death-spirits about it. These latter (Sentiu or Chin-ni,

[1] Vaughan-Stevens, iii. 112-114.
[2] *Ibid.* p. 116.
[3] Cp. vol. i. p. 460; and vol. ii. p. 93.
[4] P. 208, *ante*.

as the case may be) then send forth the "Death-wind" ("Bēwā kābis"), which blows over the doomed person, causing death. No spells have the power to ward off the Death-spirits, as Diseases may be warded off. On the other hand, when Kari is wroth with any one he slays him with a flash of lightning, and not through the agency of the Death-spirits.[1]

In Paradise the souls eat fruits alone, and the children's souls are able to move about unassisted. All the souls are visible to each other though invisible to mortal eyes. They do not change, nor do they marry, but remain for ever in Paradise and never return to earth again. The bodies of the dead do not rise again.

The souls of innocuous beasts go after death to a place near Paradise which is called "Kena-luong"; but the souls of tigers, snakes, scorpions, etc., go to Purgatory (Belet), where they torture and feed upon the souls of the damned. According to a different tradition, however, the souls of tigers go after death, like the souls of all other beasts, to Kena-luong, which is an immense cavern. There they are no longer able to feed upon flesh, but on fruits and plants; and have no power of harming the souls of the harmless beasts that are with them. Only, along with snakes and scorpions, they take pleasure in showing themselves at an opening of the cave called "Belet,"[2] and thus scaring the souls of men.[3]

Common people were buried in the ground, but Bĕlians (the great chiefs who were believed to have the power of turning themselves into tigers), were deposited in trees.[4]

Legends and Ideas about Human Beings.

The Semang say that the first woman, seeing that all other animals had children, was desirous of having children of her own, but did not know how to obtain them. At length she and her husband took to carrying a brace of fire-logs under the armpits by way of "make-believe." One day the coconut monkey (B'ro') noticed what they were doing, and gave them advice, as the result of which they obtained two boys and two girl children. In the course of time these four grew up and had children likewise. One day, however, the ring-dove ("tĕkukor") met them and warned them that they had married within the prohibited degrees of consanguinity. It was, indeed, then too late to undo the mischief already done, but the ring-dove advised them, nevertheless, to separate and marry "other people," in which case (it said) the

[1] Vaughan-Stevens, iii. 117.

[2] From this it would appear that Kena-luong and Belet are contiguous.

[3] Vaughan-Stevens, iii. 117-118.

[4] Cp. page 91, *ante*.

children of these fresh marriages might intermarry without impropriety.

Among the Semang vague ideas about a big conflagration seem to take the place of the widespread myth of a big flood.

Thus, in explanation of the "fuzziness" or "frizziness" of their hair, they told me that a very long time ago their ancestors were near a clearing in the forest together with the ancestors of the Malays. But one day some Siamese priests ("Sami") set fire to the clearing (which was overgrown with jungle-grass), the result being a conflagration from which both they and the Malays escaped with difficulty. The Malays, however, were a trifle the quicker in getting away, and in the confusion which followed contrived to annex both the clothes and the rice-spoons of the Negritos. The latter, on the other hand, only succeeded, with great difficulty, in saving their blowpipes and quivers, and in effecting even this their hair got so singed by the fire that it has never since recovered from the crisping that it then received.[1]

This same story, with a few variations, is recorded by Vaughan-Stevens,[2] who suggests that it

[1] Among themselves I believe they really admire a thoroughly woolly head such as not a few of them possess, but in meeting people of a higher grade of culture, such as the Malays, they are perhaps naturally somewhat ashamed of it, just as they would be of their blacker skins.

[2] The account given by Vaughan-Stevens (iii. 99), runs as follows:—"In ancient times they had straight hair and lived in Kampongs. Their Rajas were the gigantic Gĕrgasi's. "Pram" (Siamese, Phra Ram), a Siamese Raja, wished to destroy the Gĕrgasi's, and for this purpose led an army into Kedah. In this army were also the Kra and the B'ro' (two kinds of monkey—the ape-kings Hanuman and Sugriwa of the Indian poem). The battle began. "Pram" fastened firebrands to the tails of the apes, which ran over the leaf-roofs of the jungle-men's houses and set them on fire. The fire reached the jungle, and the jungle-men fled into the forest. As, however, they ran through the burning jungle their hair curled, and remained curly ever afterwards. But after they had once fled into the depths of the primeval forest they never returned to the civilisation which they had once possessed. During their flight the coconut-monkey called

may be taken from a Siamese version of the *Ramâyana*.

Other Semang Traditions.

One of the Semang traditions[1] given to De Morgan was to the effect that an officer of the Raja of Johor, named Nakhoda ("Nada") Kassim, exiled by his master, and setting sail, arrived after a few days at the mouth of the River Bruas, and there landing, proceeded on foot through the jungle till he struck the Perak River near Kuala Kangsar. Here he met with a Semang village and exchanged presents with the inhabitants, and stayed there for some time. One day, however, two little daughters of the Semang chief were quarrelling over a stick of sugar-cane, each of them attempting to break it in turn, when another child snatched up a knife and severed the sugar-cane, at the same time, however, cutting the hand of one of his sisters, at which milk-white blood immediately issued from the wound.

Nakhoda Kassim, who was a spectator of the scene, thereupon demanded the sale of the child from the Semang chief, in order that he might make her his wife. The chief agreed, but persuaded Nakhoda Kassim to remain with him, and in course of time the marriage came off, but for four years they had no children. One day, however, his wife going down to the river to bathe found upon the bamboo raft a new-born infant couched in moss. She therefore took the child back to her husband, who adopted it and gave it the name of Putri Busu ('Pouteh Buisseh!')

Now about this time a dog belonging to one Gaffer Long-nose ("To' Hidong"), a relation of the Raja of Pahang, took to barking every day at the same hour in the direction of the sunset, and one day Gaffer Long-nose let the animal loose and followed it. In seven or eight days he reached Yang Yup in Ulu Plus, and the dog coming to a clump of bamboos began barking all round it. Gaffer Long-nose took his knife and slit up one of the stems, and therein found, to his great surprise, a new-born (male) infant, which he at once extracted and took along with him on his journey.

A few days later Gaffer Long-nose met with the Semang, and hearing from them of Nakhoda Kassim, went to meet the latter, and showed him the child, whom he had named Mouse-deer Hill ('Bukit Pandok.') A few years later the two children were married, and Nakhoda Kassim died. Mouse-deer Hill having discovered by looking through his father's papers that his father had received from the Raja the right to select for his own whatsoever part of the country he would, proceeded to Pahang, but finding himself incapable of governing it, he went to Johor and requested the Raja to appoint one of his sons in his stead. The Raja first sent his two youngest sons, the elder of whom, however, slew the younger and then himself at Tanjong Batu. The Raja then sent a godson of his, named Salam Balik, to take charge, but shortly afterwards a son being born to Mouse-deer Hill, Salam Balik had the child killed, and a desperate conflict ensued with the Semang, who employed poisoned arrows. The struggle

out angrily, 'Dia lari sarupa Semang.' They run like Semang."

Vaughan-Stevens says he could not find out what this allusion means. [It is probably a pun on Siamang.—W.S.] (V.-St. iii. 99, cp. ii. 99, 100.)

For the firebrand incident, cp. Judges xv. 4; Hyde, *Vet. Pers. Religio*, p. 255; and the account in Livy, as well as the *Ramâyana*.

[1] In addition to this legend, which is clearly from Malay sources, a very incoherent account by Vaughan-Stevens of Semang wanderings is to be found in Vaughan-Stevens, iii. 128, 129, but is not worth quoting.

lasted some years, and Malays from the Nicobars came over to assist the Semang, among the latter being Megat Terawis ("Meccah Travès," *sic!*), who had brought with him a wonderful gun, on the bullets of which he wrote his name. Salam Balik being wounded by one of those, agreed to make peace, and gave his daughter to Megat Terawis in marriage. In course of time Megat Terawis obtained a daughter, and Mouse-deer Hill having married again and obtained a son, the two children were wedded, and their offspring became the royal family of Perak.[1]

Legends and Beliefs about Animals.

The elephant, as being one of the largest and most important of the animals, is naturally one into which the souls of chiefs are believed to migrate after death, and has euphemistic and propitiatory names by which it is known to the Semang and other wild tribesmen. The following story in explanation of the strained relations now supposed to exist between the elephant and the stick-insect and the tapir is told by the Semang :—

The elephant originally had no trunk and instead four big teeth, and greatly harassed the Semang by stealing the fruit out of their back-baskets or dossiers, even turning up the flowers that Ple had planted. The Semang therefore begged Ple to help them, and he turned himself into a stick-insect and perched on a twig, and when the elephant came to feed on the fruit of the tree on which he sat, he knocked the elephant's lower teeth out and caught him by the nose. At this the elephant naturally drew back, so that his nose got stretched and became a trunk. The elephant, however, then begged for mercy, so he was allowed to go, but was obliged to keep his trunk by way of a reminder.

The elephant next met the tapir, who could not refrain from expressing his surprise at seeing the elephant's altered features, whereat the latter tried to bite him as if he still had his teeth, and would have done so but that the tapir slipped behind a rock. The elephant caught at the rock and used his tusks like a boar, but the tapir said that he would have nothing to do with a "pig." At this the elephant stretched out his trunk, caught the tapir by the nose, flung him down on the ground, and said if he met him again on the hills he would tear his head off. Since then the tapir has stayed by the river-side, avoiding the elephant that lives in the hills. And the elephant has a long trunk, and curved teeth in the upper jaw only, and he gets angry whenever he is called a "pig"; and strikes every branch that he eats either against a tree or his own foot, in order to drive away any chance stick-insect that may have settled on it. If he fails in doing so and eats the stick-insect, he goes mad at once and goes to search for the tapir.[2]

This story is on the lines of local Malay stories in some parts of Kedah and also on the east coast,

[1] De Morgan, i. 59-61. [2] Vaughan-Stevens, iii. 137.

where the stick-insect is called by the curious name of "elephant's fish-poison,"[1] the east coast Malays firmly believing that if an elephant accidentally swallows a stick-insect with any leaves that he may be eating, he will die as certainly as if he had eaten the well-known fish-poison called "tuba."

On one occasion when I was travelling by elephant in Kedah my mahout referred to this story, and in order to test it I got him to give the elephant some wild ginger leaves (of which the elephants are fond) on which a stick-insect was sitting. The elephant looked them over, and seeing the stick-insect, promptly tossed the leaves aside.

The story of the breach between the elephant and the pangolin or manis is told as follows :—

The elephant once attacked some Semang sleeping in the jungle, who called to Ple for help. Ple turned himself into a manis,[2] and meeting a pair of young elephants, rolled himself up and was kicked out of the way by the male. The female called to the male to follow, but the male replied, "Wait till I have killed this thing." "What thing is that?" replied the female. "A live stone," said the male. "Swine," said the female, "stones are never alive, bring the thing here." "I am afraid to do so," said the male. "Swine!" cried the female, and the male, losing his temper, seized the manis with his trunk to fling it at his wife's head. But Ple rolled himself up and fastened on to his trunk, and the elephant trying to shake him off, and failing, trod upon it, so that the scales ran into his foot, Ple meanwhile shouting "Kro-o-o-ok." The elephant recognising Ple's voice, asked and received mercy, but the elephant since that day has a finger at the end of his trunk, and fears the cry of the manis and always holds up his trunk when he meets anything likely to hurt him.

The inland Malays say the elephant cannot endure the manis, and are hard to ride when they hear it, and Semang elephant-hunters drive him by imitating the cry of the same animal.[3]

The tiger (like the elephant) has many names, and is one of the more important animals into which the souls of dead chiefs are supposed by the Semang to migrate after death.

Tigers and snakes had always been good friends, and when Ple once drove off a tiger which was attacking a man, the tiger henceforth became the enemy of Ple

[1] Mal. "tuba gajah" or elephant's tuba ("tuba" = *Derris elliptica*).

[2] Mal. "tĕnggiling."

[3] V.-St. iii. 138; cp. p. 293, *infra*. Vaughan-Stevens' editor compares the Kakkaṭa Jataka, B. iii. pp. vi. vii.

and the mistletoe, and tried to destroy the latter. The snake took the part of the tiger. But the rhinoceros-bird seized the snake by the nape of the neck and flew away with it. Then came Ple, and the bird beginning to speak, the snake fell to the ground and Ple put his foot upon its head and ordered the bird to drive away the tiger. The broad hood of the snake was produced by Ple's treading upon it, and the marks in its neck came from the bird's beak. Hence the rhinoceros-bird now kills the snake when he sees it, and makes a great noise when he sees a tiger, to drive it away. That is why the feathers of the rhinoceros-bird are used for tiger-arrows (as charms) and for those only.[1]

Vaughan-Stevens states that the dead bodies of tigers (as well as of poisonous snakes) were sometimes ceremonially treated on animistic principles. The Pangan of Kelantan, according to his statement, would formerly deposit a charred stick either upon the body or before the jaws (of a dead tiger or snake), and in the case of a tiger the stripes would even be touched with charcoal in several places. This was to prevent their souls from going near the Semang on their way to their own place.[2] On the other hand, tigers were sometimes said to show themselves (with snakes, etc.) to souls in Belet in order to frighten them for their wickedness. And yet other accounts declare their souls to be admitted even to Paradise, when however they are believed to change their habits and become graminivorous, or in some other way to be prevented from attacking their natural prey.

From what I myself heard, I may relate that, according to the Semang, if forest leeches (Sem. "lawai"), such as are abundant in the jungle, are picked off from the person and burnt in the fire outside the shelter, tigers will be sure to scent the burning of the blood and will hasten to the spot.

Another certain way of provoking the aggressiveness of the tiger-folk is to follow after any member of the tribe who has started on a shooting expedition in the jungle with his blowpipe, no matter whether with the object of accompanying or of recalling him.

Monkeys.

The coconut monkey is the subject of more than one tradition. It is a gigantic coconut monkey, for instance, that is one of the guardians of Paradise, and it is a coconut monkey too that is represented as offering advice to the parents of the race.

[1] Vaughan-Stevens, iii. 134. [2] *Ibid.* p. 132.

Snakes.

Snakes and serpents of various kinds (more especially the python and the cobra) have a fairly important rôle to play in the mythology of the Negritos. The most important is the python, which the Semang connect with some of their ideas about nature, *e.g.* with their theory of eclipses (in which they distinguish a python enfolding and seeking to devour the sun and the moon), and Ikub Hwēā' (Vaughan-Stevens' "Huya"), the great world-snake of which the rainbow is believed to be the visible portion.

The origin of the cobra's hood and of the cobra's quarrel with the rhinoceros-bird has already been related in connection with the tiger. The same ideas are held about the souls of snakes as are held about those of tigers.

Birds.

Birds also occupy a somewhat important position in the religious life of the Semang, as will be seen in the chapter on the soul, though they do not appear to be regularly watched for purposes of augury. They are, however, believed to convey the souls of new-born children, and among the Kelantan Negritos a mother who has hope of offspring is required to eat this soul-bird; and the phrase "she has eaten the bird" has become tantamount to saying "she expects to become a mother."

The bird which according to some Semang versions conveys men's souls is the small Argus-pheasant. Besides this, there is the bird which conveys women's souls, and the bird Me-el, which is the inseparable companion of Simei.

Yet another bird which figures in Semang mythology is the ring-dove ("tĕkukor"), which is represented as admonishing the first ancestors of mankind.

Insects.

Of insects, the stick-insect is perhaps the most important from the point of view of Semang folklore, and the strained relations between the latter and the elephant have been set forth above. It is called (as by Malays) the Malacca-cane Spirit, but the noise attributed to it is probably made by a small frog. Fireflies again are connected with the Ple traditions (as given above), and the noise made by the cicadæ is said to be the voice of Tā' Pönn's children.

Beliefs about Trees.

In accordance with Ple's command, a tree is believed to fall on a Semang who tells a lie. The leaves of the screw-pine are employed as a charm against falling trees.[1]

Children's names are derived from trees near the place of birth. The after-birth is buried under the birth- or name- tree. The father then cuts notches in it, and Kari does the same with the tree on which he leans.[2]

Any tree can be a name-tree. The family (birth-) tree is taboo; it is not injured, nor is its fruit eaten except by an expectant mother. A woman with hope of children among the Eastern Semang (Pangan) used to visit the nearest tree belonging to the species of her birth-tree and decorate it with flowers. The soul-carrying bird always sits on the same kind of tree.[3]

The birth-tree on which the notches are cut dies soon after the death of its owner, but should the tree die first, its death forbodes that its owner will soon die also. The tree of a murdered man is believed to fall on the murderer.[4]

N.B.—There appears to be some confusion in Vaughan-Stevens' account between the name-tree and the birth-tree; except by chance they cannot be identical.

The soul-bird is said to rest only on trees of the same species as the birth-tree, all of which are regarded as identical.

Magic—The Medicine-man or B'lian.

Among the Semang by far the most important member of the tribe was almost invariably the Shaman or Medicine-man (called B'lian).[5] These

[1] Vaughan-Stevens, iii. 112.
[2] *V. supra*, p. 3.
[3] Vaughan-Stevens, iii. 113.
[4] *Ibid.* p. 117.
[5] Sem. "hālā." "B'lian" is of Malayan origin.

B'lians are of course of varying status, but I believe that under ordinary circumstances the chiefs of the Semang tribes are always B'lians of more or less repute, who take (among tribes more or less in touch with Malays) the Malay titles of Pĕlima (= Mal. "Pĕnglima") or Pĕngulu (= Mal. "Pĕnghulu"). The chief of the Kedah Semang (at Siong) was called "Pĕlima," but would not admit that he was a B'lian until I had seen him charm the evil spirits out of one of the women, when he admitted that he knew something of the medicine-man's art.[1] One of the men seen by Mr. Laidlaw and myself on the east coast had also the reputation of being a notorious B'lian, who had moreover the power of turning himself into a tiger at will.

The B'lians themselves obey certain prohibitions which are not observed by the lay members of the tribe. They will not eat goat or buffalo flesh, and but rarely (it is said *never*, but I have seen it) that of fowls. I was further informed that the oldest and "best" of them, that is to say, in their own words, "those who know all the magic of the tribe," receive a special form of burial, the body being deposited in a rude tree-shelter built among the branches, together with a modicum of food and water, a jungle-knife, etc. This method of tree-burial is believed to enable them to enter into Paradise (which is not the Paradise of their lay fellow-

[1] B'lian is naturally a title of respect (as Bomor and Pawang are among the Malays), and as such is occasionally used by the Malays, the result being that confusion sometimes arises as to its exact meaning. The name B'lian again may be applied both to the man who can become a tiger and to the tiger into which he is believed to have turned. Thus we read in Newbold (ii. 416) of the "treacherous" B'lian "that watches over the tigers, and which is supposed on rainy nights to visit the abodes of men, and under pretext of asking for fire, to seize and tear them into pieces with its enormous claws." In Sarawak the word is always female, it appears. Cp. p. 149, n. 1, *ante*.

tribesmen), by flying over the demon that scares the latter. They are moreover believed to be able to proceed, in trances, to the Fruit Paradise and bring fruit back with them; they can drive out devils; they alone know the love-charms which never fail; and they are able to slay men at a distance by means of their "sendings," which are more feared by the Malays than any magic of their own.

Above all, they can turn themselves into tigers during their lifetime, and after death their souls not infrequently enter into wild beasts, such as the elephant, tiger, and rhinoceros, and there abide until their animal embodiment dies, when they duly proceed to their own Paradise.[1]

The Were-tiger Ceremony.

One of the most interesting episodes of the Cambridge Expedition in 1899-1900 was our meeting, at the little Malay hamlet of Ulu Aring in the far interior of the Peninsula, with a B'lian named Pandak who possessed a great reputation as a dangerous were-tiger.

The Malays waited for his departure before giving me this information, but although I was not aware of his reputation at the time, I had fortunately asked him a good many questions about B'lians and their reputed powers, and he had given me a good deal of interesting information. From what he told me

[1] Mr. N. W. Thomas writes me that most probably this common feature of Shamanism first arose from the belief that animals are cleverer than men. The Shaman's magical powers are supposed to be due to the aid of the animal, and he takes its form to put them into practice. The *manito* (individual totem) is another case. The man does not, it is true, take the form of his *manito*, but practically the familiar is the *manito* of the Shaman. At all events this power that the B'lian claims of becoming a tiger seems clearly to account for the painting of his face, on solemn occasions, with the tiger's stripes, which are supposed to make other tigers [and men?—W.S.] afraid of him.

it appeared that he had (or believed that he had) the power of turning himself into a tiger at will, in which guise he would feast upon bodies of his victims (whether dead or alive), always, however, excepting and *burying the heads*.[1] "When a B'lian wishes to become a tiger," said Pandak the B'lian, "he takes a handful of incense (*i.e.* benzoin) and says, 'I am going to walk' ('Yẽ chöp'), and sets off into the hilly parts of the forest, often two or three valleys distant from his shelter of leaves. There he kindles the incense, and dipping his right hand into the smoke (to collect the fumes in it), he holds it just above the level of his right shoulder funnel-wise, and blows the smoke through the funnel thus formed. This process he repeats a second time in front of the left shoulder, and again just in front of his face,—at the same time invoking the spirits of the mountains to grant his wishes. He then recommences, and collecting more smoke in his fist, blows through it as before—this time, however, close to the ground. He next squats on his haunches and leans forward on his hands, turning his head quickly to left and right.

"Presently" (I tell the tale in his own words) "his 'skin changes, fur grows, and a tail appears.'[2] Thus he remains from seven to twelve days, during which time he raids the neighbouring cattle-pens till his craving is fully appeased, when he returns to the spot that he started from, squats down as before, and turns himself back by means of saying simply, 'I am going home' ('Yẽ wet'). Throughout the period of his absence, however prolonged, his wife,

[1] This claim of the Semang medicine-man is evidently the foundation of the atrocious custom attributed by the Malays to the Udai; see "Burial Customs," p. 95, *ante*.

[2] According to Mr. H. N. Ridley, the tail, in one version of the story, is the first part to appear.

F. F. Laidlaw (Skeat Expedition).

PANDAK THE WERE-TIGER (ON THE RIGHT).
(Ulu Kelantan.)

sitting at home, must keep the fire always burning and from time to time burn incense. Otherwise he would disappear entirely. On regaining his human form, he is usually extremely sick and vomits up the still undigested bones that he had swallowed in his tiger-shape." It is, I was told, impossible to shoot him, as would otherwise be done, in this stage, as he invariably disappears before there is time to fire a shot.

Medicine.

We now come to the subject of medicine and exorcism, which latter forms the most important part of the Semang medicine-man's ritual. In the estimation of the Semang, Diseases are not caused by demons, but are demons, and require to be exorcised as such.

I will therefore describe an actual case in which I was by good luck enabled to see one of the Semang methods of "casting out devils" from a person believed to be possessed.

One of the women in the Semang encampment at Siong in Kedah suffered terribly at times from severe pains in the limbs, and one day while I was there she was seized with one of her paroxysms, and after much weeping and crying suddenly got up and rushed out into the jungle at the back of the encampment, shrieking as she went. The sight was a very distressing one, as I could not make out anything for certain from her exclamations except the fact that she had great pain in her limbs, and as I had come over from the nearest Malay village, which was some miles distant, early in the morning, and had left my medicine-case behind me, I had no means of alleviating the poor woman's sufferings. However, when all the Semang in the

encampment had one by one slipped out after her, I too followed in order to see whether anything could be done for her, or whether she was about to die in the jungle, as some of her tribe assured me. On reaching the spot I found her sitting down with her legs stretched out in front of her, whilst the chief (Pelima) was digging away as if for dear life with a pointed stick to try and uproot the stump of a sapling a few yards away from her back. After a good deal of hard work, which caused the perspiration to stand out upon him like beads, he succeeded in uprooting the stump, and thereupon taking some soil from the hole he rubbed it upon her back and stomach. He then showed me the identical stump, the stem of which was pinched in—a sure sign, he declared, of the late presence of the demon of which it had been the embodiment.[1] He then dug up a second root, which proved to be that of a creeper whose roots had grown across each other in a manner suggestive of the mandrake; this too he declared to be the habitation of a dangerous demon, and soil taken from the hole from which it had been uprooted was rubbed on the woman in the same manner as before. By this time his patient had commenced to recover, and he informed me further that the cleared space where she happened to be sitting had been the site of a previous encampment, and that he had thus been exorcising these two evil spirits from the spot where she used formerly to bathe (the inference being that they had attacked her while bathing). The roots being extracted, the Pĕlima proceeded to perform the peculiar rite known

[1] One of these roots (the stump) belonged to a sapling of the "Pengling" tree, called by the Malays "jang-gut kli" (="Beard of the K'li fish"), and the other that of a creeper called "awe kembong"("k. creeper").

to the Malays as "sĕmbor sirih," [1] and to conclude the ceremony two of the audience picked up a couple of dead and fallen saplings and hurled them forcibly into the surrounding jungle, in order (as they explained) that the evil spirits might go with them. By this time the woman had, strange to say, for the time, at all events, perfectly recovered, and in the course of about half an hour she was able to walk back to the encampment, two males of the party working off their emotion by running up a couple of forest trees (placing the flat of the foot against the trunk), and shouting for joy.

On coming away I begged of the Pelima the two queer stumps which had given him so much trouble to uproot, which are now at Cambridge.

According to Logan, the Semang not infrequently imposed upon the superstitious Malays, when they wished to procure a supply of tobacco and had no products to barter, by presenting them with medicines which they pretended to derive from particular shrubs and trees in the woods, and which they represented as efficacious for the cure of headache and other complaints.[2]

I may add that we learn from Vaughan-Stevens that charred sticks and the blackening of the feet with charcoal were regarded as effective charms against disease,[3] also that the body is painted for magical purposes.[4]

The women also wear combs inscribed with magic patterns against disease.[5] The wind-demon is believed to deposit the disease upon the forehead, hence the importance of having the charm upon the head. In the huts the combs are not worn.

1 "Sĕmbor sirih." To perform this rite the Malay medicine-man ejects chewed betel-leaf accompanied by a charm upon some part of the patient's person, which in this case was the stomach and small of the back.

2 *J. I. A.* vol. iv. p. 426.

3 Cp. *supra*, p. 59.

4 Cp. *supra*, p. 38.

5 The Pangan women of Ulu Kelantan wear "huchong" leaves stuck in their combs as charms.

The men had a corresponding set of charm-patterns for their quivers and charm-holders, the latter having been substituted, as more convenient, for the partly charred sticks originally given by the Putto.[1]

The women also had the "tahong," or birth-bamboo worn for magical purposes during pregnancy.[2]

Love-charms.

I now come to the famous love-charm of the wild tribes which is called "Chinduai," and appears to be very widely if not universally known to them, though its actual origin is quite uncertain.

The Chinduai is said by the Semang to be the name of an exceedingly small and rare plant, a few inches only in height, and possessing a very small white blossom of extraordinarily powerful fragrance.

When the plant is met with it is pulled up by the root (and burnt?), and a few drops of oil are dropped upon it, after which a little of the oil from the plant is smeared upon the forehead and breast, and the following mystical formula repeated:—

En-en Bonn,
Tā-tā' noi,
Nai ka-bleb,
Chuang boi,
Chĕpöi döoi,
Tug-tug loi.

I spent a good many hours in endeavouring to discover the exact meaning of the words, with, however, only partial success. It may therefore serve as a problem to be worked out at leisure by those who enjoy such linguistic enigmas. It is only fair, however, to say that I doubt whether it is in the ordinary Semang dialect. The Siong people told me that they themselves could not explain it properly, because the language of their charms was harder to understand than what they usually spoke. It quite possibly

[1] See vol. i. p. 437. [2] Vol. i. pp. 458, 459.

belongs (as do so many charms in Malay and most other languages) to a more archaic dialect.

A tentative version runs as follows:—

Look, look, comrade!
As this oil drips,
Alone by yourself
Approach towards me,
(And) yearn towards me
(As this) oil spreads upwards.

Sendings or "Pointings."

The following information concerning the bamboo sendings or rather "pointings" ("tuju") used by the B'lians of their tribe was furnished me by the Semang themselves.

The ordinary "tuju" is a mere slip or sliver of bamboo about two inches long. This is laid upon the right palm, and commanded to go and kill its intended victim. It thereupon flies through the air, and on reaching its victim pierces him to the heart.[1] The "tuju" with the nick in it was (they told me) far the more deadly than the one without, as on reaching its victim it would "twist itself round his heart-strings."

One form of the ceremony is as follows:—Wax from a deserted bees'-comb is taken and fashioned roughly into a taper. This taper is lighted, and a little incense burnt. The sliver ("tuju") is then commanded to proceed directly, turning neither to the right hand nor to the left until it reaches its destined victim.

When I asked some members of the tribes at how

[1] The nicked "tuju" may very probably, I am inclined to believe, represent a degenerated bamboo arrow, the nick still carrying on the tradition of the barbs. It must be remembered that in the version of the Ramayana, as modified by Malay shadow-players, the arrows of the combatants are represented as a kind of small serpents or dragons which did not require to be shot with the bow, but flew of their own accord to the mark, directed merely by the magic power, or will, of those who owned them.

great a distance one of these sendings could be expected to take effect, I was told "as far as from here (Siong) to Ulu Selama," a distance of probably two days' journey across country.

The Malays especially fear the power of these "pointings," which are, they believe, almost invariably fatal.

II.—Sakai.

The beliefs of the Sakai, whether concerning celestial or terrestrial phenomena, have been very imperfectly described, and the scanty details that have been collected on this subject, except perhaps for the materials collected by Luering, are in no way characteristic, though they appear, so far as they go, to be very similar to those of the Semang.

Sakai Legend of Early Man—Origin of the Blowpipe Patterns.

Originally man and beast lived on fruits alone, and every tree and plant (even rattan and bamboo) bore sweet and wholesome fruit. Demons ("Hantu"), however, dwelt in all of them, and hence men, whenever they desired to fell a tree, used to knock upon its trunk to warn the Demons to leave it. The land, however, was full of apes, who used to break off twigs at random through mere wantonness and thus incurred the wrath of the Demons; so that many trees took to bearing seeds only, or protected their fruit by means of hard or prickly shells; or else bore but sour or noxious fruits. Then famine commenced, and Tuhan[1] ordered the people to slay wild beasts also for food, and taught them the use of the blowpipe. Whereupon certain trees and plants offered to make their sap poisonous and lend it to man, so that they might be revenged upon the apes. The bamboo Demons, however, soon became wroth with man as well, because so many stems of bamboo were used, and entering the blowpipes either diverted the darts, or licked off the dart-poison to spoil their shooting. Then they applied once again to Tuhan for help, and Tuhan grasping in his red-hot hands a clump of "Seven Bamboos" (into which the Demons had crept), forthwith turned the Demons themselves into stone.

The Batin,[2] who had fallen asleep, now awoke, and Tuhan (seeing the Demons in his blowpipe stretching out their necks) called to him and told him to put the Demons into the fire by means of a long rattan (cane). So did the Batin, and so did they all, and thus many demons were killed.

After that Tuhan had annihilated the Demons, he observed, on his way, that the Batin and his people were suffering greatly from hunger and thirst. Therefore he touched the ground where the Seven Bamboos had been growing, until there shot up a number of fresh young bamboo sprouts, such as are willingly eaten by

[1] Tuhan is of Malay or Malayan origin. The title of Batin, too, points to southern (probably Jakun) influence.

[2] See Vaughan-Stevens, iii. 128, 129.

the Sakai, and indeed by all native races of the Peninsula—as well as full-grown bamboos, which contained water. Thus all the chiefs obtained enough to eat, and henceforth they cooked the sprouts of bamboo in the internodes of the full-grown stems themselves. And since the thorns of the rattan had scratched the interior of the tube, each headman gave his own tribe the marks which had appeared on his own bamboo, as a magic design to protect them against the Demons, and hence each clan derived its own so-called "pichod"-mark.

Then each of the headmen made a quiver for himself out of one of the internodes of the Seven-fold Bamboo, and out of the abnormal growth, by drilling a hole through it, a buckle for his own girdle, in which he carried the quiver. Later, people took to burning into their quivers patterns representing the various marks that had been left by Tuhan's red-hot hands upon each separate part of the bamboos, no two tribes selecting exactly the same pattern, since each demon was most easily quelled by the particular design which had slain his own relative.

And when Tuhan had given them a complete series of charm-patterns, each tribe followed the graining ("Baris hidup") of the node which fell to its chief.

This is the reason that the "Orang Sakai" are fond of ape's flesh.[1]

World-beliefs.

The Sakai of Ulu Bertang say that Rahu is a monster which appears to resemble a dragon, since it "swallows like a serpent." It is seen to crawl across the heavens, and its colour is at once both green and black ("bla-ūr bl-āk"). The moon sees Rahu approach and becomes very red ("rĕngān"), perhaps from fear. To help the moon, people strike drums and bamboos ("awād") together, and scream out to frighten Rahu. This is what they shout and sing:

The moon has been eclipsed by Rahu,
We call out to the moon, we call out to Rahu,
O Rahu, let loose my moon, oh![2]

"Then the moon is let loose ('bĕrhōl') by the monster, and we are all glad, for if the moon were not it would be very dark. We do the same when Rahu tries to swallow the sun."

World-legends—"K'lang B'lok," the World-eagle.

On the east side of Gunong Renduai, in Ulu Bertang, in the Kinta district of Perak (near Sungei

[1] Vaughan-Stevens, iii. 128, 129.

[2] Ya kilip gichä ya Rahú, Ha chngru gichä, chngru Rahú,
O Rahú bĕrhōl gichä eng, oi!

Siput), the low-lying reaches of which are now known as S. Batu Putih, or "White Rock River," there is a hollow ("gugup") in a steep and inaccessible wall of limestone, at about half its height. This is the nest of the "K'lang B'lok," a giant eagle, which at one time nearly succeeded in destroying all human beings.[1] Only two persons had managed to escape, both the youngest members of their respective families, a boy called Bā-lut (*i.e.* "youngest son"), and a girl called Wā-lut (*i.e.* "youngest daughter"). These two owed their safety hitherto to the possession of a magic knife (called "jĕhud paung"). When they found that they had alone escaped with their lives, the youth approached the maiden saying, "Marry me?"[2] The girl replied, "All right! if you will cause the K'lang B'lok to die, I will be your wife." The boy replied, "I will kill the K'lang B'lok."[3] After saying this he climbed to the cave and waited for the return of the giant bird. It was then about noon, but suddenly the sky became dark, and the sun disappeared behind the wings of the bird, the rustling of which was like the sound of thunder ("'ngkuh"). Bā-lut then stretched out his right arm with the magic knife, which proved to be so sharp that in its flight the approaching bird cut its own neck against it and died. Then Bā-lut married Wā-lut, and they two became the ancestors of all the people now living in this world.

To this Dr. Luering of Perak, who sends me the foregoing tale, adds that he was informed, not by the

[1] "Mai lik gi-chă" (Mal. "manusia habis di-makan").

[2] "Gūy ru eng" = "live (*lit.* sit) with me."

[3] "Buli eng pĕrdāt K'lang B'lok." "K'lang" may be an archaic form of Mal. "hĕlang" = "kite," "hawk," "fish-eagle." Cp. Vocabulary, H 54; "Balog" (in Kedah Semang) = "stone."

teller of this story but by a third person, that there could be no doubt that the cave which was pointed out to Dr. Luering himself was really the nest of the K'lang B'lok, because many years ago, no one knows how many, a man succeeded in climbing up to it, and there he saw two very large eggs of the K'lang B'lok, which, however, had been turned into stone, and could not therefore be hatched. "Oh, if they ever were hatched, this world would come to an end, and we should all be eaten up. No one can withstand the might of K'lang B'lok." This was the exclamation made by Siamat, the man who recounted the story, when asked whether he had ever heard of the eggs of the K'lang B'lok having been seen. The cave can only be reached by rope-ladders.

Another bird connected with Sakai beliefs by Dr. Luering is the Coucal ("but-but" = Mal. "bubut"), which has the power of healing the broken legs of its young ones. People go and find the nest, if they have good luck, for one may search for a lifetime and never find it. When the bird has young, if you break the leg of one of them, its cries will attract the mother, who will come and see what is the matter, and when she has found it out she will fly into the jungle to find the plant called "akar tĕmu urat," or "creeper with the meeting leaf-ribs," which she will rub upon the injured limb. Next morning if one returns to the nest it will be found that the young bird is quite well again. This medicine has sometimes been obtained by frightening the mother-bird so that she drops the plant, but the Sakai know how to find it in the jungle, and some Malays also know the plant.[1] To prepare it for use you have but to steep it

[1] Cp. p. 157, *ante*.

in oil, and rub it upon the affected part, when it will join even broken bones and heal all manner of wounds. Dr. Luering's authority said that he was shown the plant some years ago, but unfortunately had never found it since, and his informant had died, but he remembered distinctly that his informant broke the growing plant about two inches from the ground, and joining the broken pieces again, tied them with a string. The next morning the two pieces had again grown together, so that there was no sign of them ever having been broken. It was also impossible to break them at the former place, though they could still be broken elsewhere. Seeing this was believing.

To return, the Sakai are said to indulge in a ceremonial exorcism of the spirits of thunder, during the prevalence of which they go out of their houses and brandish their poles and arms, to frighten away the evil spirits.[1]

The forces of nature are thought to possess the souls of certain evil spirits or demons, which cause them to harm people. The forces themselves are not demons. The harm which is sometimes caused by wind and lightning is the work of demons. If a demon is banished by a powerful charm, he dare not in such a case cause (for instance) the lightning to deviate from its destined goal, *e.g.* to set the jungle on fire, in order to do harm of another kind by striking a man. The winds are believed to be seven in number, each one lying above the other; seven, like three, being a mystic number to the Sakai. The whirlwind —a product of several meeting winds (called "Angin Puting B'liong")—is cone-shaped like the haft of an

[1] *J. I. A.* vol. iv. p. 430.

adze (= Mal. "puting"). This name is said to be taken from the cone-like shape assumed by leaves when they are being rolled up by the wind in question.[1]

The earth, moreover, is regarded as a thin, flat crust floating upon a nether ocean. The heavens consist of several layers or tiers, the lowest of which may probably be identified with the traditional region of "Kĕlonsong Awan" (lit. "Husks, or Shards, of the Clouds"), beyond which lies the Sakai Island of Fruit-trees.[2]

The inhabitants of the upper heavens consist of Tuhan or Peng,[3] the "god" of the Sakai, and a giantess named "Granny Long-breasts" ("Gendui Lanyut"), whose task of washing human souls will be described more fully in the succeeding section. Both men and women go to this Paradise, but children, instead of undergoing the ordeal, are allowed to go and play in a place called "Noon,"[4] which lies underneath the aforesaid "Cloud-husks."

Sakai Soul-theories.

About the appearance and attributes of the soul as conceived by the Sakai, we have at present no information whatever.

After death, however, the Sakai say that "Granny Lanyut" or "Long-breasts" ("Genowie Lanyoot"), the Queen of Hell, washes their sin-blackened souls in hot water.[5] All men's souls must be purified,[6] and after death they proceed to Nĕraka (the Infernal Regions),

[1] No. It is really from the Malay word for water-spout (from its conical form). The passage may perhaps refer to "B'landas" beliefs, at least to some of Malayan origin.—Vaughan-Stevens, ii. 148, 149.

[2] *Ibid.* These too are Malayan beliefs.

[3] Perhaps to be identified with the Semang Pönn, *q.v.*

[4] The original has "Tingha Howi," which I take probably to = Mal. "Tĕngah Hari," *i.e.* "Noon."

[5] Vaughan-Stevens, ii. 130.

[6] *Ibid.* This is also Malayan.

where they come before the aforesaid personage, who is described as a giantess with pendulous breasts, which she throws over her shoulders. Elsewhere she is described as sitting in the usual posture of a Sakai woman, sideways, with the feet drawn up to the left, and with her hands resting on her knees, except when she was engaged in washing the souls. She makes the souls (after their purification) walk along the horizontal edge of a monstrous chopper, which hangs with point turned away from her over a big vessel, to the middle of which it nearly reaches. The water in this vessel is kept at boiling point, Granny Lanyut herself stoking the fire. A block of wood ("tras lĕpong"?) juts out from the opposite side of the copper so as nearly to meet the point of the blade, and the souls have to spring across the intervening gap. Bad souls fall in, good ones escape, the latter proceeding along the block of wood in the direction of the Island of Fruit-trees. Here they wait till Tuhan sends them a friend of the same sex to show them the way to the "Husks of the Clouds."

If they have no friend, they must wait for the arrival of another soul who has a friend there. Upon this journey the two sexes are separated, and none but adults are allowed to proceed; all children ("without limit of age or sex") stay with Tuhan instead of proceeding to Granny Lanyut. When eventually they go to the place called "Noon" (?) they spend their time in play, and (like their elders) do not require to eat.

The souls that fall in are fished out by Granny Lanyut as soon as they are clean enough, when they are rubbed, and set upon the block of timber.

If they then require further purification, they are

thrown in a second time, and if necessary a third time, and so on up to seven times, when if they still remain black, they are cast out by Granny Lanyut to wander on earth again as demons (of the kind most appropriate to the sins they have committed).[1] Two such "lost-soul" demons are the Dĕgup Demon and Grave Demon, to both of which we shall presently revert.

The Sakai Deity.

Tuhan, the Sakai ("Blandas") god, and Kari, the Semang Thunder-god, are (says Vaughan-Stevens, without, however, giving any proof) quite different persons.

About Tuhan we are unfortunately told very little. We gather, however, that he is the supreme judge of the souls of men, who are sent before him by Granny Lanyut, and that the demons are the agents of his punishments. And elsewhere we are told that whenever the Sakai have done wrong, Tuhan gives the demons leave to attack them,[2] and that against his decree there is no contending.[3] He is not prayed to, as his will is unalterable.

The name of the chief spirit or god of the Sakai is, however, in other places given by Vaughan-Stevens as Peng; *e.g.* in that writer's account of the "tuang-tuang" ceremony,[4] where Peng's power over the demons is described.

Spirits and Demons.

Of Sakai demons ("Nyani") in general we learn from Vaughan-Stevens that there are both male and female demons, but that there is no intercourse between

[1] Vaughan-Stevens, ii. 131.
[2] *Ibid.* Note that the name at least of "Tuhan" is Malay. The name of "Peng" is uncorroborated.
[3] *Ibid.* p. 132.
[4] *Z. f. E.* xxvi. 163.

them, and consequently no propagation of the species. They prefer, nevertheless, to live in pairs like human beings. Peng (or "Allah") is able to annihilate them, and can also increase their numbers, but nobody (else) can kill them. The magician alone is in a position to keep them at a distance, when they want to inflict injury upon any one, and that only if Peng himself has no reason for permitting them to cause it, as otherwise the power of the magician is ineffectual. We are also told that demons, especially the male ones, are not afraid of women; and that at the "tuang-tuang" ceremony they enter the ring from above and pass out of it through the ground.[1]

Of other spirits and demons Vaughan-Stevens gives the following information:—

The demons into which the souls that cannot be purified are changed vary from those which are merely shut out of the "Cloud-Husks" to the Hantu Dĕgup or Ghost Demon, which suffers from cold, thirst, and hunger.

The Sakai think (as has been already mentioned) that they must have done something wrong before any demon (with the exception of the Dĕgup Demon) gets permission from Tuhan to attack them. In any case, however, they consider that all demons should be avoided "like the tiger," and when sick (though not when dying) they seek to frighten them away (or oppose them by means of spells), just as if they were human beings.[2]

[1] *Z. f. E.* xxvi. 163.

[2] Hence when Vaughan-Stevens declares (ii. 132) that there is no trace of demon-*worship*, he is evidently using the word "worship" in its narrow (and popular) sense. So too on pp. 135, 136, his remark that "the idea of prayer is quite foreign to the Orang Hutan" is due to a similar employment of popular phraseology. See *J. I. A.* vol. iv. p. 430.—"The Sakai deprecate the Nyani or superior spirits, and the Pateh or inferior ones, which are male and female."

There are four chiefs of the world of demons, viz.: a Batin, Jinang, Jurukrah, and Penglima.[1]

The symptoms of a man killed by the Dĕgup Demon resemble those caused by snake-bite in the foot. Men can easily escape from a demon by running, because both its feet are reversed. If, however, they are overtaken, the demon shakes them and they soon fall dead. All deaths by demons are permitted by Tuhan, who decides how long each man ought to live.

The Dĕgup Demon.

The Dĕgup Demon is a lost, but immortal soul, which being so spotted that Granny Lanyut is unable to purify it even after seven times bathing it in boiling water, has been expelled by her from hell, and is undergoing punishment on earth for its sins. It is visible, and always slays[2] all whom it meets, without, however, causing them pain. It cannot go far from the spot where its body is buried, but seeks for warmth and comfort in the vicinity of the grave. Even, however, when it finds what it seeks, it derives no benefit. "Unbearably tormented, it seeks relief and finds none, except on the grave, and when it fails to find the latter (the grave) it may be heard at night shrieking "Gup! gup! gup!" (Vaughan-Stevens declared that he had often heard it, by night only, but attributed the cry to a small owl or gecko.) When it finds the grave, it cowers down upon it, taking the form of an old man or woman whose feet are turned backwards (as is the case with other demons).[3]

[1] Vaughan-Stevens, ii. 134. A proof of Malayan influence.

[2] Yet (pp. 133, 134) V.-St. says that though (unlike other demons) it had power from Granny Lanyut to kill whomsoever it met, it might only frighten them.

[3] In his account of the "tuang-tuang" ceremony, after stating that the soul of a magician could not be damned, whilst that of a Batin could, Vaughan-Stevens

The Sakai will leave any place at once where even a single evil-doer dies, the whole tribe moving on and rebuilding their village, and never returning to the deserted site. The number of deaths, however, does not matter if the deaths may be attributed to other causes (than the Hantu Dĕgup), nor if all the deceased bore good reputations. Hence the Sakai avoid Malays, who always have (with them) a bad reputation, although they maintain that dead Malays go to a different place.

The Grave Demon.

Of the Hantu Kubur (or Grave Demon) Vaughan-Stevens says[1] that the use of the anchak ("anchap"), or sacrificial tray, which is suspended over Sakai graves, is to receive food and water destined for the Grave Demon.[2] It is again for the Grave Demon that the fire on the grave is lit. The soul (Mal. "sĕmangat") of the deceased has already gone to the nether regions ("Nĕraka"), but his wicked deeds continue to wander about near the grave in the form of a grave demon in order to find some human embodiment into which they can enter. A good man gives them no opportunity, but a bad one allows them to enter, and becomes worse in consequence. If the Grave Demon finds no such new place of abode, it

continues as follows:—"If the soul of a Batin was damned, the punishment consisted in this, that his soul was turned away by Granny Lanyut as unwashable, and returned to the earth as a Ghost Demon or Hantu Degup. Anhungered, he saw an abundance of fruits on every side; thirsty, he saw water everywhere, yet could not reach it either, so that his soul wandered about continually in order to find somebody who would bring it nourishment (since as a Batin he was accustomed to having food brought to him). But ordinary people fled before him, and the magician, whenever he came upon him, struck at him with his fearful stick: the stick with the triple tiger's claw-like growth, from the stem of a kind of rattan, which the Malays call Dahan, and which inflicts exceedingly painful wounds" (*Z. f. E.* xxvi. 148).

[1] Vaughan-Stevens, ii. 141.

[2] Cp. *supra*, p. 98.

must return to the grave in three days' time. The use of the fire is to show it the way. If after the three days it finds no new home, it sits by the fire at night, eating and drinking the contents of the "anchak" or tray, and sleeping throughout the day-time, and having continued in this state for seven days, it dies outright and vanishes for ever. Hence after seven days no more food is put in the tray. While it is alive and being fed it is harmless, and does no harm to the survivors, who visit the grave either to bring it food or to attend to the fire. As the Grave Demon is invisible, no one can tell whether the deceased left behind him a Grave Demon or not. Therefore the fire is lit and the food offered on behalf of all the members of the tribe, both big and little.[1]

Demons of the Atmosphere.

In Vaughan-Stevens' class of invisible demons there are many kinds of demons of the atmosphere which work through the agency of rain, heat, mountains, lakes, stones, and trees. These are, however, not very dangerous, and seldom kill.

The Demon Huntsman (Hantu Sĕburu) is a lost soul that has been excluded from the "Cloud-Husks" ("Kĕlonsong Awan"), and sent back to earth by Granny Lanyut. Like the "Lofty Demon," it resembles a jungle-man, and disappears from sight the moment it is seen. It is never far from water, and is sometimes swallowed in drinking and thus introduced into the blood. It also resembles the Baunan Demon, except in form, which in the case of the latter is that of a huge black human figure.

[1] Vaughan-Stevens, ii. 141. Cp. *ib.* 83 *n.*, for a "Hantu" with "vampire" proclivities.

The Mati Anak (or Stillborn-child Demon) has two forms, that of a frog and that of a bird. Like the other three demons, it is a soul expelled from Paradise by Granny Lanyut, and resembles such souls in all other respects.

The Jĕmoi Demon resembles a black dog, which disappears as soon as it is met with. It is seen in bushes after a long day's journey, and seems a sort of personification of fatigue, the sight of it bringing great bodily prostration, and the legs of the victim swelling up until he is unable to move from the spot. In other respects it resembles the foregoing.[1]

There are also many tree-spirits which belong to the class of invisible spirits, but are not very dangerous, and seldom kill.[2] Also the crop-spirits belonging to the same class, chief of which is the Hantu Juling or Squinting Demon, which is exorcised with so much care at the harvesting of the rice.[3]

Before leaving the subject of demons, reference should be made to the Sakai custom of hanging up the jaws of apes (that have been shot with blowpipe

[1] Vaughan-Stevens, ii. 135.

[2] Before a tree is cut down, a Sakai taps three or four times on the trunk with the back of his implement. The legendary explanation is that this ceremony is a notice to quit to the Hantu of the tree. Vaughan-Stevens could never get a satisfactory explanation.—V.-St. iii. 128.

[3] The process has already been described, but may here, for convenience' sake, be in brief recapitulated. Before felling the trees for a padi-clearing all the tools had to be charmed. Women and children might not be present on account of the dangers from evil spirits. Saplings were cut and erected at sunrise and the handle of a hatchet hung from them. After repeating a number of charms the magician replaced the head of the hatchet in the helve and returned it to its owner, subsequently doing the same for the other tools. The ceremony of burning the felled timber was likewise accompanied by magical ceremonies. At the planting of the rice the magician performed various ceremonies intended to make the rice grow short, to protect it from wild animals and evil spirits, and to make the seed fertile. Care had to be exercised not to awake the mouse-demons.

Before the commencement of harvest a magical ceremony was performed to secure the soul of the rice; this was followed by a feast, after which the labours of the harvest, till then in the hands of the women alone, were continued. *Supra*, vol. i. p. 344 *sq.*

darts and eaten) from the roof of the house.[1] This is done in order to keep away the ape-demons, which cause epileptic fits. This form of madness ("gila"), as the Sakai call it (*i.e.* the grinning and showing of teeth that is seen in apes as they fall from the tree after being shot, and before the hunters kill them with the parang or chopper), is inflicted upon the hunter by the ape-demon, if the latter is not diverted from the object of its revenge.[2]

Dr. Luering of Perak writes me, that the spirits which most afflict the Sakai of Ulu Bertang are the following :—"Nyani' manus," the tiger spirit; "Nyani' s'rāk," the jungle or forest spirit; "Nyani' tiu," the river or water spirit. These three spirits can more or less be overcome by the skill of the Sakai, either by charms or medicine, but another spirit called "Nyani' jĕhú'," or the tree spirit, is so quick in working mischief that no help is possible. He comes down from the trees when no man knows, and before any one suspects it, has slain his victim.[3]

Dr. Luering inquired after the elephant spirit, which is so much feared by the Perak Malays, and which, the Malays believed, had quite recently killed one of the greatest chieftains of the state (the Dato' Penglima Kinta, who died of dropsy), but the Sakai knew nothing of any such spirit. Questioned as to small-pox (Mal. "champak" = Sak. "ginas"), they said that it was a "Nyani' gop" or Malay spirit, which was very hostile to the Sakai, while it treated the Malays kindly. The chieftain of the Sahum tribe remarked that he used to estimate his tribe at about three

[1] The Perak Sakai similarly suspend the (lower) jaws of civet-cats ("musang") and other animals, as well as bunches of hornbill skulls.—*J.R.A.S., S.B.*, No. 21, p. 162.

[2] *Z.f. E.* xxvi. 169.

[3] For the offerings made in expelling these spirits (the "Balei Nyani"), *v. Fasc. Mal.* p. 46.

hundred souls, but within the last year twenty-four had died of small-pox. Dr. Luering's informant added :—

"We believe in 'kramats' or sacred places, at which we worship like the Malays, burning incense ('kěměnyian'). We learnt this from our ancestors. Of course, some of these sacred places belong to Malay spirits ('Nyani' gop'). In case of sickness we make vows there ('bĕrkaul'). We have no other word for making a vow.

"These spirits have sometimes been seen: Malay spirits look like Malays, others look like ourselves. There is a sacred spot on Gunong Banglang,[1] near the steep rock-wall there. I have never seen it, but our people go there to make vows. Another is on Gunong Renduwai, where the K'lang B'lok was killed. Of course there are many more, and some are very powerful, but there is no name for them except that of the place where they dwell."

According to Vaughan-Stevens (in his account of the "tuang-tuang" ceremony), the term "physic" is somewhat misleading, for it is only in very few cases that the magicians act to any extent as physicians. They are really magicians pure and simple, the corresponding profession in the case of the southern tribes being rather that of medicine-man (or "Poyang"). As the latter, however, has not been formally initiated into the mysteries of the magicians, as preserved by the wilder tribes of the jungle, a new profession has arisen there, viz. that of healing diseases with infusions of herbs applied inwardly.

The ancient demon- or devil-man is something quite different. Through the magic power bequeathed to him by his ancestors, he exorcises all kinds of

[1] Or "Balang" (Malay), south-east of Batu Pipis.

demons and diseases, and the few plants that he employs are applied outwardly either in pressed form or in that of an infusion.[1]

The Sakai magicians in ancient times exercised an influence far exceeding even the prerogative of a chief. On every occasion their counsel was required, and even the Batin[2] did not undertake any action of importance, such as a migration or a war, without their approval. Moreover, they filled an important rôle both at births and at marriages, though not (it appears) at funerals.[3]

The chief power of the magician consisted in his universally recognised attribute of being able to assure the health of his *clientèle*, and to provide for them the means of nourishment and the like by virtue of his charms. The magician of the wilder tribes is distinguished from his colleagues of the south by the fact that he still believes firmly in the power of his charms.

Besides this, the magician could punish any persons who offended him by permitting the demons to torment them and make them ill, this result being attained by his refusing them his protection against the demons that were always ready to torment mankind. He had, moreover, the right to step into a house and take away the charms that were hung up in the house, and any one who hindered him from so doing was compelled to suffer the penalty of being killed by means of his club. The supreme god (Allah, Tuhan, or Peng) alone had the power and the right to dictate to the demons on whom they should inflict their injuries. No demon could injure a magician, and the latter's death (no matter from what

[1] *Z. f. E.* xxvi. 145. Cp. *J. I. A.* vol. iv. p. 430.
[2] A Malayan official.
[3] *Z. f. E.* xxvi. 147.

cause) was regarded solely as the act of heaven. The chief reason alleged for this belief was that the power of the magician had been developed to its utmost (*i.e.* that he had learnt everything that magic had to teach him), and that he was therefore entrusted by Allah with the charge of caring (in an unrecognised way) for the souls of the dead, whether in heaven or the Isle of Fruits. The soul of a magician could never be damned, but that of a Batin could.[1]

The trappings of a Sakai magician consisted of his headband, necklace, girdle, kneebands, and staff.

His headband was painted "in black colour and without dots" (to distinguish it from the red pattern with black dots worn on ordinary occasions by all members of the tribe).

His necklace ("koy-iss") consisted of a "string of seeds of a kind no longer procurable,[2] to which was attached a tortoise-bone pendant, with tiger's teeth or beads on both sides."

His girdle consisted of tassel-like bunches of "s'lowk" (?) leaves.

His kneebands consisted of "linok" or squirrel-tails, strung as closely together as possible.

His hair was allowed to fall down to its full length (for it was never cut!) over his face, so that his features were all but hidden.

His loin-cloth (unlike that of his fellow-tribesmen) was entirely plain and undecorated.

The emblem of his dignity—a staff—was made from Sătambun ("Tamoon") wood, and was said to have been originally the emblem of a Batin,[3] which was

[1] *Z. f. E.* xxvi. 147. *V.* n. 3, *infra*.

[2] This statement is scarcely credible. It is not at all likely that the seeds could have belonged to plants or trees that had died out, nor is it likely that any formerly imported seeds have ceased to be imported.

[3] This and similar statements ap-

adopted at the time of the first influx of Malays, in place of the ancient mark of the magician, viz. a rare deformed growth or "sport" of the bamboo, which was incised with powerful charms for quelling evil spirits. None but the magicians might bear this staff, which it was believed would injure any one else who tried to do so.[1]

One of these staffs which was collected by Vaughan-Stevens measured 62 cm. in length, and bore, firstly, a charm designed as a protection against the "P'wlli" (?), or "Vampire of Shake-Net Island" (which was the traditional first home of the race); secondly, a charm against the ape spirit or epilepsy; and thirdly, a charm against the argus-pheasant spirit or lunacy.[2]

In addition to his staff, the Sakai magician also occasionally employed a sprinkling-brush named "chen-ow," with which, in the performance of certain ceremonies, he sprinkled the demons.[3]

It may be here further noted that all the Sakai, whether magicians or not, whenever they find themselves compelled to handle any magical object, are in the habit of taking a leaf into the hand, to prevent the demon (Hantu) that resides in the said object from passing directly into their persons.[4]

I may add that iron may not (according to Vaughan-Stevens) be used for cutting either the hair or the finger-nails.[5]

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pear to point to the fact of their having originated amongst tribes under the influence of Malayan culture.

[1] *Z.f.E.* xxvi. 166-169.

[2] *Ibid.* p. 169; cp. p. 264, *infr.* "P'wlli" may be a corruption of "Pawul," a Blandas Grave Demon, *v.* p. 105, *ante.*

[3] *Ibid.* p. 166. [4] *Ibid.* p. 167.

[5] *Ibid.* xxix. 178.

Medicine-huts.

We are also informed that a special type of medicine-hut was formerly owned by the Sakai magicians (in addition to their own private dwelling-hut),[1] that the latter stood "deep in the forest," that it was built on the level of the ground, and that it was protected against intruders by means of a post, which was planted in the ground in front of it, and hung about with a medley of bones, leaves, and flowers.

The shape of these huts is said to have originally been round, and none but magicians were allowed to enter them, or to see their contents, which consisted of bamboos incised with special charms.[2]

Vaughan-Stevens was only allowed to enter such a hut once (and that only after a sort of ceremony of admittance into the tribe, which consisted in fern-seed bruised in water being poured over him). The walls and roof of the house were hung with tufts of dried plants, and bamboos of all sizes lay scattered about upon the ground and in every corner, all of them being covered with incised patterns.[3]

Exorcism or "Tuang-tuang" Ceremony ("Kuwet-niss").

"Kuwet-niss" is, as it appears, the older name for

[1] Vaughan-Stevens adds that the Sakai magicians of the present day employ their own dwelling-houses as medicine-huts; though even now a cave will sometimes be fitted up to do duty for this purpose.

[2] *Z.f.E.* xxvi. 145. Strong confirmation of this statement of Vaughan-Stevens with regard to the Sakai medicine-huts is to be found in *J. I. A.* vol. iv. p. 430: "They (the Sakai of Perak) practise a sort of Sibylism. An arbour of thorns is framed, into which a man and his wife are put. The neighbours perform a chant outside, and a strange noise is then supposed to be heard, which is believed to be a sign that the spirit they have invoked has possessed the pair enclosed in the arbour. The latter then come forth, and whatever they utter is regarded as an expression of the will of the spirits alluded to."

[3] *Ibid.* p. 144.

the ceremony of exorcism, which is also called "tuang-tuang." The first expression is employed by the Sakai among themselves, and the second appears to be especially used by the civilised (*i.e.* Malayising) tribes. The latter is applied not only to the act of exorcism, but also to the bamboos employed for that purpose.[1] Since only a thoroughly skilled magician is in a position to bring the ceremony to a quite successful completion, it is now somewhat rare, the magicians who possess the old tradition sedulously avoiding the Malays on the ground that their "medicine-hut" would be defiled if it were entered by a stranger.[2]

The ceremonial headbands of the men, or "lat," as distinguished from those of the women, "rīb" ("reeb"), were stiff bands of bark-cloth, and were always worn, whereas the headbands of the women, though made of the same material, were only worn on occasion. The hair of the men was allowed to fall down after the example of the magician, and was merely bound by the headbands, whereas the women bound up their hair in some kind of knot, which they employed the headbands to fix.

The patterns painted upon these headbands were alleged to represent the owner's name in each case.

These patterns, as has been said (together with the face-painting and blowpipe patterns), might not be employed until the Sakai youths were married and had thus been admitted into the tribe.

Since the painted headbands might only be worn on special occasions, the black patterns were not

[1] These "tuang-tuang" were bamboos decorated with magical patterns and struck on the ground during magical ceremonies, so as to produce musical notes. They were intended for use as amulets against disease, spiders, drought, etc., or as rain-charms. *Supra*, vol. i. p. 472, *seq.*

[2] *Z. f. E.* xxvi. 144.

retained on the headbands of the lay members of the tribe, and only the red pattern with black dots was allowed.

The black patterns were called "demon" patterns, because they afforded protection against the demons, who, as soon as they saw them, were obliged to flee.

The magician who presided at the ceremony wore his own pattern in black and without dots.[1] The object of this was partly to hinder the demons (who had been invoked by the bamboos of his servant) from entering the circle in the middle of which he himself stood, and partly so to lead the demons round the circle as to confront them with the patterns of all who were present, so that during the ensuing chase they should know which persons might not be injured by them. But in order to avoid terrifying them too much, and thereby hindering them from imprinting the patterns on their memories with sufficient exactitude, the Sakai purposely let fall their hair over their faces, so as to prevent the black stripes in their face-painting from becoming too noticeable. The magician and his attendant did the same. In this way it was possible for the demons to approach the headbands and observe the patterns. In order to make them plainer to the demons, the dots of the red pattern were made black instead of the recognised white, since white dots against the dull "anatto" red were difficult to distinguish. In former times, when a species of red ochre was employed, the dots were white, as in the case of the face-paintings.[2]

These preparations having been made, the magician after a short silence strikes the end of his bamboo

[1] For the customs of face-painting and body-painting (which were employed for purposes of magic), cp. *supra*, "Maturity Customs."

[2] *Z.f.E.* xxvi. 162.

("tuang-tuang") a few times upon the ground, the pupil accompanying him with one of the decorated bamboos in each hand. Soon after this all the men join in with due solemnity, and continue for about an hour; so long, in fact, as the magician himself continues. As soon as he ceases, all of them stop, and laying their bamboos behind them, proceed to the particular business (whether hunting or fishing or whatever it might be) for which this strange ceremony was preparatory.

Meanwhile not a word was spoken, and little, if any, gesticulation was used. In some cases two bamboo sticks called "sok-yet" (38 cm. × 3 cm.) were used at the ceremony; one stick being held in each hand and struck upon the other in the air.

In former times the women might use none but "smooth" (*i.e.* undecorated) bamboos in contradistinction to the men.[1]

Women and children were obliged to attend the ceremony, since it was considered unsafe for them to be far from the men when so many demons were being invoked.

The women took their places in the circle, each woman sitting behind her husband, with her children in turn behind her. Between the two circles (of men and women) there was a broad space left vacant for the passage of the demons, so as to enable the latter to look at the headbands of both men and women simultaneously. The demons, especially the male ones, are not afraid of women, and hence the women did not allow their hair to hang down over their faces, the black stripes on their face-painting being thus left visible. This device prevented the

[1] *Z. f. E.* xxvi. 172.

demons from breaking through between two women and attacking the unprotected children.

The demons entered from above into the space between the men and women, but as soon as the beating of the bamboos was at an end, and escape was possible, they went down through the earth in obedience to the magician's will.

It was alleged that the women wore no designs on their headbands, but were recognised by the demons who had previously seen them in their husbands' company, and protected by the charms inscribed upon their husbands' headgear.[1]

The idea that lies at the bottom of the ceremony is the following :—

The painted bamboos of the pupil are to call together all the demons to see what the magician is doing. The decorated bamboos of the other men are intended by means of their patterns to render the demons powerless for the ensuing day. At the same time, if Allah (*i.e.* Tuhan or Peng) intends a man to be injured, there is no remedy against it. Each individual man now knows how to cut the charm-pattern to suit his particular case, but he may not employ the general charm-pattern for himself alone, as he would then conjure up all the demons against himself, without any chance of self-protection. On the other hand, if a man should (as he properly might) incise either the tiger or snake-charm for himself alone, and thereupon sound it, he would certainly be safe if the tiger and snake-demons heard the sound, but as certainly not if they did not hear him. Since, however, the chase was only undertaken as a rule by fairly large parties, there was usually little

[1] *Z.f. E.* xxvi. 163.

danger for any particular individual, so that the charm if employed was almost uniformly successful. And since every member of these hunting parties had to be equipped with the charm-leaves, the prizes and rewards that fell to the magician were great.[1]

Another Form of Exorcism (Sawai).

This consists of an incantation, or rather spell, which is performed on behalf of an invalid when all else fails. The exact words employed are not known as yet, but the form of the ceremony itself is known to every Sakai.[2] The patient is laid with the head towards the west under cover of a roof or screen made from the fresh leaves of a palm, which resembles the areca-palm, and is called "dampong." An opening is left through which the magician (or Pawang) enters. This entrance can be closed so as to conceal both the patient and the magician from observation. The latter takes a censer ("sungkun" or "sangkun"?) with him, which consists of a half coconut-shell containing burnt resin (benzoin). He then squats down at the feet of the invalid, and raising himself breast high swings the censer seven times over the patient's couch. Next he seizes a leaf of the "dampong"-palm, and therewith belabours the invalid, or rather the demon by which he is possessed, with the object of driving it either into the network of loops or a cage which hangs over the head of the patient.[3]

The loopwork varies greatly, both as to form and material, probably according to the demon it is intended to catch.

[1] *Z.f.E.* xxvi. 173.
[2] In orig. "Orang Hutan." This ceremony shows more Malayan influence than the last.
[3] Vaughan-Stevens, ii. 141, 142.

The magician now stamps his feet and dances wildly, shrieking and shouting until the demon, to escape its chastisement, takes flight by entering into the cage. The magician then stops and murmurs certain magic words, which are believed to prevent the demons from escaping.

Then he goes out with the loopwork, which he takes home and hangs up there. If it comes in half, the demons escape, and return to their original dwelling place. This particular process is called "Tĕkan Badan Sawai." Yet another spell, called "Tĕkan Badan K'luar," or Birth-blessing, belongs to the original duties of the magician's profession, and as it is not kept secret, it can be performed by any man or woman who chooses. The magician generally imparted this incantation (like that for the dying) to the Penglima of the place and his wife, so that in urgent cases they might be able hastily to take his place.[1]

Alleged Totemism.[2]

Unfortunately Vaughan-Stevens does not seem to have found any consistent theory on the subject, and his notes, which, as his editor tells us, were gathered on many different occasions, so often confuse the clan with the tribe that it is impossible even to gain any clear conception of the Sakai traditions on the subject. It seems, therefore, useless to attempt any reconstruction. The only facts to be gathered are the following :—

In dealing with the face-patterns of the Sakai, Vaughan-Stevens gives an account of an alleged clan-system. The Sakai are said to compose five original

[1] Vaughan-Stevens, ii. 142, 143.

[2] Cp. pp. 32, 62-64, *ante*. I am indebted for this summary to Mr. Thomas, an expert in Totemism. I must add that to me the evidence (!) appears to be of the text-book order and to conflict with all we yet know of the Sakai.—W.S.

groups, which formed sub-groups, when the tribe ceased to inhabit a single locality, each of which adopted a name closely allied to that of the parent group. The alleged five main groups, found among the Senoi, the Kenaboi, and Besisi, were the Snake, Fish, Leaf, Thorn, and Tiger clans. The sub-groups of the Snake clan take as their eponymous species the Python, the Cobra, the Hamadryad, and so on. The original purpose of the crest of the sub-groups was as a property mark on blow-tubes and as a pattern for face-painting, according to the account given by Vaughan-Stevens. He does not, however, seem to have been able to collect any examples of the former sub-groups.[1] As to the latter, which he distinguishes from the patterns, none of which he gives, he says he was able to get them from the magicians, though they were no longer used owing to the clan ("tribal") assemblies having fallen into desuetude.[2]

The Sakai marriage regulations were said to be based on this clan-system, but instead of being exogamous, they were strictly endogamous, marriage outside the clan involving expulsion from it, a practice that gave birth to new clans—Civet-cat, Crocodile, Scorpion, etc., which soon attained a numerical superiority.

In the absence of any information as to the sacrosanctity of the eponymous species, it is premature to use the term totemism in speaking of this system. At the same time the fact that a quasi-totemic nomenclature is found in conjunction with a marriage system resembling that of the mythical period of the Arunta, renders even this alleged Sakai organisation of extraordinary interest and importance.

[1] Probably because there were none to collect.—W.S.

[2] *Z.f.E.* xxvi. 150-152.

Among the Semang there is no trace of totemism.

As to the Jakun, the only fact pointing in the direction of totemism is one recorded by Favre,[1] that some "tribes" of Jakun abstained from eating elephant flesh, alleging that it caused sickness. This, in form, very totemistic belief, is, however, an isolated case. In the absence of further information it is simpler to suppose that some Jakun groups had, owing to contact with Malays or other tribes, given up one of their old tribal beliefs, or, possibly, that those which respected the elephant had acquired from outside a belief in its sacrosanctity.

Charms against Wild Beasts.

Sakai.—A charm against tigers is made in the following way:—A bundle of "s'lowk" leaves is rolled up to represent the tiger's body; this is transfixed with imitation bamboo arrows made of thin strips of bĕrtam-bark, on the ends of which are tassels of split "s'lowk" leaves. To the "tiger" is fastened a strip of rattan, on which is hung a leaf painted with magical patterns in dragon's blood.[2] After various other magical additions, including a water-vessel, a flower of the Latoom-plant, etc., had been made, the whole was hung up in the house.

When a man fell ill of dysentery or colic, it was attributed to the tiger-spirit. He was sprinkled with water from the water-vessel, and the spirit was believed to be thereby transferred to the Latoom-flower, in which it was believed to be imprisoned by the "s'lowk" tassels. Vaughan-Stevens found these charms among the Central Sakai (Senoi), Besisi, Kenaboi, but not among the Jakun or Benua-Jakun.[3]

[1] Favre in *Ann. de la P. de la Foi*, xxii. 303.
[2] Cp. *Z.f. E.* 1894, p. 152. "S'lowk" qu. = "sĕlā'" ("leaf")?
[3] *Eth. Notizblatt*, i. 1-4.

Interpretation of Dreams—the Dream Ceremony.

The Sakai attach great importance to dreams, bringing formal reports of them to the magician or the midwife; the man to the former, the woman to the latter. The dreams of the lay members of the tribe are of no special interest, but the magicians in dreams receive inspiration from spirits that are well disposed.[1] Of special significance are those dreams regarded which are awaited by all magicians and the whole tribe on important occasions, the Batin being the chief person involved. These gatherings were held on the highest accessible mountain summit in the territory of the tribe, and occupied several days' time, since it was required that each of the dreams should be repeated upon three successive nights.

There has been no such gathering since the disappearance of Berchanggei Besi; all that the present magicians know with regard to such ceremonies being that the Batin invoked the help of Tuhan in some form now forgotten, and that the Batin then fell immediately asleep and the dreams came to him in a disguised form, and after his awaking were interpreted by the magicians.[2]

Sakai children are named in accordance with dreams, in which there appeared the track of a tiger, a tree, an insect, etc.[3]

Use of Love-philtres.

The Sakai, like the Semang, have a great reputation (especially among the Malays) for love-philtres,

[1] *Z.f.E.* xxvi. 158 (*c*). The mention of these officials suggests Malayan influence. For "Berchanggei Besi" (*lit.* "Iron Claws"), *v.* p. 265, *infra*.

[2] *Ibid.* p. 158.

[3] Cp. *supra*, p. 12.

the most famous of which is made from a plant called "Chinduai," which grows on the Perak mountains.[1]

It is with this plant that a tale collected for me by Dr. Luering among the Sakai of Ulu Bertang in Perak is connected. It runs as follows:—

Dato' Jaja' (? Yahya) was the wife of a Malay trader living in the Kampong of Sungei Siput, Kinta, which then was near, or nearer than now, to the sea. As is still the case, the Sakai, on arriving from the far-off Bertang, were accustomed to drop in and call at Malay houses to chew "betel." One day when Jaja's husband had gone to sea, some Sakai from Bertang came to the house, when Jaja', repelled by their ugliness and dirtiness, received them in a very unfriendly mood. She told them that she could not afford to give them any "betel," for her husband was away, and she did not know when he would return,—in fact she had not the means to feed her own children, and how could she be expected to supply "betel" to outsiders, especially to Sakai? The Sakai went away crestfallen, but vowed that they would revenge themselves. One of them who was a medicine-man ("Pawāk"), as soon as he had returned to Bertang, made "chĕnduwai" or witchcraft, which caused the Malay woman Jaja', though so far away, to

[1] Cp. Wray in *J. R. A. S., S. B.*, No. 21, p. 127: "On the rocks near the summit, a quantity of a plant called "Chimbuai" (*sic*) grows. This plant is much valued by the Malays, as it is supposed to act as a love-philtre. It probably belongs to the *Ophioglossaceæ*, and is a delicate rush-like plant about three inches high, having its spores in little tassels on the tops of the leaves." And cp. also the same writer in *ibid.* pp. 158, 159, where, in referring to the plant called "buluh pĕrindu" or "yearning bamboo," he says: "The small bamboo called by the Malays 'buluh pĕrindu' is, on the other hand, extremely plentiful on Berumban, and comparatively scarce on the other hill. I was fortunate in being able to collect flowering specimens of this elegant little bamboo, which is credited with mystic properties by the natives, and is in much request by love-lorn swains, whose mistresses are cold and irresponsive."

fall violently in love with him. She seemed to have lost all her reason, for she fled into the jungle calling for her Sakai lover, whom, after days of wandering in the wilds, she at length found at his home in Bertang. Jaja' had had two children by her Malay husband, called Kulop Perak and Si Mat respectively; and now by her Sakai husband she in due time had two children, who grew up in Bertang as Sakai. When her Malay husband returned from his trip to the sea, he at first made vain endeavours to have his wife restored to him, but failing to recover her, he gave up the search. Nevertheless her Malay sons, Kulop Perak and Si Mat, felt the reproaches of the villagers, that their mother had gone to live as a Sakai, very much. They therefore went to Bertang where they found their mother with her Sakai family. It took a great deal of persuasion to bring her away from there, but at last they succeeded, and she left in the company of Kulop Perak and Si Mat, leaving her Sakai husband and children (whose names are now forgotten) behind. But the nearer she approached her former home, the more reluctant she became to proceed. The thought that the villagers would reproach her for her escapade began to be more and more oppressive to her, and therefore, when almost in sight of her former home, she drowned herself in a little rivulet which they had to cross. Her body was easily recovered by her children, and she was buried close by, but her name is still attached to the river, which goes under the name of Sungei Jaja'. Her Sakai children became the ancestors of the Sakai, who related this story, and who attribute the high standing of their family to their partly Malay descent through Jaja' the Malay.

The woodlouse (?) is related by Vaughan-Stevens to be used as a charm by the women for impairing a man's virility.[1]

The Sakai ("Blandas") Traditions.[2]

The following traditions are assigned to the Sakai ("Blandas") by Vaughan-Stevens, though (by his own admission) they were taken from very mixed sources. They "depend," says Vaughan-Stevens, "upon accounts given by some hundred individual members of the races concerned, and only those accounts which are practically universal have been retained"(!). In parts they resemble the Mantra legends.

The oldest of these traditions concerns an island called Guntong Penyaring ("Shake-Net[3] I."), said to be situated across the sea in the direction of the rising sun. In the interior of the island was a mountain with two summits. Between these lodged at night great flocks of fruit-bats, which were in the habit of repairing to their feeding-places on both sides of the mountain from thence. By day they remained suspended from the trees near the saddle of the mountain. The Sakai drew nets across the entrance to the gorge in a diagonal direction by means of long cords, and shook them down during the daytime. Frightened, and blinded by the sun, the bats flew into the nets, and the Sakai ate them. The

[1] Cp. *supra*, p. 67. Probably a large millipede ("gonggo'"). The Malays have a similar idea.

[2] The name "Sakai" stands for "Blandas" throughout these legends. In part they are certainly Mantra, but the numerous references to Selangor and Perak, and especially the statement as to the many settlements of "Kenaboi" (counted as "Blandas" by Vaughan-Stevens) "near the sources of the great Perak river," show, I think, that Vaughan-Stevens has here tried to compile an eclectic account covering all the "branches of the race from Johor to Kedah" (p. 279), in conformity with his views (vol. i. p. 26). They form a considerable part of Vaughan-Stevens' work, and as such have been included, in preference to omission.

[3] = Mal. "guntang"; *i.e.* "gunchang [pĕn-]jaring"—a folk-etymology. Vaughan-Stevens has "Guntong Pinjarring."

tradition terminates by describing how a great ship was wrecked upon the island, and how the water sank and left the ship stranded high and dry upon the rocks. The captain and crew got to land and were kindly received by the Benar-benar, or Benua, a branch of the Orang Laut, or Sea Tribes, who lived upon the coast, whereas the Sakai dwelt in the forest. The Orang Laut belonged (according to the Sakai) to an inferior branch of their own tribe, though others say they originally formed a separate race which mixed with the Sakai by intermarriage. All accounts, however, agree in saying that they stood in some close sort of relationship to the Sakai. This tribe informed the Sakai Batin, who allowed the shipwrecked people to come and hospitably entreated them.

Nevertheless, it is related, some of them went off in the ship's boat, and were heard of no more.

The captain and the rest, however, remained and were well cared for, and soon after the old Batin himself died, leaving no son.[1]

The Sakai then assembled to elect a new chief, and choosing the captain of the shipwrecked vessel, gave him the title of Batin Berchanggei Besi (lit. the Chief with the Iron Claws).[2]

This name is said to have been given to the Batin on account of his great personal strength. He once (it is said) called twenty people together to cut down a certain tree, and when they failed to perform it, he

[1] V.-St. ii. 83, 84. Other Sakai ("Blandas") traditions are given in V.-St. iii. 97-100, but they are of no real value.

[2] Or "nails": "changgei" = a long finger-nail, which has been allowed to grow to an abnormal length (as by Chinese mandarins). They were formerly worn by Malay chiefs.

Artificial finger-nails of great length are still worn by Malay women when performing with a theatrical troupe, and also occasionally by highly connected women at weddings, as in the case of the late Haji Gayah of Selangor. They are made of various metals—gold, brass, or as here, of iron.

felled it unaided, splitting, however, his long finger-nail in doing so.

Batin Iron-claws built a novel kind of house for his subjects upon the summit of a hill, its roof being made of fire-burnt earth, and its foundation-posts, in some cases of exceptionally hard wood, and in others of a giant grass which was as thick as a man's leg, and which possessed a hard outer cuticle, but a soft interior—a form of timber unknown in the island. The roof-tree was not straight, but depressed in the centre, and it had greatly projecting gable-ends. Finally, the walls were of glass.

Sometime afterwards it happened that the son of a Raja fell from heaven, and, staying with the Batin, married his eldest daughter. Later on this prince persuaded many of the Sakai to give up eating swine's flesh altogether.

Now the old Batin, the predecessor of Iron-claws, had a brother who had died before Iron-claws came, and who had left two sons, the eldest of whom was called Abang ("elder brother"), and the younger, Adik ("younger brother"); and Abang ought to have been Batin. But once the two were crossing a stream by means of a tree-trunk, the eldest in front as was customary. Half-way across the trunk broke under Abang's feet and both fell into the water, the elder in an upright posture, the younger in a sitting attitude. And when the younger found he was unhurt he called out in the Sakai ("Blandas") dialect, "Usul."

The brothers continued their journey, but inquired of a medicine-man when they reached home what this omen meant. The medicine-man said that the elder should always be on his feet and never find rest, whilst the younger should be seated like the Malays and give

up wandering. The younger brother then determined to seek a place where he might be enabled to fulfil the prophecy, and went to Menangkabau. But Abang remained in the country.

But before the younger son's departure Iron-claws prepared a banquet of all kinds of flesh, and at the banquet the younger son and a number of his friends remarked that although the meat was cooked with swine's fat, the head had not been served. On inquiry they found that through some neglect the head had not been cooked. They then went to the Batin and asked for it to be given them. But Iron-claws finding it had been forgotten made excuses. At this the guests were very angry and said that if the Batin kept back dishes for himself they would not eat any of his banquet, and went away. Then the younger son and all his friends who had refused to eat the swine's flesh went to Menangkabau. Hence arose the custom of exhibiting the produce of the three days' harvest to the guests in order to prove that the entire amount of the rice has been prepared for them.

When Iron-claws heard that the grave demons ("Dĕgup") had taken to killing the Sakai, he convened an assembly and proposed to found a new settlement. His son-in-law (the prince who fell from heaven) and a number of the Sakai would not agree to this, but the others assented. Iron-claws then broke up his house on the hill, and re-erecting it on the sea-coast, fenced it with a palisade and called it Pagar Ruyong (Palm-stem Fence). He then gave a great feast. At one end were the dishes containing swine's flesh, at the other end those that did not; the whole tribe was invited. Those who did not eat swine's flesh sat in one place together, and *vice versa*, and after the

feast Iron-claws and all who ate swine's flesh proclaimed their determination to leave the island. The son-in-law received the Batin's house at Pagar Ruyong and there remained, no further mention being made of him in the traditions. But when the building was ready the elder brother died, and Iron-claws desired the Benua (or Benar-Benar) to complete the palisade. Afterwards, however, he left it and built a number of boats, in which he, his friends, and all of the Benua who ate swine's flesh and obeyed his orders left the island.

In due course Iron-claws and his people arrived at an uninhabited island, to which they gave the name of Pulau Pasir ("Sandy Island"). Many of his party stayed here, but Iron-claws and the rest went still further, and on reaching a second uninhabited island, called it Pantai Layang. Here too some of the Sakai were left behind.

Next Iron-claws reached a yet larger island (which was also uninhabited) and called it Jawa ("Jowar") or Java. Here his youngest daughter remained with several of her following of Sakai, and Iron-claws and the rest, proceeding still further, arrived at Malacca, which was then uninhabited (as was all that region) and covered with thick forest. Here they made a clearing and called it Pengkalan Tampoi, and Iron-claws, setting off with his Penglima and some companions to explore the interior, arrived at the place where Klang now stands. Here Iron-claws vanished from the sight of men and was seen no more, his people returning to Pengkalan Tampoi.

In view of his own departure, Iron-claws had made Hang Tuah the Batin of Pengkalan Tampoi, and the latter proceeded to build a house on the hill overlooking the present town of Malacca. A great

colony soon grew up here, and in a few years had spread to Mount Ophir (Gunong Ledang). A marshy place was used by the new settlers for yam-culture, and thence called Paya Kladi. Not far off stood a large orchard ("Dusun Besar"), whose fruit, which was in full bearing, had been planted by the Sakai a few years before.[1]

When Hang Tuah saw that the country was too small to contain the Sakai, he went southwards one day to Johor to have a look at the land there. The Benua had spread southwards along the river Muar, which debouches a little south of Malacca. Hang Tuah here looked round for a little, and then made a great clearing near the place where the town of Muar now stands, and called it Benua Dalam, and a smaller one on the sea-coast, a few miles south of the large one, the smaller receiving the name of Benua Laut Jagun.[2]

Many of the forest-dwelling Sakai went to Benua Dalam, but the Benua (Benar-Benar) spread themselves partly in the forest-clad country and partly on the coast. One day a Malay prahu was proceeding up the coast from Kedah. They were looking for new land, and when they saw the clearing at Pengkalan Tampoi they landed and begged for water and vegetables. They were well received by the Batin in his house, and when they departed one of them asked the Batin to tell him the name of the colony. As the question was asked both were standing near a large tree. The Batin thought he was being asked for the name of the tree, and answered "Kayu Lāka"[3] (or "Laka Tree"), giving the name by which the tree in question was known to the Sakai.

[1] Vaughan-Stevens, ii. 85, 86.

[2] Or "Jagong." *Ibid.*

[3] A popular derivation of "Malacca." There is a Pengkalan Tampoi near Jugra (Selangor).

The Malays then went on board their vessel and returned to their own country, though only to give their own Raja a glowing description of the beautiful land they had seen. They soon reappeared with a flotilla of prahus, and their leader demanded the land possessed by the Sakai. As this was refused, a battle ensued, in which the Sakai were beaten. They fled to the country where Malaka Pindah now stands; next morning they continued their flight in a northerly direction.

At Dusun Besar the Batin rested on a great stone and took food. To show that the land was his own, he called a medicine-man, and made, deep in the stone, an impression of his foot and also of the bottom of his betel-leaf pulper, both of which may be seen to this day. The Batin had two full-grown sons, called Hang Jebat and Hang Ketuwi (*i.e.* Kasturi) respectively; these sons were Jenang, or subordinate chiefs, and were in charge (under their father) of the surrounding settlements east and north of Pengkalan Tampoi. At Muar dwelt Batin Alam, a grandson of Batin Iron-claws.

The fugitive Sakai now arrived at the place where Johol now lies, and here a daughter[1] was born to Hang Tuah.[2]

Hang Tuah now wished to make provision for all his children, and as he intended to give the colony of Johol to his daughter by way of inheritance, he left the child in the care of his Penglima and went to what is now Sungei Ujong. On the way, Hang Jebat and Hang Ketuwi quarrelled as to who should

[1] Vaughan-Stevens here remarks that this Hang Tuah, his daughter, and his two sons are the "Undang Yang Ampat," or four great lawgiving chiefs of the Negri Sembilan. Hang Tuah, however, is really the celebrated Malay hero mentioned in the *Malay Annals*.

[2] Vaughan-Stevens, ii. 86, 87.

possess the country through which they were then travelling, and the dispute ended in a combat which proved mutually fatal. As Hang Tuah was thus deprived of both his sons, he declared he would not wander further to seek a new dwelling-place, and therefore called the river by which he stayed Sungei Ujong ("River of Termination").[1] For a time indeed he tarried there, but again in fear of the ghosts of his dead sons he proceeded to Klang, and here a son was born to him.

There is no account of any attack after that upon Pengkalan Tampoi.

Some years later this last-born son of Hang Tuah was crossing the river by means of a tree-trunk, chewing sugar-cane as he went, and blowing the trash out of his mouth. Some of the latter fell upon the tree and some into the stream, the latter being carried away by the current, so that it was eventually seen by the son of a Menangkabau Raja, who was coming upstream at the time in a little boat, the ship in which he had arrived being at the mouth of the river.

Now this new prince had brought a casting-net for fish, but had caught nothing, and was therefore suffering from hunger. A chief who was with him saw the trash floating down the river, and concluding that some people or other must be dwelling in the vicinity, pushed on until he reached the tree-trunk. Here he observed the rest of the trash, and following up the track, came at last to the house of the Batin. One of the people who accompanied him proved to be a descendant of one of the younger brother's com-

[1] This is a popular etymology. The real name of the country before the British entry seems to have been Sĕmujong, a name which is still sometimes heard, and which I have seen on old official seals.

panions, who had gone to Menangkabau, and this ensured a friendly welcome to the new arrivals.[1]

As, therefore, they were sitting in the verandah and chewing sugar-cane, the Malay prince turned his eyes to an opening in the side-wall of the house, and through it was able to distinguish one of the Batin's daughters.

With the idea of making her his wife, he asked the Batin if he would exchange presents with him. The Batin, however, said he was a poor man, driven by the Malays from his rightful possessions, and that he now had no possessions. The guest, however, replied that he possessed a daughter, whom he would much like to make his wife. The bargain was quickly concluded, in accordance with Sakai custom, and the guest sending his Penghulu to the ship for his own presents, went home again, and in a few months returned to marry the Batin's daughter.

Sometime afterwards the pair had a son, and according to Sakai custom the mother inquired of the father what name the child should bear. The father answered that if it were a boy it should be called To' Mantri. So the boy was named To' Mantri, and since that time the Sakai of the west coast near Sungei Ujong and Malacca have been called Mantra.

The girl who was born to Hang Tuah in Johol remained there till she was of marriageable age. According to Sakai custom she became Batin (or chief of the tribe) for a whole year, after which she married a Malay from Menangkabau. From the time of her Batinship arose (so say the Sakai) the title of Pangku (*i.e.* "Vice-") Penghulu.

[1] Vaughan-Stevens, ii. 87.

The story runs on in this way to a great length.

The Penghulu of Inas (a small semi-independent district of Johol) came into possession of the wooden chopping-board on which the bats were cut up at "Shake-Net Island," and a spoon of old Sakai make, manufactured from the skull of a bat.[1]

The Sakai at that time had no fixed boundaries, such as now exist. These are of later date, and were originated by the Malays.

Eventually the last-born son of Hang Tuah became Batin of Sungei Ujong, and since that time the Sakai consider all the land which now belongs to Sungei Ujong, Klang (Selangor), Johol, and Malacca as their own especial fatherland.

After Hang Tuah and his race had died out the Sakai never had a regularly elected Batin again. When a number of Sakai wished to found a new settlement they chose a Batin for themselves; there was, however, no head Batin who could confirm the new appointment, and thus the power of the Batin shrank and his duties also, so that at last each man of the community was almost his equal.

From another side arose a power superior even to that of the Malays, viz. the Beduanda, who very quickly became the masters of the Sakai.

As the Malays flocked into the country in increasing numbers to seek for land, they merely communicated with the chief of the Beduanda, between whom and the Sakai Batin there was at first still some sort of understanding, but after a time the Beduanda chief ceased to consult the Sakai Batin, and gave his Malay kinsmen all that they wished by virtue of his own authority.[2]

[1] V.-St. ii. 87, 88. Cp. the Jelebu regalia, p. 291, *infra*. [2] *Ibid.* p. 88.

Only in three districts (Sungei Ujong, Klang, and Johol) did any bargaining take place between the Sakai Batin and the Malays, and even these did not relate to the land, but to the fruit-trees, which, according to Sakai custom, each member of the tribe was required to plant on the land that he possessed. This custom still exists. It is most closely followed by the dwellers in the jungle, but even in small stretches of waste land, here and there, the Malay-ising Sakai, though they know well that in the course of a year or two they will be far removed from their present home, still plant coconut-palms[1] and fruit-trees of various kinds, the fruits of which they will never gather. This custom was due to the care taken by the old Sakai laws for the welfare of the future race, and the only terms that the Sakai made with the Malays were (1) that no tree planted by a Sakai might be felled by a Malay, and (2) that, later on, no Sakai who wanted fruit from the trees should be prevented from having it.[2]

Thus the Beduanda obtained the extensive territory to which they naturally afterwards laid claim. But they do not belong to the original Sakai stock, although they are connected with them by blood. They are a mixed race, and are considered as such both by Malays and the purer-bred Sakai. They exhibit, moreover, all possible stages of admixture, varying from people who are almost like Malays to people who cannot be distinguished from the Sakai. These Beduanda lay claim to a definite fixed territory, whereas among the nomad Sakai tribes each man desires only so much land for his own as a cock's

[1] This statement is open to question. The coconut-palm is very seldom, if ever, planted by these tribes.

[2] Vaughan-Stevens, ii. 89.

crow can be heard over, and that only for so long as he stays; and, moreover, he lays claim only to the products of the trees that he happens to have planted during his temporary sojourn.[1]

Before the battle with the Rawa men, the Bataks, or the Lubu men[2] (as the Sakai called them), an attack was made on the Sakai from outside.

The Sakai had spread out alongside of the Malay settlements when the attacks of the Bataks began. These latter lasted for some years, and the outer settlements in Perak had encountered them first. The Sakai now report that their kinsmen were eaten by the Bataks, and that it was from fear of this enemy that they fled hither and thither in the jungle.

In this hasty flight their various tribes and families were united. The pursuing Bataks went east to the sources of the great Pahang river. Here lay many settlements of the Kenaboi, and the Batin of the latter determined to expel the heathen interlopers. He therefore called all his fighting men together, hid most of them in ambush in the jungle, and then entered into negotiations with the leader of the Bataks, and invited him and his companions to a great feast. The Bataks came, but the crafty Batin had mixed the poisonous fruit of the P'rah-tree[3]

[1] Vaughan-Stevens, ii. 89.

[2] The Rawa men, the Bataks, and the Lubu men are all Sumatran tribes, the Bataks being cannibals.

[3] The fruit of the P'rah-tree, which resembles that of the Spanish chestnut, is certainly not poisonous under all conditions, and it is in fact a favourite food of the Jakuns, though I myself was one day warned by Jakuns of its "poisonous" properties when tasting it. I believe the fact is that it is extremely liable to produce violent indigestion or colic; but probably this danger is lessened when it is cooked.

Mr. L. Wray also writes that he was warned by some Batang Padang Sakai not to eat "buah p'rah." They said it was poisonous unless it was cooked. Mr. Wray adds that he had eaten them roasted many times. The P'rah-tree belongs to the *Euphorbiaceæ*, many members of which order are poisonous. The bright red young leaves of the P'rah-tree are cooked and eaten by the Sakai as a vegetable.

among the dishes which were placed before the Bataks, so that many died immediately. The rest succumbed to a hail of javelins rained on them by the ambushed Kenaboi. The rest of the Bataks in consequence left the country, and the Batin was called Batin P'rah in remembrance of the event.[1]

The second attack came from the Bugis, whom the Sakai call Rawa,[2] and who are described as having come from an island situated not very far off.

The story runs that one Guntar (?) was at that time the Batin of the Beduanda in Sungei Ujong, and the Sakai used to bring their wares out of the jungle and sell them to Guntar, who thus became a middleman between them and the Malays, one Kelanong being named as the Malay chief. After a time the Malays went further west from the Pahang in order to trade with the jungle tribes of the interior, especially in eagle-wood and ivory, which they in turn sold to the Chinese and Siamese of the eastern seaboard. And as the eastern Malays offered the Sakai much higher prices than Guntar, they therefore sold their goods to him no more.

Being vexed at this, he threatened the Sakai, who called to their aid the fighting men of the Senoi, Kenaboi, and Besisi, and went in a crowd to Guntar's house. Frightened at the crowd, the leader of the Beduanda dissembled, and invited the Batins of the Jungle-folk to a council.[3] These agreed, and leaned their blowpipes against a coconut-palm, and the tree was thrown down by their great weight. As Guntar

[1] Vaughan-Stevens, ii. 91.

[2] *Sic.* The "Bugis" are inhabitants of Celebes, which is a very long way off the Peninsula. The Rawa really came from Sumatra, which is only just across the Straits.

[3] Vaughan-Stevens, ii. 91.

yielded in every point and withdrew his threatenings, the Sakai again dispersed.

Raging at this check, Guntar, while he simulated friendship for the Sakai, made secret overtures to the Rawa, who for a long time had carried on trade with the west coast, without having any regular settlement. Guntar promised to give the Rawa the land of the Sakai and certain presents if they would drive them away. The Rawa accepted, and soon many of them came to the Peninsula and attacked the Sakai in their own homes at night, thrusting their spears up through the floor and killing the men as they hurried out. Women and children they sold to the Malays, who must therefore have known of the design. The Sakai sought to drive the intruders out of Selangor. Many battles took place, in one place with success. They had taken up a position at Bukit Guling Batang, and rolled rocks and stones from the screes down on the attacking Rawa, who were obliged to retreat. Since the Rawa had better weapons, they killed many and took many into slavery, and in the confusion the Sakai fled in all directions into the jungle, where the Rawa did not venture to follow them.

This is the cause of their wide dispersal, the destruction of their race, and the difference that shows itself in the customs of the separated branches of the race.

Here and there one finds in the remote hill-country small settlements of Sakai of comparatively pure race, but on the whole their original mode of life and early customs have either been given up or very much modified.[1]

According to tradition, enmity broke out in the

[1] Vaughan-Stevens, ii. 92. These legends cannot, of course, be taken as history.

end between Guntar and the Rawa, after which all the Sakai men who had not been made slaves fled far away. Guntar is said to have broken his word, on which the Rawa attacked the Beduanda, and took away many of their children to be sold. Then most of the rest sailed back to their land, only a few remaining in Perak and Selangor.

The example once given was not forgotten, and for many generations the Malays of the Peninsula were wont on occasion to take the children of Sakai parents and sell them as slaves, although they made no further organised attack on them.

Here follows the history of the "Orang Jakun" (!). When the Malays of Kedah attacked Pengkalan Tampoi, the Benua united themselves both with the Benua Laut Jagong and with the Benua Dalam people, and Batin Alam withdrew with them to the mountains of Johor. When he heard that the Sakai men had not been again attacked, but had settled in Sungei Ujong, Johol, and Klang, he decided to unite with them; but this plan was opposed by the Benua. In the end, however, he set off with those who wished to follow him, and united himself with the Sakai at Klang.

The Orang Benua who had remained behind in Johor resolved to go southwards, while the rest of the Sakai who could not bring themselves to unite with Batin Alam's people returned to Muar, where soon afterwards wanderers arrived from Menangkabau. Tradition mentions them no more.

The Orang Benua arrived at Batu Pahat in Johor, which was then unoccupied. Here they were afterwards attacked by men in boats. These were not Malays, and it is not known who they were.

The Orang Benua fled along the coast, and reached the east end of Johor. As they found the country unoccupied they turned towards the interior, and settled on the river Sembrong. Here they lived long in peace, working their way step by step through the forest towards the north-west. Here they met with some people who were fleeing from the Bataks. The fugitives were received as friends, and stayed with them for a time. A few years later came a great host of Sakai fleeing from the Rawa towards Johor. Many of them stayed with the Benua.

The Benua themselves afterwards took their way westward along the Strait of Johor, and fell in with a race of the Orang Laut, and intermarriages took place. Physical proof of the mixture is said to exist in the projecting teeth which can be seen in so many of the Benua, and through them also in the Mantra of Malacca.[1]

The Benua dwelling on the west coast of the Peninsula belong just as much to the main Sakai stock as the other branches of the race from Johor to Kedah. On the east coast the type of the people is more deeply marked, and the various branches differ less from one another.[2]

The traditions of the Benua themselves are very poor, but agree in the main with the usual stories of the Sakai.

The Kenaboi folk had wandered far both from the Sakai ("Blandas") of Sungei Ujong, when they found themselves checked in their march by the Kenaboi river, one of the tributaries of the main stream of the Pahang.

[1] This is, of course, a mere tradition. [2] Vaughan-Stevens, ii. 93.

They found the country attractive, and settled at Kenaboi (the Mengiri river,[1] where the best bamboos grow for blowpipes being not far away). This circumstance determined their choice of a settlement for a long time, when they pushed gradually further down the Pahang to the Pekoi, or, as the Malays called it when they reached it, the Senoi ("Sinnoi") river.

These two settlements perished through the invasion of the Bataks and the Rawa; their inhabitants were dispersed, and united afterwards with other tribes.

From Klang a great host of Sakai ("Blandas") including those who had attached themselves to their companions after the attack on Pengkalan Tampoi, had gone to a place east of Sungei Ujong, which they called Kring,[2] as their first settlement. Later they spread to the north and east. In consequence of the attack of the Bataks this section of the race—known merely under the name of "Blandas"—went further towards the north.

When, however, the Kenaboi men under Batin P'rah had beaten back the Bataks, the greater part of the now so-called Besisi came back.

Broken up, however, into separate family groups in the time that followed, they ceased to form a separate race, and scattered themselves among the Besisi at Sungei Ujong, Perak,[3] and especially Selangor. Their countrymen in these places remarked that half of the new arrivals brought with them a foreign dialect. In addressing the inhabitants of Perak, Selangor, and Sungei Ujong they all spoke the Sakai tongue; among themselves they talked half Sakai,

[1] *Sic*, ? Nenggiri. [2] Probably Triang or Tring.
[3] One of V.-St.'s characteristic inaccuracies. There are no Besisi in Perak.

half an unknown language, whence they were called Besisi, which means "a foreign language."[1]

[The remainder of the chapter is taken up with the merest speculations as to the origin of the tribes and their distribution.][2]

Legend of the Origin of Sakai Face-painting.

When the Senoi had decided to leave the main stem of the Sakai stock in order to seek a new home in the eastern part of the Peninsula, the magicians took counsel together to decide what form the new patterns of body-paintings[3] (which were to distinguish the Senoi) should properly take. A decision with regard to the breast-painting was soon reached; but this was not the case with regard to the face-painting, some magicians wishing to change the pattern at the eye, others not. At this stage, however, the wife of one of the magicians who had hidden herself to hear the discussion, put her head into the room uninvited, and took part in the discussion. Her husband, who stood near her, had smeared his fingers, like all the others, with "anatto," in order to be able to apply the red streaks. Incensed at his wife's intrusion, he struck at her with his red-dyed fingers, and as they left five marks upon her face, the assembly decided that the women should in future bear five lines upon their face, but the men only three.[4]

Traditions of Abnormal Races and Cannibals.

The "Orang Ekor," or Tailed Men, who are

[1] Vaughan-Stevens, ii. 93, 94. This derivation of "Besisi" is certainly inaccurate.

[2] See Vaughan-Stevens, vol. ii. pp. 94 to end.

[3] *Z. f. E.* xxvi. 154.

[4] *Ibid.* p. 155.

spoken of all over the Malay Archipelago as if they were real human beings, are described as appearing from time to time in various parts of the Malay Peninsula. They are said to resemble human beings, and are not believed to be dangerous; but they will have nothing to do with men, and vanish at once into the forest as soon as they are seen. They wear nothing but a loin-cloth of tree-bark, beneath which may be seen a short tail. Both the men and women have tails, but they are not numerous, and their children are never seen.[1]

Other traditions of abnormal races are as follows :—

1. A race of gigantic women, or Amazons, who live unmarried. The Sakai, it is said, sometimes find beautifully decorated blowpipes of great length belonging to one of these Amazons, either lying on the ground, or leaning against a tree. In some cases they have been rash enough to carry them away, but had not gone far before they were struck down from behind. Those who were not killed and could observe their aggressor, described her as a gigantic woman who vanished immediately upon the recovery of her property. Nothing more is known of them, though they are described as being real human beings.[2]

2. The Sakai (the "Blandas" of Vaughan-Stevens) apply the name "Sakai" to a fabulous race of little, hairy, desert-dwelling people, who are now but rarely

[1] Cp. M. Maclay in *J.R.A.S., S.B.*, No. 2, p. 216; and the explanation given by Treacher, who in No. xxi. pp. 101, 102, of the same journal refers to a tribe of the Muruts, in Borneo, who in addition to the usual loin-cloth wear on their backs only the skin of a long-tailed monkey, the tail of which hangs down behind so as to give the impression at a short distance that it forms part and parcel of its wearer. Cp. *Z.f.E.*, Index, *s.v.* "Geschwänzte Menschen." I may add that when the Malay members of the staff of the Cambridge Expedition went on board ship at Klang (on their way to Bangkok in 1899), they were warned by their Malay friends to take care on reaching their destination that they were not eaten up by the Tailed Bataks (Batak bĕrekor).

[2] Vaughan-Stevens, ii. 82.

seen, are very shy, and possess so fine a sense of smell as to know when a human being is approaching.[1]

These "demon Sakai" (Hantu Sakai) have a sharp blade-like bone in their right forearm which they use in the felling of trees. To gather the fruit from the topmost sprays of a tree they climb the stem, and seat themselves upon a branch, whilst they cut the spray through with this sharp blade. Although they fall to the ground together with the branch they never hurt themselves.[2]

De Morgan states that he was informed by one of his men (Ibrahim) and the Sakai Penghulu ("Pā' Pinang"), who was travelling with him, on reaching Sungei Kandis, that the part of the country through which they were passing was too cold for the Sakai to live in, but was inhabited by other tribes who were short of stature, and whose only garment was a cincture of leaves attached round the waist. They

[1] It is a curious fact that meat-eating Europeans are said to have a (comparatively) strong rank smell, in this differing from that of (and noticeable by) the rice-fed native.

[2] This agrees with the Malay traditions of the "orang-outang," or "Mawas," sometimes called Hantu Mawas. Begbie (pp. 5, 6) speaks, however, of the Mawas as a wild tribe of human jungle-dwellers whose chopper has been confused with the arm that wields it.

Cp. also Anderson, who states that, according to Malayan legends, there is a race of wild people said to be found in the interior of Bernam ["Burnam," the boundary between the states of Perak and Selangor], designated Tuah Benua [*sic* ? Hantu Benua] by the Selangorians, and known in Kedah by the name of "Mawas." They are represented as bearing a strong resemblance to the Mawah, or long-armed gibbon, but instead of having a bone in the lower part of the arm, they have a piece of sharp iron which serves the double purpose of an arm and a cleaver for cutting wood. Anderson mentions another savage race, according to the Malays called B'lian, who are covered with hair, and have nails of extraordinary length. Their principal occupation is said to be tending the tigers, which are their peculiar flocks, as the buffaloes are of the Malays. They are represented by the Malays as sometimes coming to their residence on rainy nights and demanding fire, which those who are acquainted with their savage disposition prefer to hand them upon the extremity of the sumpitan, or blowpipe, or on the point of a sword, since were they to present it with the hand, they would inevitably be seized and devoured by the savage monster, a fate which the Malays firmly believe has befallen many. See pp. 225-229, *ante*.

A "mawas bone" obtained by the Expedition, proved to be part of an old iron implement of peculiar form.

were further described as having frizzled hair, and as talking an incomprehensible dialect, as living in caves and feeding on wild plants, and as being entirely ignorant of metal, for which they substituted stone implements. The entire range of mountains between Perak, Selangor, and Kelantan was said to be inhabited by them. They were alleged to flee from the approach of men. De Morgan was unable, unfortunately, to obtain confirmation of this statement, but says that he considers it to be probably true.[1]

3. There is also said to be an invisible, huge, man-like being, who, though never seen, leaves footprints a yard (or "metre") long on soft and clayey ground. This, however, is all that is known of it, and Malays in the Peninsula maintain that otherwise normally formed jungle-folk have been known to possess these huge feet.[2]

4. The giants ("Gergasi") are believed to be represented by two huge black men with projecting tusks in both jaws. They are said to devour those who lose their way in the mountain chains of the north of the Peninsula.[3]

Fuller accounts assert that southern Siam was once invaded by man-eating giants with dark skins

[1] De Morgan, vol. i. p. 19. The description appears to answer best to that of the pure-bred Semang, as they might be described by the Sakai.

[2] Vaughan-Stevens, ii. 82. Cp. M. Maclay in *J.R.A.S., S.B.*, No. 2, p. 216: "The Malays of Pahang relate that the wild men on the river Tekam have feet half a metre in length." The idea of wild men with abnormally long feet is a widespread tradition among Mohammedans, and probably reached the Sakai through the Malays, although Vaughan-Stevens has elsewhere suggested a way in which he thinks the tradition may have arisen, viz. through the practice (common to many of these wild people) of binding leaves or branches onto their feet when crossing swampy ground, either for the purpose of preventing themselves from sinking in the mud, or of concealing their tracks from possible enemies.

[3] Vaughan Stevens, ii. 81, 82. Cp. M.-Maclay, who in *J.R.A.S., S.B.*, No. 1, p. 216, describes the "Gergasi" as dwelling on the borders of Kedah and Singora. Their (Sanskrit) name points to Indian (Hindu) influences.

and two projecting teeth resembling the canine teeth of tigers. The Raja fought with them, and in a single battle killed all but seven, who fled to Southern Kedah, where each of them sought for a hill for himself to dwell in. Here they henceforth dwelt in caves. According to some they had many heads, or elephants' ears, or large wings. By the poorer Malays they were believed to bury treasure, and in many parts of Kedah a Malay who has dreamt of such a treasure will go and dig for it. At length, however, they died out, and if they were killed and their blood fell on the earth, leeches arose, but if it fell upon the grass it turned to mosquitos.[1]

The stories of cannibalism perpetrated by Bataks in the Peninsula are very common, and although probably much exaggerated, it is not unlikely that such traditions may possess some remote foundation of fact.

The charge of cannibalism may possibly have been transferred to the wilder jungle-folk from the Bataks of this invasion.[2] None of the former, however, are cannibals, and there is no proof at all that cannibalism has ever, at least in historical times, occurred among them.

TEMBEH.

Gods and Natural Phenomena.

The Tembeh give the name "Sam-mor" to the Supreme Being, of whom as a God they seem to have very vague notions. The custodian of the region to whom "Sam-mor" sends wicked souls is called "Naing-Naing."[3]

[1] Vaughan-Stevens, ii. 100.

[2] Cp. M. Maclay, who in *J.R.A.S., S.B.*, No. 2, p. 216, says that the Pahang Malays charge the wild men on the river Tekam with being cannibals.

[3] *Globus*, lxix. 118 (1896).

Heaven lies "somewhere on the other side of the world"; Hell ("Ni-nik") in a cavern or dark region in the interior of the earth. The chief of the nether regions does not altogether correspond to our own "Devil," for though he is a friend of Darkness and cannot endure Light, yet as receiver of the souls of the wicked Tembeh he appears rather to fill the place of some lesser divinity. To him (*i.e.* to "Naing-Naing"), who continually seeks to injure mankind when they do not humbly obey him, the Tembeh address fair words, praying him to stay far away from them, etc., whereas they never pray to "Sam-mor" who always remains (they declare) friendly-disposed towards them.[1]

Before the creation of the Sun, the Earth was like a flat board, beneath which centipedes, ants, and scorpions swarmed. In a hole beneath this board (the earth) dwelt Naing, whilst Sam-mor was enthroned high above it. Sometimes Sam-mor descended to the board (the earth) in order to take exercise, and on one such occasion Naing let him be stung by a demon in the shape of an ant.

Then followed a battle between Sam-mor and Naing in which the latter was defeated; Sam-mor threw Naing back into his hole and piled up the biggest rocks which he could find like a mountain on the top of him and over the hole, so as to make it impossible for him to come out again. Finally Sam-mor threw the whole board, mountain and all, into the air, wherein the whole world has since remained suspended. Afterwards he rolled fire which he had brought down with him into a ball (the sun), which still revolves

[1] The reduplicated form "Naing-Naing" does not appear to have any specific meaning, the form "Naing" being indifferently employed by V.-St.

round the mountain (*i.e.* the earth) to keep watch over Naing.[1]

Magicians.

Among the Sakai each magician could perform any charm that he wished, but among the Tembeh, on the contrary, the magicians were divided into the seven following classes, with the proviso that the members of each class should only learn and be allowed to practise one particular form of magic.

1. The three Demon-charmers or Head Magicians.

2. The Disease-charmers or medicine-men who banished sickness by means of charms and drugs.

3. The Field and Forest-charmers (for agriculture, hunting, and fishing), with whom should be classed the Weather-charmers.

4. The Diviners of Dreams, who interpreted the dreams of the uninitiated as well as individual dreams of supernatural events.

5. The Diviners of Omens, who interpreted omens, and knew the auspicious and inauspicious days, etc.

6. The Diviners of Crimes, who tried charges of felony and decided whether the accused was innocent or guilty.

7. The Assistant Magicians or pupils, who carried out the magician's orders, and lived in closer communication with the laity.[2]

Traditions.

The following is the gist of the Tembeh traditions given by Vaughan-Stevens:[3]—

[1] *Globus*, lxix. 118 (1896), H. V. S. [2] *Ibid.*
[3] Vaughan-Stevens, iii. 98.

The Tembeh were of the same stock as the Sakai when the latter dwelt in Pulau Guntong Penyaring, although they themselves (the Tembeh) dwelt upon another island, called Tembeh ("Tumior"), which was far distant from that of the Sakai (Blandas). Long before the time of Batin Iron-claws, the Tembeh had been attacked by the inhabitants of another island, who were cannibals, and the survivors had fled to Borneo (Negri Brunei).

For their subsequent departure from Borneo various reasons are given; *e.g.* a quarrel, the hostility of the Dayaks, and the dream of a white bird which they were to follow. The upshot, however, was that they reached Perak and wandered inland. A foreign conquest of the Peninsula followed, driving them permanently into the mountains.

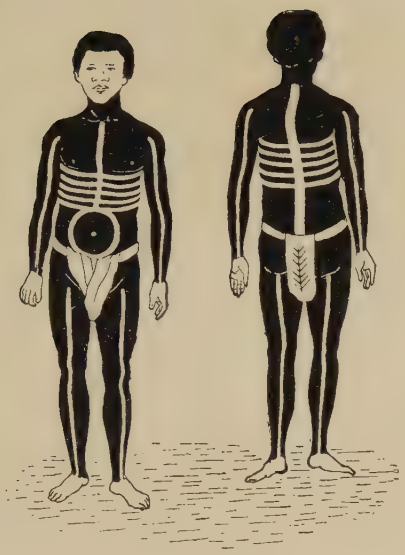
Exorcism of the Cholera Demon.

The cholera charm here described was alleged by the Tembeh to have been identical with one formerly practised by all the Sakai tribes, at the time when there still existed among them a real hereditary class of magicians. The fact that the Sakai magicians were once acquainted with a special charm against cholera was frequently asserted by them, but none of them were able to state for certain whether it was or was not identical with the ceremony practised by the Tembeh.[1]

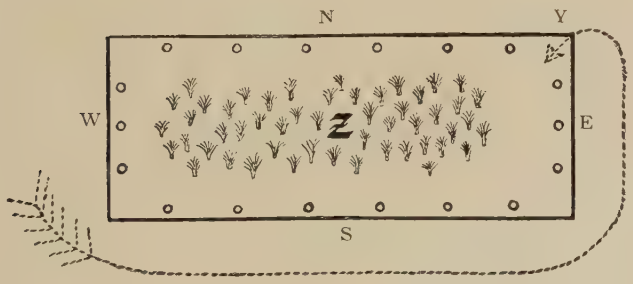
The ceremony commenced by the magicians giving a signal, at which every one but himself was compelled to withdraw into the small tree-huts in which this particular tribe was living. After their retirement he proceeded to enclose, by means of four shallow furrows drawn with a pointed staff [at right angles to each other], an open space, the size of which depends on the (anticipated) number of spectators—in this case it measured about 30 m.—and which has previously been cleared and levelled for the purpose.

It is here that there takes place the expulsion of the Cholera Demon, who is called "Rak" and is apparently exorcised like the Smallpox Demon by

[1] *Globus*, lxix. 118 (1896).



MARKINGS OF MEN REPRESENTING DEMONS IN THE TEMBEH CEREMONY FOR EXORCISING THE CHOLERA DEMON.



Vaughan-Stevens (Globus).

PLOT OF GROUND MARKED OUT FOR THE CEREMONY OF EXORCISING THE CHOLERA DEMON.

(For explanation see Appendix.)

N, E, S, W. Points of the compass.

Y = Corner at which the spear-bearers entered the plot, their track being denoted by dots.

Z = Bamboo sprays planted in centre of plot, from which spears were fashioned.

o o = Positions taken up by spear-bearers to await attack of the white-striped men (demons).

means of a dance, during which certain magic formulæ are chanted by the magician.[1]

SAKAI OF SELANGOR.

Ceremonies and Charms.

Records of the religion of the Selangor Sakai are extremely rare. It is therefore very interesting to learn from the late Mr. J. A. G. Campbell that the Sakai of the Ulu Langat district "had a ceremony at which they used all to sit down, blow bamboo pipes, and sing to demons (or 'Hantu')," though whether to drive them away or to ask blessings of them he had not, when writing, been able to learn.[2]

Yet more interesting is the Ulu Langat version of the famous love-charm called "Chinduai." According to Campbell, the plant called "chinduai" "is extremely rare, and almost unobtainable. The charm is a white flower of three petals, which is supposed to be only procurable in almost inaccessible places, such as very steep cliffs. It grows out of the rock and possesses no leaves or stem, but exhales a strong perfume. If placed in a house it is supposed to make all the inhabitants so enamoured of the owner that he can do anything he likes with them." Mr. Campbell continues, "I am told that there is a hill in the interior of Malacca where a 'chinduai' is supposed to grow. The Sakai are said to be able to climb these steep cliffs by the aid of devils. I have never seen the 'chinduai.'"[3]

[1] *Globus*, lxix. 118 (1896). The detailed description of this ceremony (from *Globus*, lxix. 137-141) is given in the Appendix to this volume.
[2] J. A. G. Campbell, p. 240.
[3] *Ibid.*

III.—Jakun.

Jakun of Sungei Ujong.—The following story of the transmigration of the soul of a deceased tribal chief, or "Batin," of a Sungei Ujong tribe was contributed to the *Selangor Journal* by a French Roman Catholic missionary, the Rev. Charles Letessier:—

"On the summit of the Hebang mountain, at the foot of which dwells the Batin Lepeng, there lives in solitary retirement a beautiful black ape of the Siamang species. It is known to all the Sungei Ujong tribes under the name of 'The Sacred Ape' ('Siamang Kramat'), a title which recalls its mysterious origin. A Batin having died, the mourners repaired to his tomb as was customary seven days later in order to make it up, but on their arrival were unspeakably astonished to find no traces remaining of the deceased save his clothing and his shroud, when suddenly they perceived a 'Siamang' swinging from branch to branch of the great tree that overshadowed the grave. As a 'Siamang' had never been seen at Bukit Hebang before, they came to the conclusion that it could be nothing else but the deceased Batin, especially as they never succeeded in their attempts to drive it away. They assert that on a subsequent occasion, when wounded by the dart from a blowpipe, he transformed himself for a moment into a tiger, striking such terror into his would-be assassin that the latter expired not long afterwards.[1] This 'sacred ape' is of the size of a child of six years,

[1] This is a very interesting point, as it shows that the deceased ancestor in animal form is believed to be still able to turn himself from one shape into another at will. So, too, I was told by the Malays of the Tembeling river in Pahang of a bear that one of the leaders of a previous expedition to the Tahan Mountain had shot at and wounded, and which had forthwith

and is covered with long jet-black fur. It is never known to descend to the ground, but whenever one of its tribe climbs the mountain it hastens to meet him, springing from tree to tree, and accompanying him to the summit, expressing its delight the while by means of cries and gestures; and in conclusion those who relate the story never forget to say that it foretells, three days in advance, the approaching death of their existing Batin."[1]

Jakun of Jelebu.—It is an interesting fact that the ancient Malay regalia of Jelebu, one of the states of the Negri Sembilan, are declared by Malay tradition to have been of Jakun origin.

The list of articles composing it was given me as follows:—

1. The ivory ear-studs, or "Subang Gading."[2]
2. The ebony-wood ear-studs, or "Subang Kayu Arang."
3. The "monkey" bone, or "Tulang Chikâh."
4. The "flying-fox" bone, or "Tulang Kĕluang."
5. A mouse-deer's eye-tooth, or "Taring P'landok."
6. A slip of "male" rattan, or "Sĕga Jantan."

The following tradition is also told about the origin of these Jelebu tribes:—

Batin Salengkur 'Alam (the ancestor of the tribe) descended from heaven. He is said in Malay tales to have been the hero of the "bamboo episode." There once grew a giant bamboo (which according to one account was called Buluh Bohal), upon Gunong Hijau,

transformed itself into an ape. Such at least was the legend which I myself heard on the Tahan, but on my mentioning it to Mr. H. N. Ridley (one of the leaders of the expedition in question), he wrote: "It was rather a demon which was believed to turn itself into an animal at will, and became a man when fired at."

[1] Letessier, p. 101.

[2] "Subang" is a Malay word signifying the ear-stud, which is worn by Malay maidens as a sign of virginity. See also p. 313, *infra*.

and the Batin is said to have stirred it thrice with his foot, in spite of the mysterious protestations which issued from it each time he did so. On the third occasion a Princess, Lindong Awan, issued out of it, and was married on the spot to a Prince of Johor named Raja Ma'atham. The ceremony was performed by a mosque official ("Kathi") and the requisite number of witnesses (four), all of whom descended from heaven for the purpose of performing it. Subsequently, we are told, the Batin "disappeared," and the young prince and his miraculously provided spouse together ascended the throne of Johor.[1]

BLANDAS.

Natural Phenomena and Paradise.

Blandas of Selangor.—According to the Blandas of Kuala Langat the earth was originally the shape of a particular kind of betel-box, which is called "sodok-sodok" by the Malays, and which is flat and oblong. The nether deep or ocean was the shape of a tobacco receptacle of the kind called "lopak-lopak" (*i.e.* globular), and the heavens which were round and over-reaching were like an umbrella (= Mal. "payong").

The traditions of the Blandas Paradise are very similar to those of the Besisi in the same district, which latter will be set forth more fully below. A well-known old Blandas chief told me that in the "Island of Fruits" (the Blandas Paradise) the souls of "old people" became "young" again;[2] that there was no pain or sickness there, and that there was such an abundance of "well water" there that it formed seven ponds or lakes.[3]

[1] Cp. pp. 343, 344, *infra*.

[2] "Orang sudah bĕsar balik kĕchil (di-Pulau Buah)."

[3] "Ayer tĕlaga bangun kulam tujoh."

He added that it was possible for a medicine-man to send his soul to visit the Island of Fruits in a trance ("bĕr-sawai"), and that if he and his people "sat down in a line" that extended all the way there, any one who thus visited it could bring back enough "rambutans" (a favourite jungle fruit) to feed every one of them. He added that the way to it led along a plank ("měniti papan"), and that any great medicine-man, if he wanted to kill an adversary, could do so by "sapping the plank" in question ("tĕtas papan").

Animal Beliefs and Traditions—the Elephant.

One of the nicknames given to the elephant by the Blandas of Selangor is that of "Babi Rĕbong," or bamboo-sprout (*v.* p. 222) boar, *i.e.* the wild pig that lives on the young bamboo shoots, these being the favourite food of the elephant in the Malay Peninsula.

A form of the "manis" story, as related by the Semang, also occurs, for I was one day told by an old Blandas chief of the same district that once when the elephant had incautiously pushed his trunk through a hole (in a tree), a manis caught hold of the tip of it, and thus effectually prevented the elephant from withdrawing it again. This, no doubt, is the reason why the elephant's trunk has become so elongated, as it is also the reason why the elephant still goes in fear of the manis.

The story here told is the counterpart of numerous stories very familiar to the Malays. In some of these the manis bites the elephant's foot, in others it rolls itself round the elephant's trunk and so suffocates it; in yet others the manis licks a wild banyan-tree ("jawi-jawi"), and the tainted tree is for ever avoided by the elephant and all his descendants.

The same (Blandas) tribe also had a story about an elephant-stone which possessed certain magic virtues, and which had been obtained by a member of the tribe from an elephant killed by a spring-spear trap ("b'lantek"). The stone was called "Batū' Badui," or "Elephant-stone," and appears to be an analogue of the magic stone which the Malays believe may some times be obtained from the head of a snake (cp. our own "toad-stone").

The Tiger.

The tiger's stripes are believed, among the Blandas, to have resulted from contact with the "kĕnudai" fruit, which fell upon the tiger's skin and caused its markings.[1] But this effect was only caused by the "kĕnudai" fruit that fell upon the land; and that which fell into the water is believed to have been in some way connected with the origin of the crocodile.[2]

The following is a Blandas charm which is believed to have the power of crippling a tiger. It was given me by a member of the Kuala Langat tribe:—

TIGER-CRIPPLING CHARM.

Trong wet! Trong wau!
Stick fast i' the tree-stumps, where thou prowlest;
The weighting charm is said already.
Refuse thou then men's heads, O Tiger.
And be your hind-feet slow, earth-loaded,
And slow, stone-loaded, be your fore-feet.
A sevenfold rampart now surrounds me,
The weighting-charm I've just repeated.

[1] Mr. H. N. Ridley calls this fruit "kĕnidai," which may be Malay, but "kĕnudai" was the name used by the Blandas. Mr. Ridley tells me that it is a *Glochidion* (possibly *Brunnium*), and that it is a "shrub with pulpy fruit growing on wet river-banks." The pulpiness of the fruit may doubtless have helped the story, as the result of its falling would naturally be to break and leave a stain or smear on anything with which it came in contact.

[2] The exact connection was not explained, but I believe it to have been that they developed into the knob-like projections on the top of the crocodile's head (over his eyes), which are very conspicuous, and are alluded to in Malay stories of the crocodile's origin.

A second Blandas tiger-charm, which ran as given below, consisted of a couple of stanzas of the Malay "pantun" type :—

TIGER-CHARM.

Though the young tobacco bends in the breezes
'Tis planted in a rock-walled cranny.
Pull ye the cord, clap hands together,
So from the sun the moon's defended.[1]

Grant me a ladleful of water,
A ladleful ta'en from the wellside,
It shields me like the king's umbrella,[2]
It shields me like unto a Fairy.

A charm for snaring the souls of monkeys has already been given.[3]

Exorcism.

Exorcism is called in the Blandas dialect "bĕr-sawai," which is the equivalent of the Besisi "bĕr-salong" or "tisi'."

The directions for exorcism of the Blandas magicians, given me by themselves, were as follows :—

Make a shelter with Nibong-palm leaves, big enough to contain the Pawang or magician and any one else who wishes to be present. Lay the sick man inside it on his back. Burn benzoin or incense,[4] and summon the spirits (Hantu) of either tigers or elephants or monkeys ("lotong") and the like, to descend and enter into your body. Wave ("bĕr-limbei") a bunch of "licuala" leaves, and as soon as he (the spirit just invoked) descends and "twins" with you,[5] brush the patient downwards

[1] The allusion in the fourth line of the first stanza refers of course to the belief that the sun is, on the occasion of an eclipse, bent upon devouring the moon, from whom he has to be frightened away by the din raised by the inhabitants of the earth.

[2] The umbrella of Malay royalty is, of course, the one here meant.

[3] *Supra*, vol. i. p. 215.

[4] Called "cho'ong" (or "cho'ok^{n}") in both the Blandas and Besisi dialects. "Cho'ong" lit. means to "burn" or "kindle,"—"incense" being understood.

[5] "Kalau dia turun bĕkĕmbaran kita."

from head to foot seven times in succession (with the bunch of leaves) repeating at the same time the following charm :—

Exorcising Spell.

One, two, three, four, five, six, seven !
All seven heads of you, begone now.
But let not go the soul i' the shadow ;
Let go the demons and the devils
That dwell within this flesh and sinews,
And let the Hot grow cold and frigid.
Descend ye now, all Venoms,
Ascend ye, Neutralisers.
Lo, thus I neutralise all Venoms,
Ascend ye, Neutralisers.

Another form of exorcism practised by the Blandas consisted in casting out demons by means of a ceremony called "bĕrjin," which appears to be analogous to the Malay ceremony which goes by the same name.

The requisites ("kalangkapan") for the ceremony consist, they told me, of "sĕrdang" leaves, for making the so-called ear-studs or "subang" (which is the name given to the pendent leaf-ornaments used by these people in all their ceremonies); "bĕrtam"-palm leaves, for waving (Mal. "pĕlimbai"); and lastly, "lĕgum" leaves to make the leaf-chamber ("salong") itself in which the performance takes place.

The charm runs as follows :—

Spell for exorcising Diseases.

O Spirit-guides, both all and sundry,
Both big and small, and old and young ones,
I crave your help in healing *some one*
Who's sick i' the veins [*or* bones, joints, *or* soul, etc.].

By the Blandas charms and spells are employed against the Langhui (birth-demon), the Polong, the Pontianak,[1] and the "Uri"[2] demon.

[1] Cp. *supra*, pp. 13-15. By many authorities the Pontianak is identified with the Langsuir, and not, as it should be, with the Matianak.

[2] Lit. "afterbirth."

The Blood-throwing Charm.

The Blandas informed me that they did not now practise the actual throwing of blood, but always threw water instead. At the same time, however, leaves of the "bunglei" were burnt, and the following charm (which is principally directed against the Spectral Huntsman) repeated by the magician :—

Charm against the Wild Huntsman.

Oho, thou Demon Hunter,
Accept this bowl of blood we offer,
And use it up to cook your mushrooms ;
But go a-hunting here no longer.
Hunt only in the Slough of Ali,
And in the Swamp of the Mahang trees.
With your good hound whose name is Tampoi,[1]
Your hound whose name is Köing,
Your hound whose name is Sukum,
Your hound whose name is Langsat.
Lo, here I draw my jungle chopper
To cut the Neutralising Creeper,
To cut in twain the Giant Creeper,
And snuff out thus the Demon Hunter.
Come thou a-hunting here no longer,
But hasten back to where thou cam'st from,
Return unto the Slough of Ali.

Charm against Cramp.[2]

Crack-crack ! creak-creak !
That's the banyan with its streamers !
Your beard is long, your eyes are scarlet.
The web hangs down : why, children, bring it ?
E'en as I snap this staff of rattan,[3]
Be snapped and broke your jaws, O Demons !
And like to them be yours, O Giants !
Like hammered iron, like Indian iron,
Be snapped and broke your jaws, O Demons !
Be all to-broke your jaws, O Giants !
I neutralise your jaws, O Giants !
It is not mine, this Neutraliser,
But it is that of Malim Putih.
For *your* jaws is it meant, O Giants !

---

[1] The dogs' names are those of certain wild jungle-fruits.

[2] Mal. "Sĕmut Buta."

[3] Lit. "snap this 'Rotan manau,'" this being a special kind of rattan specially used for staffs, etc.

The Blandas also attribute souls to maize and banana-trees, and also, like the Besisi, bring back the soul of the rice, and suspend it from the rafters,[1] holding a great feast afterwards.

BESISI.

Celestial Phenomena.

Concerning the ideas of the Besisi on the subject of heaven, Mr. G. C. Bellamy reported in 1886 to the Selangor Government that the souls of the departed, according to their own notions, passed away to an Island of Fruit-trees, where they spent eternity. This Fruit Island was, as far as he could ascertain, nothing more or less than the moon, and on the occasion of an eclipse they considered the shadow of the earth on the moon's surface to be a spirit or demon (Hantu) annihilating their moon-ancestors ("Nenek 'Bayan"). This belief occasions the greatest possible terror in their minds, and they proceed into the jungle with great lamentations and beating of tomtoms, and, striking the trees with their jungle-knives ("parangs"), beseech the God of the Malays ("Tuhan Allah") to release their moon-ancestors. All this I can myself confirm from inquiries made in the same district, but they are very shy about referring to it in conversing with a stranger, and in such cases usually remark evasively that they cannot say where this island lies, since nobody has ever seen it. Yet to those who have gained their confidence they will insist upon its reality readily enough, their descriptions of it forcibly recalling the poet's island-valley of Avilion,

[1] *Supra*, vol. i. p. 362.

"where falls not hail, or rain, or any snow, nor ever wind blows loudly,"—a land unfailing of durians and rambutans and mangostins and all the varied fruits of the jungle;[1] a land therefore of perpetual feasting, where the simple jungle-men may lie reclined, playing upon their rude instruments of music. None but the good will be admitted to it, the bad will have no place there, but mourn, "blown along a wandering wind" (as was the ghost of Gawain). It is only reached by crossing a fallen trunk which serves as a bridge, and from which the ignorant and wicked when they go the wrong way fall into a great water, generally said to be a boiling lake, contained in a vast caldron. This only happens, however, to those who allow themselves to be frightened by a big and fierce dog which sits at the parting of the ways by which the souls must go.

Another account, from the Besisi near Sepang in the same district, was to the effect that as soon as the survivors retire seven paces from the freshly-dug grave in which they have laid a newly-lost comrade, there comes a sound of thunder, which is the reception accorded to the soul of the deceased as it ascends the heavens and reaches the Island of Fruits. There is to be found every kind of fruit that grows, and there, too, are many straight roads planted on each hand with avenues of banana-trees and pine-apples. Here, also, said my informants, are tigers and other wild beasts, but Gaffer Engkoh withholds them from molesting any one who goes there. The magicians of the tribe are reputed to be able to visit the Fruit-tree Paradise in a trance and bring fruit back with them.

[1] Mr. Bellamy rightly remarks that this is just what one would expect from their way of living, one of the great features of which is their passion for fruit (cp. the loud shout of "Plē" = "Fruit," with which many of the songs of the Besisi conclude). I should add that "Nenek 'Bayan" = Mal. "Nenek Kăbayan."

Of the divine ancestors of the Besisi this Gaffer Engkoh (or Jongkoh), of whom the following interesting story is told, is the chief. Gaffer Engkoh, I was informed, once upon a time fell from heaven (together with his dog) in the neighbourhood of the Besisi settlement at Sepang Kechil, on which occasion one Porang[1] Atiyau became possessed and remained unconscious for seven days and nights. In this unconscious state he plaited a festoon, which soon became a ladder reaching to the moon. By this ladder Gaffer Engkoh reascended, and when he had gone up, and Porang Atiyau with him, the latter quietly slipped down again and pulled down the festoon with him. And thus Gaffer Engkoh now dwells in the moon and protects from wild beasts dead souls that visit the Island of Fruits.

Now Nenek Kăbayan ("Si Bayan") dwelt in the (upper) tier of the heavens in which the sun is, and he cursed Gaffer Engkoh because the latter (when on earth) had felled the sea-coconut palm[2] ("pauh janggi"). Then Gaffer Engkoh in wrath (as he could not retaliate) adjured his dog, whom he had left behind, saying "Thou shalt eat the Rough-skinned[3] (lit. 'furred') and the Smooth-skinned[4] shalt thou devour." And with that Gaffer Engkoh's dog became a sacred tiger,[5] whose footmarks may to this day be seen at Bukit Bangkong near Sepang Kĕchil. And so to this day Gaffer Engkoh is chief of the Besisi Paradise, and the guardian of the soul-bridge among them is a dog.

A number of other beliefs and traditions, such as

[1] *Sic*, ? "Poyang."

[2] "Pauh janggi," the coco-de-mer or double coconut-palm, found in the Seychelles, and believed by Malays to grow on a sunken bank in the midst of a great whirlpool in the Heart of the Seas.—Cp. *Malay Magic*, p. 6, *note*.

[3] "Yang bĕr-bulu."

[4] "Yang ta' bĕr-bulu."

[5] Cp. Hervey in the Mantra Beliefs, p. 337, *infra*.

the myth of the origin of the Rainbow, and beliefs connected with various animals and reptiles, will be found in the Besisi Songs.

Spirits and Demons.

The following notes on the spirits and demons of the Besisi were collected by the writer among the Besisi of Selangor :—

The Wind-Demon (Jin Angin) lives on a white rock near Tanjong Tuan (Cape Rachado). "It is a male spirit and harmless, and once came to me" (the speaker) "in a dream and invited me to visit its abode."

The "Legion of Demons" or "Demonic Legion" (Bes. "Jin Să-ribu") dwell in the earth and feed when possible upon human victims. They are as tall as the loftiest trees, and measure more than a fathom across. They have scarlet eyes, and very long black hair, which in the case of males is grown down to the waist, but in the case of females falls down below their feet ("lĕbeh kaki"). They have conical heads, and walk with the greatest swiftness, as swiftly, in fact, "as a fire-ship (*i.e.* steamer) can sail." As they go, they make a shrill whistling noise, "that sounds like shi-i-i-i." At the full of the moon their bodies are perfectly white, as white, in fact, as a sheet.

The demon garrotter (Jin Sa-rapat) lives in the hills. He is of the size of an ordinary person, but carries a small pocket-knife ("pisau b'landa") with which he slits the weasand of his victim.

In addition, there are the Hantu Kĕmbang Buah ("bagei lanjut") and the Jin G'rotak, of which nothing more than their names is known.

There is also a strong belief in animal spirits and in vegetation spirits of various kinds as well as in

spirits of inert objects. As regards vegetation spirits, I have seen a fruit-tree (mangostin) decorated with palm-leaf festoons which I was told were used in a ceremony for promoting the fertility of the tree, and there was also, as among the Malays, a strong belief in the spirits inhabiting trees yielding gutta (Hantu Gĕtah), eaglewood (Hantu Gharu), and camphor (Hantu Kapor), all of which were treated ceremonially and surrounded with taboos.

The "Orang Bunyan" live in swampy places. "I" (the speaker) "once met two of them near the Pelkun in the Siak district (Sumatra). They wore madder-coloured jackets and flowered skirts of the kind called 'batek'; beautiful women they were, both of them, with pale skins, open features, and black hair rolled up on their heads, and trimmed with a fringe (like that of a bride) over the brows. They asked me what I was doing, and I said I was 'collecting gutta.' They replied, 'All the gutta here is ours. If you collect any, give it to us.' At this I turned back, and when I had gone but two paces, they vanished. When I got back, my comrades said, 'Why did you abandon all that gutta?' So I told them of the two women I had met, and what they said. And that night my two comrades died without a trace of sickness. Afterwards I met a gutta-tree magician and told him my story. So he would try too. He got as much as two pikuls and sold it, and had just returned to get more when his son-in-law died.

"One of these same 'Orang Bunyan' called Gaffer Blue-Heron (Bes. 'Dato' Si Puchong') lives at a Sacred Place near Sungei Kroh (close to Sepang), and another at a Sacred Place on the way to Labu (Bes. 'K'ramat To' Kĕmarong'). Whenever we pass

their shrines we have to burn incense there and say, 'Grandfather, harass me not, I am your grandson,' or we should be destroyed by their attendants. Each has two attendants, an elephant and a tiger, both of whom have one of their feet formed like the foot of a man."

The Demon (or "Spectre") Huntsman (Bes. "Hantu si Buru") is full ten feet high, and his face is very hairy (with beard and whiskers). From nightfall onwards at the full of the moon he goes hunting deer and pig. He has two hunting dogs, both of them small and with reddish fur. One of them, the redder of the two, is called Sokong (Mal. "Sukun"), and the other Ko'ing (? Mal. "K'ruing"). He carries a spear with which he stabs people, and its shaft is six cubits long, and as big as two hands may grasp ("bĕsar dua tangan"). He whistles as he hunts, and his dogs go barking "weh, weh!" "Relatives of mine" (*i.e.* of the speaker) "have however repeatedly made friends with him. If they want to meet him, they restore to its erect position a half-snapped tree-stem. (Any but a gutta-tree will do.) At this he appears, and says 'What do you want?' And they reply, 'I want my father.' To this he answers, 'I will be a father to you; if ever you are sick, send for me and I will come to you.' This promise he keeps, and when they are sick they invoke him, and he comes and cures them with his charms."

The Spectre Huntsman described above, dangerous as he is, corresponds in scarcely anything but name to the terrible Demon who is regarded as such a scourge to the forest-dwelling Malays in the same district.

The River Spirit (Bes. "Hantu Sungei") haunts the sources of the rivers.

The Demon of fatal Birth-sickness (Bes. "Jin

Mati Anak," with which however it has scarcely any points in common), is of two kinds. The one which is harmless is called Kuwak. It is believed to resemble a dwarf human being, being only three hand-spans high. It has a white body and goes naked, "barking like a deer" ("ke-e-e-eng") in the very dead of night. The more dangerous kind has long nails (like claws), is covered from head to foot with long bushy hair, and goes lolling its long tongue out "like a thirsty dog." Sometimes it enters people's bodies, and then they go mad; at others it enters into water, and no harm is done. This demon sprang from a woman who died in giving birth to her youngest child.

Of the Hantu Lang-hwē (Mal. "lang-suir," which is often associated in Malay mythology with the Mati Anak) very little was told me. I learnt, however, that it lives in the Pulai-tree, is about the size of an owl, and makes a noise which sounds like "kok-kok-kok-kok."

Of the Grave Demon (Hantu Kubor) there are two kinds. The first enters into the bodies of wild beasts, such as deer and tigers. When you see a deer or tiger with its head turned round (looking backwards), it is because its body has been entered by the Grave Demon.

The other kind, which is called "Kĕmuk,"[1] has a globular body like the fruit of the wax-gourd ("kundor"). It is pallid in colour, and chases people at sight, rocking itself after them, and making a noise which sounds like "nuh-uh-uh-uh." When it enters people they get "all abroad" and feverish, and little by little it "steals their life."

Before leaving this part of the subject I may perhaps as well record the fact that among the Besisi,

[1] ? Vaughan-Stevens' "Hantu Dĕgup."

it is "pantang" (prohibited) to gather quartz, and that the practice if persisted in was believed to cause both fever and a swelling of the legs.

Transmigration of Souls.

In addition to the foregoing information, I may add that the transmigration of souls is also one of their religious tenets, and they firmly believe that the souls of their deceased Batins now find a resting-place in the bodies of tigers, deer, pigs, and crocodiles.[1]

This testimony extends the list of animals into which the transmigration is believed to take place beyond the limits of mere beasts of prey, and shows that the idea is based on more general grounds than might otherwise have been supposed. To the foregoing list, again, monkeys or apes, the elephant, and the rhinoceros should be added.

The Tiger.

The Besisi had several names for the tiger, whom they used to call "Tūēh" (Tuweh) and "Mālāp" as well as "ā'ā'." They told me that the tiger had a song of its own, and that what it said was:

Teng wet bong
Teng wet bong
Mĕrutup kăpala chuchu;

which might almost be translated, on the analogy of one of our own nursery rhymes:—

Fee foh fum!
Fee foh fum!
Crack goes your head, my grandchild!

[1] I may mention in this connection that I myself well remember being shown a grave near Sepang in Selangor of which the earth had partly fallen in, leaving a hole in the centre of the grave or mound out of which I was told a wild pig (in which it was implied that the deceased's ghost was embodied) was believed to have issued. This idea, was I believe, due to the Chinese, but it is perhaps worth quoting as a local parallel.

These lines evidently afforded them considerable amusement. They may very possibly be one of their own children's rhymes, in which case they would naturally amuse the grown-ups.[1]

The wooden "scapegoat" images of the Besisi will be dealt with later (pp. 374, 375).

Divination ("bĕr-sawai").

The most usual form of medium-making among the Besisi is the ceremony called "Sēoi," or more commonly, perhaps, "Sawai" (Mal. "bĕr-sawai"); *i.e.* the "chanting" ceremony.[2]

I was once present at a performance of this sort near Ayer Itam, in the Kuala Langat district of Selangor. The ceremony is performed usually for the benefit of sick persons, but there was no sick person in this case, and the Besisi informed me that the use of the performance was not confined to cases of sickness, but that the medium who falls into the trance in such cases was able to answer any questions affecting the welfare of any individual or individuals for whose benefit the ceremony was performed.

The ceremony took place about an hour after sundown. All lights having been carefully extinguished, so that the house was plunged into complete darkness, the assembled company, which included women as well as men, sitting in a wide circle close to the outer walls of the hut, commenced to chant a weird kind of incantation, to the accompaniment of bamboo "stampers" ("ding tengkheng"), which were played

[1] Two more lines about the tiger, of which I could not, however, get the exact meaning, were—

"Chawong abang, abang-nya,
Chawang adik, adik-nya."

Lit. "Chawong the elder, is his elder brother, Chawong the younger, his younger brother."

[2] "Sēoi," lit. = to sing or chant (in Besisi).

by performers sitting in their midst. Two of the performers, each holding one of these "stampers" (in each of his hands), struck these instruments in rapid succession upon the central beam of the house-floor, producing thereby a musical rhythm by no means unpleasant to listen to. At the same time incense (benzoin) was kindled in an improvised brazier of coconut-shell. As the incantation (which consisted of an invocation to the spirits) proceeded, one of the spirits commenced to give evidence of his descent, by taking possession of one of the company, who presently fell down apparently unconscious. While he was in this state (of possession) questions were put to him, apparently by anybody desiring to do so. The required information having been given, the possessed person was restored to consciousness by the inhaled smoke of the burning incense, which, I was assured by one of the company, will always "restore him immediately."

I only succeeded in obtaining a portion of the words of the incantation, which proved to be a description of the preparations required for the ceremony.

I would attempt to translate it, somewhat roughly, as follows:—

PART OF CHARM USED BY BESISI MEDIUMS.

"Right," we cry, One, Two, Three, Four!
"Right," we cry, Five, Six, and Seven!
Hang up the ivory ear-studs,
Hang up the leaf-fringed pendants,
Stretch out the leafy festoons,
Stretch out the festooned fringes,
Count up your "smooth-coat" lime-fruit,
Count up your "rough-coat" lime-fruit,
Stamp on the leaf-cell's flooring,
The flooring of the Balai.

To the foregoing a few words of explanation should perhaps be added.

[1] For this ceremony, cp. pp. 257, *ante*; 359, *infra*.

The use of the word "right" (Bes. "höl" or "nahöl" = true, ratified, or approved, *i.e.* "right!"), together with the short numerical formula or category which follows, is clearly parallel to the use of the same word at a Besisi wedding, described at p. 74, *ante*.

The "ivory ear-studs" are ring-shaped decorations or nooses made of white (dried) *licuala*-palm leaf, which together with long fringed festoons of leafwork, are hung about the house by the Jakuns at all their religious ceremonies to snare the spirits.

The words "stamp (or drum) on the floor," etc. refer to the beating of time by means of the "ding tengkheng" or "quarrelling bamboos" just described.

The reference to the leaf-cell or leaf-chamber is important, owing to the rarity of any such allusion. I was however told by the Besisi (independently of this statement), that for the purpose of divining a person's sickness the magician often makes a small leaf-chamber or cell for himself, called "Balei bumbun." This cell is erected close against the walls of the sick person's dwelling, and the magician conceals himself within it during the performance of the ceremony in which the treatment required for the patient is divined.

The Malays firmly believe that the performance of this "bĕrsawai" ceremony (as they call it) on the part of these tribes is infinitely more efficacious than any ceremony of which their own medicine-men are capable. Hence the Besisi kept it a very close secret.

The following charm is employed by the Besisi for exorcising the Demon of Pain, or as they call it, Venom (Tawar Bīsā'):—

CHARM FOR NEUTRALISING VENOM.

Dishevelled are your locks, O Demon,
Your spear too, sire, is weak and fragile.

Harm you the shoot, I'll show the Antidote,
Harm you the leaf, I'll show the Antidote,
Cross me, and I'll display the Antidote,
Point at me, I'll display the Antidote,
Enter, and I'll display the Antidote,
Oppress me, I'll display the Antidote,
Strike me, and I'll display the Antidote,
Harm me, and I'll snatch forth the Antidote.
Descend, O Venom ; ascend, O Antidote !
It is not I that am skilled in Antidotes
It is my Masters, the old magicians.
O Bird men call Chinchili', bring me
Wherewith to foil attacking Demons.
O skilful Master, bring the flour-paste
To heal this Anguish in the sinews.

Inwalling Charm.

The following is one of the so-called "inwalling" (*i.e.* prophylactic) charms used by the Besisi (= Mal. "Pĕndinding").

SPELL FOR SELF-PROTECTION.

Tā' Krusau ! On Batu Putih, on Ladun the lofty,
I tread the lemon-grass,[1] the Iron Pestle,[2]
To inwall me against foul fiends so many.
The Seven Hill-crags have I uprooted.
The long cane's split ; walk ye o' the one side,
O fiends, whilst I walk on the other.
Comrades, may Light become your rampart,
Be mine a rampart of thick Darkness.

CHARM FOR DRIVING OUT DEVILS.

One, Two, Three, Four, Five, Six, Seven !
Be cool, O Fever, cool and frigid,
In flesh and bones and joints and sinews
Pluck-forth, expel all Fiends and Devils,
Be opened, loosed, ye Fiends and Devils,
Drive forth, I beg, all Fiends and Devils.
Busu, bring thou the sucking Flour-ball,
Busu, bring thou the flour-paste Antidote,
To allay these pangs i' the flesh and sinews.
And thou, O Fever, be thou coolèd,
And all the Fiends and Devils forth-driven
From out the heart, from out the spirit.
Busu, bring thou the Tenglang blossom,
And chant in the leaf-cell, the leaf-chamber.
Bring, Busu, all these Fiends together,

[1] Doubtless in allusion to the legend of the seven magical clumps of citronella grass which are believed by the Malays to grow upon the peaks of some of the highest mountains in the Peninsula.

[2] This no doubt refers to some special geological feature of this particular crag. There are places so named in the mountains in other parts of the Peninsula. Cp. p. 344, *infra*, *n.* 4.

And drive them forth before your knife-blade
Unto the Rock that's called Pĕrimbun,
And there remain they, at Pĕrimbum ;
Foul be Pĕrimbum with them ever.

CHARM AGAINST DEVILS.

Hong Hang become Foam,
And Foam become Rock,
And Rock become Foam !
Dash them down, to left and right,
Dash them to ground, these devils divers,
Hong Plēsē',[1] that from the first wert Plēsē',
The pot's a-boil, the copper's boiling,
And lo, to left and right I brim it,
I brim it up with devils divers !

The following charm is used by the Besisi for exorcising the Spectre Huntsman (*v.* p. 303, *ante*), an Oriental counterpart of the "Wild Huntsman" of the Harz mountains, so familiar to us in European literature:—

CHARM AGAINST THE SPECTRE HUNTSMAN.

Headlong I fly to seize a peeling-knife
Wherewith to peel yon hairy betel-nut.
I've drawn my sword and walked the tree-trunk,
And sharpened me seven stakes of bamboo
To pierce thy chin, O Spectre Huntsman !
Avaunt to the left, avaunt to the right hand !
Avaunt, avaunt, thou Spectre Huntsman !

Love-charms.

The Besisi have two or three very famous love-charms, which are, however, sometimes confused in native accounts. The first of these, the "Buluh Pĕrindu" (Bes. "ding dioi"?) is described as a kind of dwarf bamboo, which grows, like its no less famous rivals the "Chinduai" and "Chingkwoi," on the steepest and most inaccessible mountain peaks.

It is said that[2] in former days the members of the travelling theatrical troupes, still a feature of the

[1] The Plēsē' (=Mal. "Pĕlĕsīt") is also called Pemprât by the Besisi, who describe it as a kind of vampire, which sucks the blood from its victim's body.

[2] Skeat, *Sel. Journ.* v. 379, 380.

Peninsula, were in the habit of obtaining from the Jakun some minute splinters or slivers of this plant, and of slipping them in between their teeth, in the belief that this would render their voices irresistibly melodious; when successful they kept all their hearers at their mercy, and made use of their power to extort anything and everything that took their fancy. Hence in some parts of the Peninsula the mere possession of a splinter of the "Yearning Bamboo" was formerly an offence punishable by death.

The Chingkwoi, which may or may not be identifiable with the Chinduai, is a fragrant rootlet about a palm's-breadth long, which has minute efflorescences and fine threads about it, and is said to possess a more delicate and refined fragrance than any other flower in the world. The most widely accepted version of the story says that it grows underneath the ledge of an overhanging crag on the top of one of the mountains in Ulu Klang (near the sources of the Klang river),[1] and that a Jakun when he wishes to obtain it has to ascend this hill and there build a shelter wherein to keep his fast beneath the crag until a kite, which builds upon the crag and uses the Chinduai as medicine for its young, drops a piece of the plant in flying over him. I have in my possession two minute rootlets which purport to have belonged

[1] According to Campbell, the Chinduai is also reported to grow in the interior of Malacca, but is not equal to the Chingkwoi.

According to another account, it is the Chingkwoi which grows upon a crag called Batu Lalau in Ulu Klang. It is described, like the Chinduai, as a root about a palm's-breadth long, with fine threads about it.

A local quatrain of the Selangor Malays ran as follows:—

"Chop not at the 'Tĕlang' Bamboo,
If you chop at it, its splinters will strike you.
Set not your foot upon the Klang mountains,
If you do so, their love-charm (lit. yearning) will strike you."

The story reminds us of old English legends of the cinnamon, a plant of wonderful virtues got from the nest of the phœnix.

to the Yearning Bamboo and the Chinduai respectively. Unfortunately they cannot be identified, as they possess no leaves or stem, but it is noteworthy that one of them at least answers to the description which is given above, and a faint and indescribable perfume always seems to arise whenever the bamboo receptacle wherein they are kept is opened. In any case, the Chinduai of Ulu Klang has a wide reputation as the rarest and most potent love-charm known in the Peninsula. It is usually carried in a pouch attached to the girdle.

Besisi Traditions—Si Nibong.

One of the most remarkable of the legends told by the Besisi, though unfortunately I could not succeed in getting anything like a perfect version of it, was the following story of Si Nibong, which, from what I was told by the narrator, an old Besisi man, was founded upon a story known to the Blandas.[1]

The story relates to a Jakun chief named Si Nibong, (or "Nibong-palm"),[2] who lived apparently in a house constructed entirely of materials obtained from the palm after which he was named.[3] This house was described as being situate at or near the village and holding of his overlord, Busu Bābā' (Mal. "Babă," the youngest born), who was described to me as having been in former days the greatest chief of all the Jakun

[1] As the story is incomplete, I only propose to give here a short sketch of the several portions, but a completer version will be found in the Appendix.

[2] A Sungei Ujong Malay informed me that in a Malay version of the same story there were three brothers called Pĕdang Salei, or the "Single Sword-blade," Sa-bĕntak Alang (?), and Samayang Nibong, or the "Nibong-palm Flower-spathe," who lived at Ulu Chembong in Rembau, and that the "ancient Jukrah" here mentioned lived on Gunong Berembun, near an estate of Mr. T. H. Hill.

[3] The posts, thatch, and flooring of the house were all to be of nibong, and it was constructed by Jakuns at the order, apparently, of Busu Bābā'.

chiefs of Johor. The village in question, with its seven betel-palms, seven betel-vine props, and betel scissors made from a mouse-deer's eye-teeth,[1] was deserted, it would appear, in consequence of certain incidents related in the tale. At the opening of the story Nibong-palm's younger brother, Bujang Semangan, is represented as urging him to don his best apparel, in order to pay a visit to the house "of certain people," the reference being to an "aged Jukrah," the father of two princesses, one of whom Nibong-palm at the time evidently desired to marry. Before he sets out on the journey, however, he has to make an inspection of the "Five Times"—in other words, he must divine, by astrological means, the most propitious moment for his departure. This performance is, it may be presumed, satisfactorily completed, and he afterwards completes his attire, amongst which prominently figures a head-cloth of the finest silk, the value of which is expressly stated to be one hundred and ninety-five dollars,[2] as well as a sword called "Sweeper of the Courtyard" (because he wore it trailing on the ground), and a kris or dagger called "Sweeper of River-reaches" (because it was stuck in the belt at his side).[3] The journey is then described, and half-way they meet with the two sister princesses, Princess Tepong (or "Rice-flour") and Princess Adah (the aged Jukrah's daughters), who are being escorted by the Mantri (a minor chief) on their way to the house of the aged Jukrah.

[1] The regalia ("kabĕsaran") of Jelebu is said to have been first derived from an old Jakun chief, and to consist of the eye-tooth of a mouse-deer ("taring plandok"), together with several other magico-mystical objects, a list of which will be found at p. 291, *ante*.

[2] This number points doubtless to Malay influences.

[3] The first of these reasons is clear enough; the second is one that was also given me, but is not so obvious.

The party now arrives at a place where there are five cross-roads,[1] one of which leads to the Garden of Flowers, and another to the Island of Fruit (the Jakun Paradise). Opposite the house of the aged Jukrah they find two different species of lime-trees growing, and "by the hot ashes lies a savage dog," which for the time (like the dog on the road to Paradise) effectually bars further progress.[2] They escape from their dilemma, however, by requesting the Mantri to give them some "medicine" to harden the skin of their hands, by which means they think to grasp the glowing embers, and throw them at the dog so as to drive it away. Their request is granted, the Mantri providing them with certain stones called "dew-stones" (probably hail, which is occasionally, though rarely, seen in the country), by using which they are able to pick up the embers and dispose of their adversary.

In this way they get to the house of the "ancient Jukrah" and sleep there, Nibong-palm pairing off with Princess Rice-flour, and Bujang Simangan presumably with Princess Rice-flour's younger sister.

Next morning, however, desolation reigns supreme,

[1] In the usual version there are only two, or at the most three, cross-roads, and it would be interesting to ascertain whither these five roads were supposed to lead. Moreover, the first part of the road takes the form of a bridge or fallen log, which is said to be called Batang Kĕlandan.

I may add that this reference to the Garden (lit. compound) of Flowers occurs elsewhere, and may point to some further subdivisions of the Jakun "Eden," as in some Irish myths—the "Island of Fruits," "Island of Flowers," etc., of Tennyson's poem, the "Vogage of Maeldune."

[2] There appears to be an allusion here to the dog which is believed to sit at the parting of the ways leading to the Island of Fruits and the Island of Flowers; it shows the way to the souls of the pious ("kramat"), but bites the wicked, who in trying to escape from it fall into the boiling water in the great copper beneath and are killed (according to some accounts). I was told by a Malay who knew the Besisi remarkably well, that on this account, whenever one of their dogs dies, they wrap him in a shroud and bury him in a grave like a human being, and also that when people are dying all their dogs are collected and brought close to the sick man, and are requested to assist him to recover. I have not, however, had any chance either of confirming this or otherwise.

for in the early morning "Big Brother Nibong" is found to have stolen away from his lady-love during the night, and to have sailed away for ever, directing his course towards the Sea of the Burning Island. The reason for this sudden desertion is not given, and this is perhaps the most obscure part of the story, but on his way the faithless lover suffers shipwreck, his vessel going aground on "the island of Kědong,[1] which is off the sea of Pahang." Like Dido, the princess is "left lamenting," and the tears she sheds are "as big as the stones that support the cooking-pot."

An Upas-tree Legend.

In the Labu district (Selangor) I came across a form of the upas-tree legend now long regarded as a typically daring attempt to "gull" the home-staying Briton.[2] There were once two Jakun chiefs or Batins, one of whom (Batin Gomok) was called the "One-Cocopalm Chief," and the other (Batin Mahabut) the "One-Betelpalm Chief." The former took his name from a solitary coconut palm, which is still alleged to grow in the depths of the forest on Bukit Galah (or Boatpole Hill). It is described as possessing a black stem, and its fruit is poisonous; indeed, it is believed to exhale so poisonous an effluvium as to kill every green thing that grows within a radius of ten yards around it. Its nuts are so plentiful and look so tempting that on one occasion a Jakun persisted in eating one of them, in spite of all the remonstrances of his friends, the result being that

[1] ? "P. Kěban" or "Kaban," just off the Endau.

[2] The Upas-tree Legend has ranked so long with the Sea-serpent and the Giant Gooseberry that I feel it is almost sacrilege to suggest that it may possess some germ of foundation in native experience; see above, and vol. i. p. 263, for instance.

before he had gone ten yards from the tree he dropped down dead. There can be no doubt that the other chief (Mahabut) derived his name from this same legend, but unfortunately I was unable to obtain further information, except that his full name was Batin Mahabut, and that he was still living (in 1895). He had resided all by himself on Bukit Nuang, ever since Batin Banggai abandoned it for Sepang Kechil. I may add that this legend came to me through a Besisi source, and that for want of other evidence I have classed it as a Besisi tradition.

Besisi Tradition of early Migrations.

The following tradition of the early history of the Besisi was taken down by me from a young Jakun who was credited with knowing all the traditions of his tribe, though this knowledge, on being put to the test, did not carry him very far :—

"We came from a land at the edge of the sky, in the country where the sun comes to life ('mata-hari hidup'), beyond the country of Siam, at a distance of more than a man's lifetime ('mati balik hidup'). Thence we went south till we reached Johor, whence, however, we returned hither again, through fear of a cruel Malay Raja. At the edge of the sky ('tĕpi langit') stood one of our ancestors, who was a great giant, and whose duty it was, by order of Tuhan Allah, to guard the pillars of the sky ('tongkat langit').[1] By way of food he devoured the clouds which kept falling downwards at the edge of the sky, cutting off the over-

[1] But "tongkat langit" (*lit.* pillar or prop of heaven) is in many of these dialects also the name for the sun itself, possibly through some popular confusion.

hanging "sprouts" with his knife.[1] In those days we were taller than we are now, and slept in caves of the rocks. The country then was a plain and was called Padang Masah;[2] it had no grass or trees growing on it, as no rain fell there and it contained no rivers. In this country there lived besides the Head or 'Prophet' of our own Religion (Nabi Mĕlaikat), the 'prophets' (Nabi) respectively of the White Man, the Chinese, the Indian, and the Malay, but this was a very long time before Mohammed, and even before the founding of Mecca. In the sky there were then to be seen no less than seven suns, seven moons, seven stars, and seven rainbows, but the seven rainbows were only the seven snake-souls of the serpent called Naga Mĕlaikat. This snake lies there with his head reaching to the gate of Heaven. There too were seven birds of the kind called Roc ('gĕruda'), and a solitary elephant of immense size. This latter, however, was not really alive, but only an elephant-soul.

"The plain itself did not resemble earth, but shone like silver.[3] The 'prophets' of the different races could, in those days, still understand something of each other's language, and they all called the earth 'mĕnia.' The 'prophets' who got on best together were those of the White Man, the Malay, and the Jakun; the White Man's 'prophet' (Nabi Isa) was the elder brother of the 'prophet' of the Jakun (Nabi Mĕlaikat) and protected him accordingly as his younger brother. The Malays were sea-folk and came overseas from Rūm and Stambul, Sham (*i.e.* Syria), and Mecca!

[1] Cp. the Mantra tradition given below, p. 319, which shows it to be a "Last-Day belief."

[2] Padang Masah. This, according to Mohammedan tradition, is the new earth that is to be after the day of judgment.

[3] ? One of the salt plains of Central Asia.

"The next place we came to was Padang Berimbun (= P. Bĕrambun, 'the plain of dew'), where the surface of the earth was covered with deep dew, which was bitterly cold. Here also we slept in caves of the rocks. Next we reached the mountains of Keluntong (which were very near the sky, and had no trees or grass growing on them). Here there were the souls of a sheep, a saddle-pony, and a 'gajah mena,'[1] as well as the dragon whose head lay at the gate of Heaven and whose tail reached to Keluntong, a distance of about ten years' journey, reckoning like a Malay. All these animals had seven souls shaped like themselves (Mal. 'tujoh sĕmangat'). From the mountains of Keluntong we next proceeded to the hills of Kelantan and thence to the hills of the Giants (Gunong Gasi-gasi), the Seven Hills (Gunong Mentu-joh), Bukit Saguntong Guntang, Ulu Pahang, and finally Johor. And in Johor we first encountered the Malays.

"The titles of our chiefs (Batin, Jinang, Jukrah) were first given among the seven hills (Gunong Mentu-joh) which lie beyond the country of Siam. Before we came to Johor we passed Ayer Tawar, and there a Raja called Lumba-Lumba Putih ('The White Dolphin'), who came from Pagar Ruyong, drove out our Batin Siamang Putih[2] ('The White Ape'); wherefore our chief fled to Sungei Ujong, and there his daughter married and became the mother of the Toh Klana of Sungei Ujong.

"From Sungei Ujong we continued our journey to Selangor, where we then settled and have ever since that time remained.

[1] Lit. a sea-elephant or leviathan.

[2] "White Ape" is the title of an officer of the Sultan, of lower rank than Penghulu, and still used in Sri Menanti and Negri Sembilan. So, too, probably was "White Dolphin."

"Our language and customs have not changed much since we arrived here, but the Malay Peninsula has greatly altered, the straits extending in old days as far inland as Ulu Klang; Bukit Galah and Bukit Menuwang were both formerly on the sea-coast, and the former took its name from a post to which a Chinaman, named Si Pakong, made fast his boat during a storm which occurred on his way to Riau. At the same time there was dry land where the straits are now."

MANTRA.

Beliefs concerning Natural Phenomena.

The Mantra have not, to any great extent, acquired any of the Malayan ideas respecting the form of the earth, motion of the sun, etc. The dark spots in the moon they believe to be a tree, beneath which sits the Moon-man, Moyang Bertang, who is the enemy of mankind, and who is constantly knotting strings together to make nooses wherewith to catch them, the only reason for his not succeeding in doing so being the fact that some pitying mice are no less diligently employed in biting through the strings.[1] They do not know how or whence the winds arise, but believe that through their incantations tempests are made to subside. They do not, like the Malays and Chinese, believe that eclipses are caused by the attempt of a dragon to swallow the sun or the moon, as the case may be, but, like some of the Polynesians, that an evil spirit is devouring or destroying it. Many of them, however, have a different notion. They believe the sky to be a great pot suspended over the earth by a string. The earth around its foot or edge

[1] Cp. *Malay Magic*, p. 13. This is properly a "Last-Day" belief.

("kaki langit"), is constantly sending up sprouts which would join the sky and entirely close it in over us if an old man did not cut and eat them. On the other hand, should the string by which the pot is suspended break, everything on the surface of the globe would be crushed.[1] The sun is a woman who is tied by a string which her lord is always pulling.[2] The moon is another woman who is named Kundui[3] and is the wife of Moyang Bertang,[4] who dwells in the moon and is the maker of the nooses for snaring mankind. The stars are the children of the moon, and the sun had formerly as many. But since they feared that mankind could not support so much brightness and heat, they each agreed to devour their children. The moon, however, instead of eating her stars, hid them from the sight of the sun, who, believing them to be all devoured, ate up her own.[5] No sooner had she done so, however, than the moon brought her own family out of their hiding-places, and the sun on seeing them was filled with despair and rage, and gave chase to the moon in order to kill her. This chase has continued ever since, the sun sometimes succeeding in getting near enough to the moon to be able to bite her, and thus causing an eclipse. The moon still hides all her children during the day when her pursuer is near, and only brings them out at night when she is distant.[6]

From another source we learn that, according to

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1 Cp. *Malay Magic*, p. 13.

2 For the "sun-rope myth" among the Maori, *v. F. L. J.* vi. 106; and Gill, *Myths and Songs*, p. 62. For an analogous myth among the Bella Coola, *v. Orig. Mitt. der kgl. Mus. zu Berlin*, 1886, p. 170; cp. Tylor, *Early Hist.* p. 350.

3 = Besisi "Gendui," *i.e.* "Granny."

4 Doubtless the same as Mertang.

5 Identically the same myth is found among the Hos and Uraons of Chota Nagpore (Latham, ii. 422; *Trübner's Record*, 1889, p. 75).

6 *J. I. A.* vol. i. pp. 284, 285.

an old belief of the Mantra, the sun was once surrounded by an army of stones, and when it had eaten them up, it took to pursuing the moon, which conceals its children from the sun, but during eclipses runs the risk of being bitten by it.[1]

To this we may add that both fogs and clouds are the sweat of the sea at flood-tide.[2]

The Future World.

Unlike the Benua of Johor, who apparently have no belief in the existence of the soul after death, the Mantra possess a peculiarly positive faith in another world. The sĕmangat, or in other words the soul (*i.e.* the unsubstantial but sensible body which is permeated by the spirit, and which, according to some informants, may be preyed upon by demons), leaves the gross earthly body at death, and is carried by Bayang Lasa,[3] through the air to a place called Ngangnari[4] or Pulau Buah (Fruit Island), which lies far away in the region of the setting sun. There the souls (sĕmangat) of all the dead dwell together in constant harmony and enjoyment, for the great island is full of trees, of which there are none that do not bear pleasant fruits. There, too, the souls marry and have children, as in the present world, but pain, disease, and death are unknown.[5] The souls of men who have died a bloody death do not, however, go to Pulau Buah, but to a place called Tanah Merah (Red Land), which is a desolate place and barren, and

[1] *Ausland*, 1873, p. 534.

[2] *J. I. A.* vol. i. p. 283.

[3] Cp. Besisi Nenek Kăbayan or Nenek 'Bayen, the Man (or rather "ancestor") in the Moon.

[4] Probably the same as "Nyayek," on p. 322, *infra*, and perhaps cp. Vaughan-Stevens' "Tingha Howi" (*sic*, ? "Tĕngah Hari" or "Noon"), for which see pp. 239, 240, *ante*.

[5] *J. I. A.* vol. i. pp. 325*, 326*.

thence the souls that inhabit it repair to the Fruit Island to procure their food.[1]

The Mantra Deities and Demons.

The traditions of the Mantra (collected by Hervey) give Tuhan Dibawah, or the "Lord of the Underworld," as the name of the creator of the earth. His dwelling is, in fact, *beneath* the earth, and even below the "Land of Nyayek" (Tanah Nyayek),[2] which represents the underworld, and by his power he (Tuhan Dibawah) supports everything above him.

The first two men belonging to the human race were Poyang Mertang and B'lo (or Bĕlo) his brother, and the former had so many children that he complained to their creator, who turned half of them into trees. Later on, at B'lo's suggestion, when this proved too mild a measure, Tuhan Dibawah institutes Death, to give some relief to overcrowded humanity.

Borie says the Mantra recognise a Supreme God (Tuhan Allah), at whose command Raja Brahil [*i.e.* "Gabriel"] created all living things, God himself creating the firmament. They have also a "day of judgment" belief, yet their religion is mainly Shamanistic.

All diseases are believed to be caused either by spirits[4] or by the spells of men. Amongst the spirits or demons of disease ("Hantu Pĕnyakit") the most powerful are the Hantu Hamoran, Barah Sisip demon, and Barah Tĕrkilir demon.[5] These demons are those

[1] It is the *slain, not the slayer*, who is excluded from Ngangnari; for the pagan Mantra have no belief in future rewards and punishments.

[2] Cp. p. 321, *ante*.

[3] *Misc. Ess. rel. Indo-China*, sec. ser. vol. i. pp. 298-301.

[4] It would be more correct to say that all Diseases are believed to *be* Spirits.

[5] The Malay phrase "barah sisip" means an "abscess under the ribs," and "bara tĕrkilir" external ulcers (which spread over the surface).

that cause the greatest mortality. The Smallpox Demon (Hantu Ka-tumbohan) is held in such dread that the Mantra have a repugnance even to mentioning it by name. The Swelling Demon (Hantu Kĕmbong) haunts the abodes of men whom it afflicts with pains in the stomach and the head. The "Craving Disease" (Mal. "Kĕmpunan") causes pains and accidents to persons who have had a desire to eat of any particular article of food, and have not been able to get it. The Hantu Sa-buru,[1] or Demon Huntsman, dwells in lakes and river-pools. His body is black, and he has three dogs named Sokom, or Black-mouth. When any one of these dogs passes a hut, the inmates make a great noise, by beating pieces of wood together, to frighten him away, and the children are caught up and held tightly by their elders.[2] This Demon Huntsman causes his dogs to chase men in the forest, and, if the victims are run down, drinks their blood. At the upper extremity ("ulu") of every stream dwells the Lofty Demon (Hantu Tinggi). In the ground lives the Hantu Kamang who causes inflammation and swellings both in the hands and feet, so as to deprive his victims of the power of locomotion. The Hantu Dondong resides in caves and the crevices of rocks, and kills dogs and wild hogs with the blowpipe, in order to drink their blood. The Hantu Penyadin[3] is a Water Demon, with the head of a dog and the mouth of a crocodile. It sucks blood from the thumbs and big toes of human beings, thus causing death. From

[1] This = V.-St.'s Hantu Saburu, though he (V.-St.) "was not told about his dogs" (*V. B. G. A.* xxviii. 307).

[2] The Malays have a similar belief. But with them Sokom is preceded by a night-bird named Berek-berek. Whenever it is seen near a house as much noise as possible is made.

[3] *Sic*, ? "Pĕnjadian" or Protean Demon of the Malays.

the time when it first leaves its watery abode, it wanders about incessantly in search of food, until it is at length satiated, when it returns home.[1] The Wood Demons (Hantu Kayu) frequent every species of tree, and afflict men with diseases. Some trees are specially noted for the malignity of their demons. The Hantu Dago'[2] haunts graves, and assumes the shape of deer, and whenever any one happens to pass, it calls to them. When a person is wounded, the Hantu Pari fastens upon the wound and sucks the blood, and this is the cause of the blood's flowing. Amongst the other demons are the Hantu Chika, (who produces yet more excruciating pains in the abdomen than the Hantu Kĕmbong), the Hantu Jimoi,[3] Hantu Salar, and Hantu Swen.[4] To enumerate the remainder of the demons would be merely to convert the name of every species of disease known to the Mantra into that of a demon or Hantu. If any new disease appeared, it would be ascribed to a demon bearing the same name.[5]

The Malayan demons called "P'leset," "Polong," "Bajang," "Pontianak," and Penanggalan," are not demons among the Mantra, although the latter, from intercourse with the Malays, are in many cases acquainted with their names and attributes.[6]

Animal Beliefs.

The tigers are the slaves of the magician or Poyang. Although the Mantra believe in this, as well as in the immortality of tigers, they nevertheless do

[1] *J. I. A.* vol. i. p. 307.

[2] = Vaughan - Steven's "Hantu Degup," *vide* Vaughan - Stevens in *V. B. G. A.* xxviii. 307.

[3] Probably the "Hantu Jĕmoi," cp. Vaughan-Stevens, p. 246, *ante*.

[4] *Sic*, ? "Sawen" (Mal. "sawan"), convulsions.

[5] *J. I. A.* vol. i. p. 308.

[6] *Ibid.* p. 330*.

not scruple to kill and eat the cubs whenever they find them.[1]

From Father Borie, Cameron learnt that the Jakun (by whom M. Borie probably means the Mantra) have a fixed and singular superstition concerning tigers, ninety-nine men out of every hundred believing it, even in the face of their Christian teaching. They believe that a tiger in their paths is invariably a human being, who having sold himself to the Evil Spirit, assumes by sorcery the shape of the beast to execute his vengeance or malignity. They assert that invariably before a tiger is met, a man has been or might have been seen to disappear in the direction from which the animal springs.[2]

Omens.

Much attention is paid to omens when a new clearing is to be made, and charms are used for the expulsion of evil spirits. The head of the family cut a little of the new rice and after the feast of the "New Year's Day of Rice" each of the guests received a little to take home.[3]

High Places of the Mantra.

We now come to the sacred or "high places" of the Mantra, concerning which we are told in an account from Logan, that there is a famous Wishing Rock in Klang called Batu Tre, to which the Mantra have, from time immemorial, been in the habit of resorting. A person going there must not carry fire

[1] Logan in *J. I. A.* vol. i. p. 277.
[2] Cameron, *Our Tropical Possessions*, p. 394. [3] Cp. *supra*, vol. i. p. 365 *sq.*

with him, because if a spark should fall upon the rock it would immediately take fire and be consumed.

On the rock grows a flower called "chingkwi" (*sic*, ? "chingkui"), which is not found elsewhere, and can only be gathered by women. Whoever possesses even a little of this plant acquires great power, since if a woman, she is followed by men, and if a man, by women. It is carried in a small bamboo vessel, which is kept in the ear lobe or fastened by a string round the waist. If any person wishes to obtain a portion he must sleep with the woman who has it, and take it by stealth, and in the morning he must place eight or ten silver rings upon her fingers. When she awakes and sees the rings, she knows that the flower is lost beyond recovery. If the flower be carried to sea, its virtue is lost. It is much sought after by the Malays, who are greatly addicted to the use of aphrodisiac charms and substances.[1]

There is also a Wishing Place on the summit of Gunong Berembun, which is much resorted to by the Mantra in the neighbourhood. Other mountain summits are also Wishing Places, because each has its good spirit. When a person goes to a Wishing Place he carries with him a couple of white fowls, and samples of various articles of food in use. The latter he places in a sort of flat tray or basket[2] made of rattan, which he either suspends from a tree or places on the highest peak of the summit. He then kills one of the fowls and deposits it in the tray, setting the other free. He next silently addresses to the spirit of the mountain the wishes that he has most at heart.

[1] *J. I. A.* vol. i. p. 319.

[2] The "anchak" or sacrificial tray of the Malays (see *Malay Magic*, p. 414).

This done, he prepares and eats a meal upon the spot. If what he has desired at the Wishing Place does not come to pass, he revisits it a second and even a third time; after which, if his wish still remains ungratified, it is considered that the spirit is not favourable to the wisher, and he therefore repairs to another mountain.[1]

The Mantra Magicians.

The magicians (Poyangs), and a few others only, have the power of afflicting and destroying men by spells. These latter are of various kinds, and operate in different ways, in some cases rapidly, and in others slowly. The most noted form of these is the Tuju or Pointing Ceremony.[2] The magician first takes a little wax that has been found in an abandoned bees'-nest ("Lilin sambang"), and after muttering a spell over it awaits his opportunity to perform the ceremony ("mĕnuju"), because to ensure its success he must not only be able to see his intended victim, however distant, but there must be a strong wind blowing in the direction of the latter's residence. When such a wind arises, the magician takes the wax, places a vessel of water, with a lighted candle or two, before him, mutters an incantation and fixes his eyes intently on the water [until he discerns therein the image of his victim], after which he throws the wax into the air, and the wind instantaneously transports it to the victim, who feels as if he were struck by something. Sickness follows, which is either prolonged or induces speedy death, according to the exigency of the spell.

But it is not upon every one that the spell will

[1] *J. I. A.* vol. i. pp. 319, 320. Cp. *Misc. Ess. rel. Indo-China*, sec. ser. vol. i. p. 301, which is clearly based on Logan's account, to which it refers.

[2] Mal. "tuju," "mĕnuju," literally, to "point."

operate. Many persons, by supernatural skill, or by counter-spells or charms, surround themselves with an invisible fence or wall, which not only renders the spell inoperative, but even prevents the magician from seeing their image in the water. The use of invocations and charms of this and other kinds to avert evils and counteract evil powers, both natural and supernatural, to nullify incantations, to inflict maladies and calamities, and to excite love and regard, is common. The first kind of these invocations consist, in general, of "Inwalling" charms (Mal. "pĕndinding"), called by the Malays "Do'a pĕndinding," or Inwalling prayers[1]—from the Malay "dinding," a wall—which must be repeated seven times at sunrise and seven times at sunset. Examples of these charms as used for protection against the maleficence of various enemies are given below.[2]

Forms of Disease, Medicines, Drugs, Amulets, etc.

The fatal diseases most prevalent among the Mantra are sickness from "pointing" ("sakit mati di-tuju orang"), sickness from unsatisfied "cravings" ("sakit punan"), sickness from "barah sisip," and sickness from "barah tĕrkilir" (two kinds of abscess).

Mineral medicines are unknown, and the only animal substance used as a remedy is the oil of the boa-constrictor.[3]

Amulets are much used. They are composed of pieces of turmeric ("kunyit") or "bunglei," and other substances which are strung on a shred of *artocarpus* ("t'rap") bark, and worn round the neck, wrists, or

[1] The proper meaning is "the inwalling invocation or charm."

[2] *J. I. A.* vol. i. pp. 308, 309. Cp. Borie, *l.c.*

[3] *Ibid.* p. 330*.

waist. They are regarded as prophylactics against demons, bad winds, and generally against all kinds of evils.

There are also spells which are believed to have the power of rendering the person who uses them invulnerable, though the fortunate possessors are careful not to impart them to others. There were (in 1847) several men amongst the Mantra, *e.g.* Luit at Semunyih, Pre at Beranang, Hambang at Lobo, the Batin at Klang, Tongging at Semantan, the Penghulu at Jibba, Kaka and Mempis at Pengawal, who were reputed to be "invulnerable."[1]

The following are specimens of actual spells used by Mantra magicians :—

(1) Inwalling Spell.

Hong ! O Horn, Shoot of Iron, offering of the wise to the forest in solitude.[3] I am walled round with rock, I recline walled round by the earth with my face downwards. Cover me, O Air ; may my enemies be ever as the Sĕlaguri plant. Tear off the husk within. Hang a thick mist before the eyes of him who looks at me. Come, thick mist, the concealer, and render me invisible to all enemies, opponents, and assailants. Thou that art the true and holy instructor, descend, and pray that I may touch,

[1] *J. I. A.* vol. i. p. 319. Sĕmunyih and Bĕranang are in the Ulu Langat district ; Lobo may be for Labu or for Lubok Batu, the old Malay name of Sepang. Klang and Sĕmantan are well known. There are no Mantra in Selangor.

[2] Logan here remarks : "*Hong!* no Malay can explain the meaning of this word, further than that it is used in original Malayan invocations in the same way as the Arabic *Bismillah* in the modern or modified ones. It is deemed a very unhallowed word, of great power, and so *panas* (hot), that if any man uses a Hong invocation three times nothing that he undertakes *for himself* will succeed, and he will live powerful and miserable, able to afflict or assist others, unable to help himself. It appears to be considered as a recognition of an Essence or First Principle beyond God, and an appeal to it for power which God has not granted to man. It is used in Javanese invocations, and a Javanese explains it to mean Embryo of Being, Primeval Essence, so that Sir T. Raffles's conjecture that it is the Hindu *Om* (Aum) is probably correct."—*History of Java*, vol. ii. p. 369.

Horn. Chula (instead of tandok) is the name given to hard horns or horn-like parts of animals, believed to possess magical or medicinal properties. The Malays cannot affix any definite meaning to the first two lines. Instead of the rendering given above a better one would perhaps be "(magical) science for protection when alone in the forest," or "to make the offerer alone as when surrounded by a forest." [The latter is probably correct.]—*J. I. A.* vol. i. p. 309.

by the invocation of invisibility, all the eyes of my enemies, opponents, and assailants.

(2) Inwalling Spell.

Ho, Iron, thou that art named Pisamin. I dwell within a fence of Angels, eleven on my left. I dwell within a fence of Angels, eleven on my right. I dwell within a fence of Angels, eleven behind me. I dwell within a fence of Angels, eleven before me. If Muhammad be oppressed, then will I be oppressed. If the sun, moon, and stars, be not oppressed, may I not be oppressed either. And if earth and heaven be not oppressed, may I not be oppressed either. If the corpse within the grave be oppressed, may I be oppressed also [but not otherwise], by virtue of the granting of the prayer of my religious instructor. Grant it, Muhammad! Grant it, royal Prophet of God! and grant, too, that by virtue of my using the prayer of a thousand lives, I may not be oppressed at all by anything that breathes within this world.[1]

Charms to gain the affection or goodwill of the person charmed are also much used. They are termed "Pĕngasih" (Mal. "kasih" = love or affection). The following is a specimen:—

Mantra Love-spell.

Oil I stir and stir. I pour it out. May I stand erect like the royal Umbrella. May I be greater as I walk than the sons of all mankind, by virtue of my using the prayer that causes affection! Love (me) entirely all mankind, who have two feet and are five-fingered. Speak not of men, when even grass, twigs, and trees of all kinds, both of Earth and Heaven, bow down in sheer affection. Let all so bow in affection, bow in love, towards me.[2]

The "Pĕmanis" (from "manis" = sweet) renders the person using it universally agreeable.

Dulcifying Spell.

Dulcifying shoots, dulcifying leaves, I cut, running the while. Even as I sit may I be exceedingly sweet; as I stand may I be exceedingly sweet; sweet in the sight of all mankind, two-footed and five-fingered, even as the moon and sun together. Exceedingly sweet to look upon be the brightness of my face. Grant that I, through using this dulcifying spell, may have a sweet lustre rise over my face.[3]

Subjugating Spell ("Pĕnundo'").

A nail, a low nail I deposit in this kerchief ("sibei"). Though I sit amongst many may I be counted among the greatest, O Prophet of God! Grant me the good fortune to cut that which is called Mamu.[4] When I am

[1] *J. I. A.* vol. i. pp. 309, 310.
[2] *Ibid.* pp. 310, 311.
[3] *Ibid.* p. 311.
[4] Qu. "Sĕmambu" (Malacca cane), for which this would be the Mantra form, and the stem of which, when misgrown in a particular manner, was credited with the most considerable magical virtues.

seated, may all mankind who breathe bow in complete subjection. Make them bow, O God! Make them bow, O Muhammad. Make them bow, O royal Prophet of God! Grant that I, by using this subjugating prayer, may cause to bow down all men, two-footed, five-fingered. Grant it, O God! Grant it, O Muhammad! Grant it, O royal Prophet of God! Grant that I, through using this subjugating prayer, may stand and confront the living (ones) of all mankind, two-footed, five-fingered.[1]

Pacifying Spell ("Chucha").

Sĕluso' padang sĕlasa.
My throwing-stick is of holy basil.
May the heart that is angry be shut.
May the heart that is kind be opened.
Aje eje eche echa.
As the young jungle-grass springs up in moist ground,
Though I am wicked, may I be applauded.
Though I do wrong, may I be reverenced,
Speak not of mankind,
Two-footed, five-fingered,
When even the white elephant,
The streaked elephant from beyond the sea,
Reverses its hair, reverses its tusks,
Reverses its trunk, reverses its feet,
Reverses its flesh, reverses its blood,
Bows down reverentially to the little toe of my left foot.
My oil is pressed out and runs down at the side of the door.
Though the young hornbill[2] sit upon the topmost bamboo spray,
May I yet hit it with my blowpipe.
For the sun is lifted upon my eyebrows,
And my tongue is as the swell of the ocean,
And my lips are as ants pursuing each other.
Abase them, O God! abase them, O Muhammad!
Abase them, O royal Prophet of God![3]

Tongue-breaking Spell ("Pĕmatah lidah").

Dry betel-nut, seed betel-nut,
Split by the foot of an elephant.
His heart's blood I lock, his bones I break, break.
Hail, O God! Hail, O Muhammad! Hail, O royal Prophet of God!
May this tongue-breaking prayer be granted
That I may break the tongues of my enemies, foes, and assailants.
May they be soft, may I be hard.
There is no god but God, by virtue of my use of the tongue-breaking prayer.[4]

Mantra Hate-spell ("Pĕbinchi").

Shoots of the Hate-plant, leaves of the Hate-plant, I pluck seven stalks of you, seven leaves of you. I cut them seven times, and cut the heart of

[1] *J. I. A.* vol. i. pp. 311, 312.

[2] Logan here has a note: "This bird frequents the upper branches of the highest trees, and is probably in general beyond the reach of the blowpipe." [This, however, can hardly be the meaning, as the tree here mentioned is a bamboo, which never grows so high as to be beyond the reach of a blowpipe dart.]

[3] *J. I. A.* vol. i. pp. 313, 314.

[4] *Ibid.* p. 314.

the son of *Somebody*.[1] Look upon that person as you would look upon ashes, as you would look upon a swamp. Sitting, hate! Sleeping, hate! Walking, hate! Eating, hate! Bathing, hate! Drinking, hate! Come, shadow of *Somebody*. Until three days are past, hate to look upon *Somebody*. Look upon me alone as surpassingly sweet, as if you saw that which shone brightly in my face. Twelve days, when the sun descends, let your soul descend together with it, and when the sun rises, let the soul of *Somebody* rise together with it.[2]

Another Hate-charm.

Shoots of Běruwang intermix with leaves of the Hate-plant. By faith and sacrifice carry away the heart within with excessive hatred. Standing, hate *Somebody!* Walking, hate *Somebody!* Sleeping, hate *Somebody!* Speak not of mankind, when even grass, twigs, and trees altogether hate to look upon *Somebody!* May brightness descend upon my face. If the night brighten, then indeed shall the face of *Somebody* brighten. But if the night do not brighten, then shall not brighten the face of *Somebody!* I make descend the oil of sweetness. I make to rise the invocation of hatred. Hate! all ye people, all mankind! Descend! O Sweetness of *Somebody!* Rise! O prayer of Hatred in the face of *Somebody!* Hate entirely, all ye things that breathe, to look upon the face of *Somebody*, yea, to hear the voice of *Somebody*.[3]

Spell for driving out the Mischief.

Hong! Quake, O Mischief, quake! I wish to cast down. I wish to strike. Swerve to the left. Swerve to the right. I cast out the Mischief, quake. The Elephant murmurs. The Elephant wallows on the opposite side of the lake. The pot boils, the pan boils, on the opposite side of the point. Swerve to the left, swerve to the right, swerve to thy wallow, Mischief of this our Grandfather,[4] I unloose the finger of my hand.

Another exorcising Charm.

My Grandfather's to me, mine to my Grandfather; my smell [be only the] smell of water; my smell [be only the] smell of leaf; my smell [be only the] smell of earth; my smell [be only the] smell of mud! Through eating this areca-nut mixture, I close thy nose, O Grandfather. If you raise your hind foot, be your hind foot heavy; if you raise your fore foot, be your fore foot heavy, as [heavy as] if it were a split rock; suspended, as if it were a suspended water-jar. When this rock moves, then and then only move thy feet, O Grandfather! Move ye all together! move, O entrails; receive the hand and fingers of thy grandchild, O Grandfather![5]

Storm-quelling Charm.

Rambong pĕrango'an batang! The Elephant gathers all in together. If the Elephant should wallow, may it wallow on the opposite side of the sea! Withdraw to the right, withdraw to the left! I break the hurricane![6]

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[1] Here the name of the person against whom the charm is directed should be mentioned by those who repeat it.

[2] *J. I. A.* vol. i. p. 315.

[3] *Ibid.* pp. 315, 316.

[4] *I.e.* the Elephant.

[5] *J. I. A.*, vol. i. pp. 316, 317.

[6] *Ibid.* p. 317.

DEMON-QUELLING CHARM ("TANGKAL").

Swerve to the left, swerve to the right, all ye my enemies, opponents and assailants! May your gaze be thrust aside away from me. May I walk alone.[1]

Charm for exorcising the Wild Huntsman.

For protection against the Hantu Săburu, or Demon Huntsman, the following charm is repeated:—

SPELL FOR BANISHING THE WILD HUNTSMAN.

What is your name, O dog? Sokom is your name, O black dog, and your master's name is Water. Your master's name is Rĕdang.[2] Your master's name is Forest. Begone, depart, and take away your dog. What do you hunt here? There are no hogs, no deer. Your nostrils are shut, the smell of your nose have I charmed. My smell the wind carries away.[3]

Charms for exorcising Fever Demons, etc.

The Kapialu Demon and the Kĕmbong Demon are exorcised by means of the following spells:—

CHARM AGAINST FEVER.

HONG! First of Fevers. Fever that fliest as I pluck out this bĕluntok-shrub, may the counteracting charm be uttered. I cast this charm for Fever upon my head. I throw it upon my head. As the Fever is lost may it too be thrown away from above my head.[4]

ANOTHER FEVER-CHARM.

First essential life! Primitive life! The devil's life have I counteracted. The life that lodges have I counteracted. The life that is affected have I counteracted. I cast out the hard-souled (evil) life. Let your spirit, the spirit of your life, rise and be lifted up; and may all the life in your belly, in your body, spring up, and be drawn out. Lo, I replace all your life [or, cast away all spirits].[5]

Madness.

When a Mantra becomes mad, his parents are obliged to kill him, in order to prevent him from killing other persons. A sharp sword of wood must be employed.[6]

Traditions of the Mantra.

The Mantra do not appear to possess any more

[1] *J. I. A.* vol. i. p. 317.
[2] Lit. "swampy jungle."
[3] *J. I. A.* vol. i. p. 318.
[4] *Ibid.* The reading of the second sentence is doubtful, *v.* Appendix.
[5] *Ibid.* pp. 318, 319. *Sic* Logan, but "jiwa" (here trans. "life") probably = Mal. "dewa" (an inferior deity or spirit).
[6] *Ibid.* p. 255.

precise traditions respecting their origin than other tribes such as the Besisi. They all believe, however, that they are the original occupants of the country. "You know," once said a Besisi, "that this is the Great Island ('Pulau Besar') which belongs to us, and not to the Malays, who have intruded into our country." The Mantra have the same notion as the Besisi, and some of them add that the "Great Island" is of such vast size that in former ages their ancestors were for many generations employed in endeavouring to circumambulate it, but since each new generation met with a new country, the last of their nomadic forefathers settled where the race now lives. They were not now, therefore, in continual motion, but each generation, after advancing a considerable distance, rested, and the succeeding one, when grown up, resumed the journey.

The Mantra possess the following tradition respecting the origin of their Batins or great tribal chiefs. The first of all Batins, and indeed of all rulers, was Batin Changgei Bĕsi, whose nails, as his name imports, were of iron. He lived at a place called Guntong Penyarong[1] in the Menangkabau district of Sumatra, and by him a Raja was placed over Menangkabau, a Bendahara over Pahang, and, at a later period, a Penghulu over Ulu Pahang. Batin Iron-nails, in the course of time, died, leaving in his place his son Batin Krat Tiga, or Chief Cut-in-Three-Pieces, who derived his name from the following circumstances. The Bendahara of Pahang was greatly offended at the fact of a Penghulu having been placed in charge of Ulu Pahang, but dared not show his resentment openly during Batin Iron-nails' lifetime. The latter was

[1] Or Pĕnyaring (?). Cp. Vaughan-Stevens in *V. B. G. A.* xxviii. 307.

well aware, however, of his feelings, and on his death-bed enjoined Batin Three-Pieces not to receive any complaints nor seek anything from him. The Bendahara therefore, finding that Batin Three-Pieces, on succeeding his father, was not disposed to afford him any opportunity to open intercourse or provoke a quarrel, resolved to take the initiative himself. He therefore sent to the Batin some of his Penglimas or war-chiefs, and these having requested presents of various kinds from him, and having received a refusal, set upon him and cut him down. But every wound which they inflicted immediately closed, and the Batin remained alive and scathless. The war-chiefs therefore reported the circumstance to the Bendahara of Pahang, who hastened to Menangkabau in person, and there ordered the war-chiefs, in his own presence, to cut the Batin in three. This having been done, each piece as it was severed was carried to a little distance and there deposited. But no sooner were they placed on the ground than they flew together and became reunited, whereupon the living Batin stood before them uninjured as before. The Bendahara therefore took counsel with the Raja, but the latter advised him to desist from his attempts to molest the Batin.[1]

The best aboriginal traditions yet published in the Peninsula were those related to D. F. A. Hervey, formerly of the Straits Civil Service, by Batin Pa' Inah, who claimed to be the head of all the Batins of the Mantra tribes. He had resided in Johol for fifteen years or so. His original name was Koloi, and his native place was Tanah Tasek in Jelebu. They are given in the following pages.

[1] *J. I. A.* vol. i. pp. 326*, 327*.

The Creation of Man.

The Lord of the Underworld (Tuhan Di-bawah) made the earth, and lives beneath it. The earth is supported by an iron staff, which is strengthened by iron cross-bars; and beneath these again is a place called the Land of Nyayek[1] (Tanah Nyayek), which is inhabited by a race of fiends (Sētan), whose children are not born in the ordinary way, but pulled out of the pit of the stomach! This interesting race was visited by Mertang, the First Magician (Poyang), who brought back this account of them.

The Lord of the Underworld (Tuhan Di-bawah) dwells beneath the Land of Nyayek, and by his power supports all above him.

It was through Mertang, the first Poyang, and Bĕlo (or B'lo), his younger brother, that the earth was first peopled. Their mother was called "Handful of Earth" (Tanah Să-kĕpal), and their father "Drop of Water" (Ayer Să-titik).

They came from a place called "Rising Land" (Tanah Bangun) in the sky, and returned thither, taking back with them, however, a house from the sources of the Kenaboi river, on the further side of Jelebu, which flows into the Pahang. B'lo having died and been buried, a skink or grass-lizard ("mĕng-karong") approached the grave, and Mertang threw his jungle-knife or parang at it and cut off its tail, whereupon the skink ran away leaving its tail behind, and B'lo came to life again forthwith, and left the grave and returned home to his own house.[2]

When Mertang took his house away with him

[1] Cp. Tanah Nangnari, p. 322. Mĕrtang or Bĕrtang is the Moon-man, cp. p. 319, *ante*.

[2] Hervey in *Journal of the Royal Asiatic Society, Straits Branch*, No. 10, pp. 189, 190.

to "Rising Land," a dog, the first of the species, appeared on the spot where the house had formerly stood, but was prevented by Mertang's power from attacking mankind. Then a dog appeared at the house of B'lo; and from this dog came the tiger, which devours mankind as well as animals. We are also told that when Mertang left the earth for "Rising Land," he flew away, house and all, through the air.

When B'lo went to "Rising Land" he crossed the sea on foot; for he was so tall that the water only just reached to his knees.

Originally the sky was very low and near to the earth, but B'lo raised it with his hands, because he found it stopped his pestle whenever he raised the latter in husking his rice.

Mertang took his youngest sister to wife, and from them the Mantra are descended. B'lo married the other sister, but they had no offspring.

In course of time the descendants of Mertang multiplied to such an extent that he was forced to go to the Lord of the Underworld and represent the state to which things had come, and the Lord of the Underworld remedied it by turning one-half mankind into trees.

In those days men did not die, but grew thin at the waning of the moon, and waxed fat again as she neared the full, and hence when their numbers had again increased to an alarming extent, To' Entah, a son of Mertang and the First of the Batins, brought the matter to his father's notice. The latter wished things to remain as they were, but B'lo said it would be better if they died off like the banana ("pîsang"), which leaves its young shoots behind it, and die leaving their children behind them, and the matter

was submitted to the Lord of the Underworld, who decided in favour of the view held by B'lo, so that ever since men have died and left their children behind them as B'lo proposed.

In the earliest times there used to be three Suns —husband, wife, and child—and hence there was no night, since there was always one Sun left in the sky when the others had set. In those days, too, people slept as they felt inclined, and there were no divisions of time.

After a long time To' Entah[1] thought the heat was too great, and he devised a plan for reducing it, in pursuance of which he went to the Moon, which in those days gave no light, and told her to summon Bintang Tunang, the Evening Star (her husband), and the other stars her children, and to put them into her mouth, but not to swallow them, and to await his return. When she had carried out his wishes, he then went to the Female Sun, and by representing that the Moon had swallowed her own husband and children, induced her to swallow (in reality) her husband and child—the other two Suns —likewise. "Lord-knows-who" having thus gained his end, returned to the Moon and told her that she might now release her own husband and children, which she did by flinging them out into the sky again.

As soon as the sole remaining Sun discovered the deception that had been practised upon her, she waxed very wroth and withdrew in dudgeon to the other side of the heavens, declaring that when the Moon came across her path she would devour her, a promise which she still performs at the season of an eclipse.[2]

[1] Lit. "Gaffer Lord-knows-who." [2] Hervey in *J.R.A.S., S.B.*, No. 10, p. 190.

It was from this period—this separation between the Sun and the Moon—that the present division of time between day and night, and the rule of the Moon and the Stars over the latter first took place.

The Origin of the Sea.[1]

Till the time of Batin Lord-knows-who men never used to drink, no water was to be had, and the sensation of thirst was quite unknown. It came about in this way. One day Lord-knows-who having shot a monkey with a blowpipe, made a fire, at which he cooked and ate it. Some time after he became sensible of a desire to imbibe something, and went about in search of water, but found none, not even a water-giving liana or monkey-rope ("akar"), for lianas did not produce water at that time. At last, however, he came upon an old stump of a tree called "jĕlōtong," and on listening at a hole in it heard the sound of water trickling down below. He therefore fastened a liana (of the kind called "rōtan manau"[2]) to the top of the tree outside, and by this means let himself down into the hole until he reached the water, where he slaked his thirst. He then made his way out again by means of the creeper, and just as he was leaving the spot saw a large white river-turtle ("lĕlābi" or "labi-lābi") issue from the hole, accompanied by

[1] This is really a form of the "water-reservoir" myth, and not a deluge myth, or at most intermediate between that and a deluge myth. Cp. Dawson, *Australian Aborigines*, p. 106. For a deluge myth of this type, cp. Brett, *Indian Tribes of Guiana*, p. 378 *seq.* Several Welsh and Irish lakes are said to have been formed by a cover being left off a spring or well (Rhys, *Celtic Folklore*, p. 367 *sq.*). Lough Shulin (*loc. cit.* p. 394) was formed by the waters of a well on which a woman forgot to replace a flagstone. She fled from the deluge and was cut down by a man, after she had run seven miles, in order that the water might advance no farther.

[2] "Rōtan manau" is a large rattan which is often used by the Malays as a sort of walking-stick.

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a vast body of water, and begin to chase him. Lord-knows-who therefore ran for his life, and called to the elephant for help, but they were both driven back by the rush of water. Lord-knows-who then encountered a tiger, whose help he likewise begged, and the tiger attacked the turtle's head, but failed to produce any impression. Lord-knows-who therefore continued his flight until he met a wild bull ("sĕlādang"), whom he implored to come to his rescue, and the bull proceeded to trample upon the turtle, but all to no purpose. Lord-knows-who next begged the aid of the rhinoceros, but equally without effect, as both of them were compelled to fly from the turtle. At length Lord-knows-who was forced to apply for the intervention of a mouse-deer ("kanchil"), which is the smallest of all the deer kind,[1] and not so large as a hare — whereupon the mouse-deer said: "What good can be done by small creatures like ourselves?" Lord-knows-who said: "I have asked all the others and they have been able to do nothing." Then said the mouse-deer: "Very well, we will try; do you therefore get to one side." But the mouse-deer forthwith called together an army of mouse-deer, in fact the entire race, and said: "If we do not kill the turtle, we all perish; but if we kill him, all is well."

Then they all jumped on to the turtle, which was of great size, and stamped on him with their tiny hoofs until they had driven holes through his head and neck and back, and thus killed him.

But meanwhile the body of water which accom-

[1] The mouse-deer or "kanchil," a small chevrotin, is very prominent in many of the tales told by the Peninsular tribes. It is, in fact, a sort of "Brer Rabbit," and is called in Malay "Mentri B'lukar," or the Vizier of the Underwood. The "Brer Rabbit" of Uncle Remus cannot, of course, be a true rabbit, but either an American hare, or, perhaps, as the late Miss Mary Kingsley once suggested, the African tree-cony.

panied the turtle had increased to a vast extent and formed what is now the sea.

After the destruction of the turtle, the mouse-deer asked Lord-knows-who what was to be his reward for the service he had performed, upon which he replied that he would take for his part the root of the sweet potato ("kledek"), and the mouse-deer could have the leaves for his share, wherefore they have ever since been the food of the mouse-deer.[1]

To' Entah's Descendants.

From the sources of the Kenaboi river Lord-knows-who proceeded to Pagar-Ruyong[2] (in Sumatra), and his son To' Terjeli came across again thence and settled in Jelebu.

To' Terjeli had eight sons — Batin Tunggang Gagah, who settled in Klang; Batin Changgei Besi (or Iron-nails), who lived in Jelebu; Batin Alam, who settled in Johor; Batin Perwel, who crossed the Straits to Pagar-Ruyong; Batin Siam, who went to Siam; Batin Mīnang, who crossed the Straits to Menangkabau; Batin Pahang, who settled in Pahang; Batin Stambul, who went to Stambul (Constantinople); and Batin Raja, who ruled over Muar.

Penghulus, or tribal chiefs, were first appointed by To Terjeli, who placed one in charge of Beranang in the Klang (*i.e.* Selangor) country; the To' Klana Putra in charge of Sungei Ujong; To' Aki Saman[3] in charge of Jelebu; and in charge of Kuala Muar To' Mutan Jantan (Male Rambutan), a woman, whose

[1] *J. R. A. S.* No. 10, pp. 191, 192.

[2] "Ruyong" was explained as signifying the "nibong" or hard palm wood, of which the fence round the Raja's palace was made (*Areca nibong*).

[3] = "Akhir Zaman," a N. Sembilan title?

husband, Jauhan Pahlawan Lela Perkasa, he removed to Johol. Hence, to preserve the memory of the first female ruler of that state, the Dato' of Johol always wears his hair long, down to the waist.

The To' Klana Putra of Sungei Ujong established the States of Rembau and Naning, placing his sons over them.

Lukut was also established by the To' Klana. And the Dato' of Johol founded Terachi, Gunong Pasir, Gemencheh, Jempol, and Ayer Kuning. Jelei originally formed part of Johol, but afterwards broke away from it.[1]

After the death of "Male Rambutan," the female ruler of Johol, the succession passed to her nephews, and has since been held by males, though always passing through the female side, as in Naning. To' Mutan Jantan was succeeded first by To' Ular Bīsa ("The Poisonous Snake"), then by To' Maharaja Garang, and then by To' Tengah, To' Nari, To' Bunchit ("The Pot-bellied"), and the present Penghulu, To' Eta.

The first Raja ever appointed was Salengkar Alam of Bukit Guntang Penyaring[2] (in the interior of Menangkabau). The name Guntang Penyaring was said to be derived from "guntang," which was explained as signifying the shaking of the "jaring" (or fowling-net), which was used to catch the flying-fox ("kĕluang") for the feast at which Salengkar Alam was proclaimed Raja.[3] After the feast they descended the hill (of Guntang Penyaring) and cleared the settlements of Menangkabau for the Raja. But the

[1] Hervey in *J. R. A. S., S.B.*, No. 10, p. 192.

[2] Cp. "Pulau Guntong Pinjarring," mentioned by Vaughan-Stevens.

[3] These etymologies appear to be merely popular. Guntang Pĕnyaring is really a Malay legendary name (cp. the "Sējarah Malayu," or *Malay Annals*, where we find Mount Saguntang Mahameru). See p. 264, *ante*.

Batin Mīnang previously mentioned remained in the jungle.

The Bamboo Princess.

Khatib Malim Seleman, the son of Salengkar Alam, once came over to Bukit Peraja (in Ulu Jempol) with a jungle-knife ("parang"), an adze ("patil"), a chisel ("pahat"), and a pair of betel-nut scissors ("kachip"), in pursuit of a beautiful princess, and after searching in vain for food, went to sleep beside an enormous bamboo whose stem measured a fathom in diameter. During the night the princess for whom he was seeking appeared and cooked him some food, and passed the night with him, but disappeared at dawn.

The Khatib attempted in vain to cut open the bamboo (in which the princess had told him he would find her), using each one of his implements in turn. The one that he last tried was the pair of betel-nut scissors, which he used upon the topmost shoot of the bamboo with success, after which he was able to split it downwards, whereupon the princess fell out of the stem and he secured her. She did not disappear again, but was escorted on horseback by many followers in company with her husband to Bukit Peraja, where, however, they both disappeared together. And there they both live invisible to this day, and their horses in full trappings are occasionally visible at certain favourable seasons. If their aid is invoked by the burning of incense ("kĕmnyan") they will come and perform whatever is required of them ("bĕchāra"), and then disappear again. The princess (it was added) was quite fair in complexion and her hair was white and measured seven fathoms in length.

All the different tribes of aborigines were said to be merely subdivisions of an (assumed) original Mantra stock, who were also alleged to exist in the country of Menangkabau, unless (says the Batin) they have possibly turned Malay.[1]

Another Version of the Creation of Man.

According to another version of the creation (recorded by Borie), the Mantra were all descended from two white apes ("ungka putih"). These having reared their young ones, sent them forth into the plains, where for the most part they developed so rapidly that they and their descendants became men. Those, however, who returned to the mountains still remained apes.[2] Others say that apes are degraded men.[3]

Legend of the Peopling of the Peninsula.

In an age gone by, of which they do not even know the century, a Mantra chief, named Batin Alam ("King of the Universe"), constructed a large and beautiful vessel and set sail for (*sic* ? from) Rūm (*i.e.* Constantinople).[4] This ship not only sailed with great rapidity but possessed the wonderful property of propelling itself. It anchored, after several days' voyage, in what was then a small port (since named Malacca). In this ship had been brought all the requisite materials for founding a colony. The immigrants

[1] Hervey in *J. R. A. S., S. B.*, No. 10, pp. 193, 194. Cp. p. 291, *ante*.

[2] Borie (tr. Bourien), p. 73.

[3] *Misc. Ess. rel. Indo-China*, sec. ser. vol. i. p. 288.

[4] Of a "Mantra tribe behind Mt. Ophir" John Cameron writes: "They say their fathers came originally from heaven in a large and magnificent ship built by God, which was set floating on the waters of the earth. The ship sailed with fearful rapidity round and about the earth till it grounded on one of the mountains of the peninsula, where they declare it is still to be seen."—*Our Tropical Possessions in Malayan India*, p. 113. A limestone cave legend. Cp. Hervey in *Man*, 1904, 14.

were divided into five parties; one of which was directed to the foot of Johol and Rembau; another ascended the river Linggi to its source, and there settled; and two others, penetrating still further into the interior of the country, established themselves at Klang and Jelebu respectively.

Batin Alam (with the fifth party) established himself upon the sea-coast, but reserved for himself the sovereign power, the chiefs of the other four parties being only his vassals. It may be remarked that the chief Batin, when visited several years ago, still assumed to himself the rights of a suzerain.

Batin Alam's ship was not destroyed, but still exists (they say) underneath one of the mountains of the Peninsula. As long as Batin Alam lived, the Mantra remained in undisturbed possession of the country. It was not till long afterwards that the Bataks came over from Sumatra and slaughtered and destroyed a great number of the Mantra. There was, however, among the latter a courageous chief who succeeded in re-uniting his scattered countrymen. In great haste he constructed a ship, in which he embarked with the remainder of his people. They made sail for Rūm, where they arrived in a few days. The Batin, whose name was Merak Galang, here disembarked his people in safety and started for Malacca once more by himself. The news of his return to Malacca spread like lightning; the Bataks gathered together once again in great numbers, in order, as they said, to roast the old man. The latter, however, had become invulnerable, and when Merak Galang threw himself among them they were never able to arrest him or wound him. Upon this he turned towards his enemies and said to them, "Even

your arms respect my person; tie your weapons together in bundles and throw them into the air, and if they are able to fly, I will admit myself to be your prisoner for ever. If, on the contrary, your weapons fall down upon the earth, and if mine only have the privilege of flying, you will obey the laws of your conqueror." This challenge by Merak Galang was accepted; but as soon as they had put it to the test, it was found that his weapons alone could fly. They, however, flew by themselves, felling the trees in the neighbouring forests, and then returning to the astonished Bataks,[1] whom the chief forthwith cut to pieces. Indeed, all the invaders perished, with the solitary exception of one individual, who saved his life by making his submission. Left in undisturbed possession of the country after the defeat of the Bataks, Batin Merak Galang returned to Rūm, whence he returned with his people a short time afterwards. These he divided, as Batin Alam had done, into five colonies, over each of which he appointed chiefs, on the understanding that they should continue his vassals. A long time after the death of Merak Galang the Bataks again invaded the Peninsula, and this time Batin Changgei Besi, or Iron-nails, who was then governing, was completely driven back, with all his following, into the interior.[2]

Tradition of Lost Books.

In addition to the foregoing, the Mantra possess a tradition relating to the loss of certain religious books, said to have been lost during the reign of Batin Alam or Měrak Galang; but most of the Mantra agree

[1] Might this be some faint tradition of a boomerang?

[2] Borie (tr. Bourien), pp. 73-75. Compare Borie in *Miscellaneous Essays rel. Indo-China*, sec. ser. vol. i. pp. 288, 289.

that some fragments existed in the time of Changgei Besi. These, however, only served as a reminder, since at that time they had forgotten how to read. The only record which then remained was the skin of a lace-lizard ("biawak"), on which there were certain characters written, which, however, nobody could understand. It was Batin Changgei Besi who destroyed this skin, and thus destroyed the religion of Raja Brahil,[1] alleging as an excuse that that religion had become incompatible with their mode of life. According to other informants, however, Batin Iron-nails respected this monument, which was destroyed after his time by a dog.[2]

Mantra Doom-myth.

The following doom-myth is possibly of Christian origin. The human race having ceased to live, a great wind will rise, accompanied by rain, the waters will descend with rapidity, lightning will fill the space all around, and the mountains sink down; then a great heat will succeed. There will be no more night and the earth will wither like the grass in the field; God will then come down, surrounded by an immense whirlwind of flame ready to consume the universe. But God will first assemble the souls of the sinners, burn them for the first time, and weigh them, after

[1] M. Borie has, as already shown, quite misunderstood this name, which is borrowed from the Malay form Raja Jĕbrahil (or Jibrahīl = Gabriel, *ante*, 174; *Mal. Mag.* 638, *n.*, and *ibid.* 641, ccii.), which is taken from Mohammedan sources. It should hardly be necessary to add that the expression has nothing whatever to connect it with the worship of Nabi Isa (Jesus Christ), or with any form whatever of the Christian religion, of which the Mantra know only what they have picked up (not always perhaps very intelligently) from the Roman Catholic missionaries, of whom M. Borie himself was one.

[2] Borie (tr. Bourien), p. 83. Similar traditions are current in various parts of the Malay Peninsula and are not confined to the Mantra alone. See vol. i. pp. 378, 391, 536; and cp. the Karen practice of eating dogs in the hope of regaining the lost knowledge.—See *J.I.A.* vol. v. p. 346; cp. vol. iv. p. 316.

having collected their ashes by means of a piece of linen cloth. Those who will have thus passed the first time through the furnace without having been purified will be successively burned and weighed for seven times, when all those souls which have been purified will go to enjoy the happiness of heaven, and those that cannot be purified, that is to say the souls of great sinners, such as homicides, and those that have been guilty of rape, will be cast into hell, where they will suffer the torments of flames in company with devils—there will be tigers and serpents in hell to torment the damned. Lastly, God having taken a light from hell, will close the portals, and then set fire to the earth.[1]

BENUA-JAKUN.

Benua-Jakun of Johor.—It is a curious fact that the fables relating to the personification[2] of the sun, moon, and stars are identical amongst the Benua of Johor and the natives of Macassar and several other eastern races, as well as amongst the Kols of India.[3]

Beliefs concerning Natural Phenomena.

The Benua believe the world to be globular in shape and enclosed in the sky. "The sun and moon," once remarked a Benua, "move round the earth, so that now, whilst we are in darkness, it is light on the other side of the earth where the sun is shining." Clouds and rain they believe to be produced from the waves of the sea by the action of the wind. When thunder is heard to the north or south, the Benua say,

[1] Cameron (*Trop. Poss.*), p. 122.
[2] Logan uses the term deification here, but of such a fact there is no trace whatever.
[3] *J. I. A.* vol. iv. p. 333.

"The North" (or South) "tree is sounding."[1] The only explanation that they could give of this was that in the extreme north and south were the two extremities of a great beam; the northern extremity being twenty days' journey beyond Boko, where there was a great hill from which the north winds issued.[2]

Belief in a Deity.

Speaking of the Benua belief in a deity, Logan remarks that, so far as he had been able to ascertain, the Berembun tribes had no idea of a Supreme Deity, and he had taken it for granted that he would find the Benua equally atheistic. His surprise therefore was great when he discovered that they had a simple and, to a certain extent, rational theology. They believed in the existence of one God, *Pirman*, who made the world and everything that is visible, and at whose will all things continued to have their being. This Pirman[3] dwells above the sky, and is invisible. He is unapproachable, save through the mediumship of Jewa-Jewa.[4]

Intermediate between the human race and the heavenly powers are the Jin (or Genies), the most powerful of whom is the "Jin Būmi," or Earth Genie, the minister of Pirman. He dwells on earth, and feeds upon the lives of men and all other living things. It is the Earth Genie who sends the various kinds of sickness and causes death; but his power is entirely

[1] "Bĕrbunyi poko' Utara" (or "Sĕlatan"). "Poko'" = (1) main body or principal part of anything, as in "poko' wang" = the principal (of money laid out at interest); (2) especially as here in the phrase "poko' ribut," *or* "poko' angin" = the body of the storm (or wind), *i.e.* cloud-rack.

[2] *J. I. A.* vol. i. p. 283.

[3] "Pirman" was derived through Malay from "Firman" (the Decree or Word of God). Cp. 174, *ante*.

[4] *J. I. A.* vol. i. pp. 275, 276.

derived from Pirman. Each species of tree has its Genie. The rivers also have a spirit connected with them, but this spirit is the Earth Genie, who haunts them with his power. The mountains are similarly animated by him. He does not, therefore, appear to be entirely a personification of the destructive power of nature, but is, to some extent, identified with its living force also.[1]

The Soul.

Although the Benua have a conception of the spirit (or rather the soul) of man as distinct from the body,—and their belief that the souls of their magicians are carried in music to heaven,[2] whilst their animate bodies remain beside them, even shows a high degree of immateriality in their conception of its nature,—they appear to be without any glimmering of faith or hope in its permanent indestructibility, or rather in its retention of individuality.

It is believed to be fashioned by Pirman of air, and when the Earth Genie is commissioned to dissolve its union with the body, it relapses once more into the airy nothing from whence it came.[3]

The Magician.

To avert death recourse is had in sickness to a

[1] *J. I. A.* vol. i. pp. 275, 276. It should be noted that though the word "Jin" is of Arabic origin, the spirits to which the name is applied by the Jakun are almost certainly of native origin, in spite of their thin disguise.

[2] Newbold, writing of the Benua, says:—"The better informed of the Benua have a confused idea that after death the spirits of good men travel towards the west and are absorbed into the effulgence of the setting sun, 'the eye of day,' as he is poetically termed by most of the tribes of the Indian Archipelago. It is to prepare the traveller for this journey that the weapons and cooking utensils used by him in life, and a pittance of food, are buried along with the corpse. The souls of the bad are to be devoured by spectres, who approach the graves for that purpose on the seventh day after interment, on which fires are kindled to drive the evil spirits away" (ii. 389, 390).

[3] *J. I. A.* vol. i. p. 279.

magician (Poyang), no other person being supposed to have the right of imploring mercy from Pirman. These magicians are an order of men combining the functions of priest, physician, and sorcerer. The Malays (who appear to be more superstitious than the Benua) have a greater faith in the efficacy of the supplications of these Poyangs, and a greater dread of their supernatural power. They are believed not only to be able to cure the most virulent maladies, but to inflict disease and death upon an adversary,[1] and the Malays have recourse to them for both purposes.[2] Even the tigers are believed to be subject to them, and every magician has one in constant attendance upon him.[3] When a man falls a victim to a tiger he

[1] By means of the Tuju (or Pointing ceremony). "The Poyangs are imagined to be adepts in the Tuju, or the art of killing an enemy, however distant, by the force of spells, and by pointing a dagger or sumpitan in the direction of his residence; in performing the incantations termed Bĕrsawai ('Besawye') and Chinduai ('Chinderwye'), and in discovering mines and hidden treasures. They are imagined to be endowed with the power of curing the most grievous sicknesses, by causing their familiars to appear and minister to the sufferers. The incantations are carried on by night: fire, incense, together with many herbs and roots of peculiar virtues are employed. The Bĕrsawai (ceremony) consists in burning incense, muttering midnight spells over a variety of herbs and plants, among which are the Palas, the Subong Krong, the Lĕbar, and the Bĕrtam, and in calling upon the spirit of the mountains. Should the process be successful, the spirit descends, throwing the exorcist into a trance, during which the knowledge he wishes to obtain is imparted" (Newbold, pp. 389, 390).

[2] *J. I. A.* vol. i. p. 275, 276.

[3] Compare the account given by Newbold, who says that the soul of a Poyang after death is supposed to enter into the body of a tiger. This metempsychosis is presumed to take place after the following fashion. The corpse of the Poyang is placed erect against the buttress or "strut" at the root of a large tree in the depth of the forest, and carefully watched and supplied with rice and water for seven days and nights by the friends and relatives. During this period the transmigration (believed to be the result of an ancient compact made in olden times by the Poyang's ancestors with a tiger) is imagined to be in active operation. On the seventh day it is incumbent on the deceased Poyang's son, should he be desirous of exercising similar supernatural powers, to take a censer and incense of Kĕmnyan wood, and to watch near the corpse alone; when the deceased will shortly appear in the form of a tiger on the point of making a fatal spring upon him. At this crisis it is necessary not to betray the slightest symptom of alarm, but to cast with a bold heart and firm hand the incense on the fire; the seeming tiger will then disappear. The spectres of two beautiful women will next present themselves, and the novice will be cast into a deep trance, during which the

is supposed to have been sacrificed to the malevolence of some magician whom he has offended. When the aid of a magician is sought on behalf of the life of a sick person, presents are carried to him, and he repairs to the house where his patient lies, taking with him a musical instrument named "gĕlondang," which consists of a long bamboo suspended in a horizontal position under the roof and struck with small sticks. When night comes on, the magician commences to chant his incantations, at the same time waving a white cloth to and fro, whilst one of his attendants (frequently his wife), beats the "gĕlondang," and another burns incense (benzoin). The chants are invocations addressed to Jewa-Jewa,[1] who resides in heaven, and through whom alone Pirman can be approached. They are chanted to different airs the whole night long, and sometimes for three or four nights in succession, until the magician is able to announce either that he has received medicine to cure the disease or that the deity is inexorable. The more powerful magicians do not need to prolong their invocation beyond one or two nights. The explanation given of the object of the invocations, and of the mode by which they reach the deity, is this. Whenever a person becomes sick, it is believed that Pirman has ordered the Earth Genie to "eat his life" ("makan dia-punya nyawa"), and that death will certainly ensue unless Pirman revoke his mandate. But as Pirman is

initiation is presumed to be perfected. These aerial ladies thenceforward become his familiar spirits, 'the slaves of the ring,' by whose invisible agency the secrets of nature, the hidden treasures of the earth, are unfolded to him. Should the heir of the Poyang omit to observe this ceremonial, the spirit of the deceased, it is believed, will re-enter for ever the body of the tiger, and the mantle of enchantment be irrevocably lost to the tribe" (ii. 387-389).

[1] Sometimes pronounced Dewa-dewa. It is, of course, a *plural*, from the Sanskrit "Deva" (through Malay).

inaccessible to mortals, Jewa-Jewa must be supplicated to intercede with him. The fumes of the incense rise to the heavenly abode of Jewa-Jewa, who, pleased with the fragrant smell, is disposed to welcome the spirit or soul of the magician which ascends to him in the music of the "gĕlondang." Jewa-Jewa inquires of the magician's soul what his errand may be. The latter then informs the minister of heaven of the condition of the sick person, and solicits medicine.[1] If Pirman pleases, Jewa-Jewa gives medicine to the magician to cure the disease, *e.g.* the juice or root of a plant, a flower, etc.[2] The Malays outside the limits of the country of the Benua, were not aware either that the Benua believed in a God, or that the magician's power was considered to be derived from Him and entirely dependent on His pleasure. On the contrary, they declared that they had no religious belief, and that the magicians cured diseases and inflicted calamities by means of spirits which they kept.[3]

The Benua (as has already been remarked) are much less superstitious than the Malays, and the more sensible among them even doubt whether the Poyangs of the present day can really attain supernatural power

[1] *J. I. A.* vol. i. p. 276.

[2] Of Herbalism among the Benua, Newbold writes as follows:—"The Benua are celebrated among Malays for their skill in medicines, and, it is said, know the use of venesection in inflammatory disorders. The following is a specimen of their rude receipts: A person with sore eyes must use a collyrium of the infusion of Niet-niet leaves for four days. For diarrhœa, the decoction of the root of Kayu yet, and Kayu panamas; for sciatica, powdered Sandal-wood (?) in water, rubbed on the loins; for sores, the wood Kambing. If the head be affected, it must be washed with a decoction of Lawong-wood; if the chest, the patient should drink a decoction of Kayu tikar leaves. Such recipes as these, of which there is abundance, are not, however, supposed to be fully efficacious without the incantations of the Poyangs. Guligas, stones extracted from the heads and bodies of animals, particularly the porcupine, and the Rantei Babi, which is imagined to be endowed with powers equivalent to those of the celebrated Anguinum of the Druids of Gaul and Britain, hold a high place in the Materia Medica of these rude tribes" (ii. 408-411).

[3] *J. I. A.* vol. i. pp. 276, 277.

or aid. "Not one in a hundred reaches Jewa-Jewa," said an old man. "The only one I ever knew to do so was a Poyang who died when I was young. His spirit was seven days in heaven. I have never had recourse to them in sickness, but always allow diseases to take their course. If Pirman is determined that a man shall die, he must die. If Pirman thinks fit to grant him an extension of his life, he must recover."[1]

Treatment of Diseases.

To ascertain whether fever exists, the patient is directed to take "Chuping"[2] leaves mixed with lime, rub them together in the hand, and squeeze the juice into a cup. If it hardens, the patient is pronounced to have fever. The most common of the remedies are for fever the leaves of the "Sĕdingin,"[3] and for fever and ague the growing shoot ("umut") of the "Sĕmambu." The "Akar Butut" is used for jaundice in the case of young children, and the "Akar Balaksini" for pains in the loins.[4] After child-birth a decoction of "Puar"

[1] *J. I. A.* vol. i. p. 277.

[2] Unidentified.

[3] This is probably *Bryophyllum calycinum*, Salisb. (*Crassulaceæ*).

[4] According to Vaughan-Stevens, "on the breaking of an arm or a leg, the Benua magicians are in the habit of killing a 'large black bird with brown wings' (whose name was not given). The patient is fed with some of the boiled flesh; and one of its bones is then moistened and grated upon a stone, and the liquid applied to the injured part."

The gall-bladder of snakes (*e.g.* of the python) is worn round the neck in order to heal fever. Also the wood of certain trees (*e.g.* the "Pĕradang") or orchids (*e.g.* the *Dipodium paludosum*) is boiled and the fluid drunk.

When a thorn has entered the flesh, the tooth of a wild bull ("Sĕladang" = *Bos gaurus*) is grated with water upon a stone and applied to the injured part.

For cuts a fruit called "Langyang" is used in the same way.

For diarrhœa, benzoin ("Kĕmnyan") is scattered on a fire, and the region of the stomach fumigated with it.

For indigestion the fruit of a kind of rattan called "Jĕrnang" or Dragon's Blood (*Calamus draco*) is boiled and the liquor drunk. Or the tooth of a porcupine is grated with water upon a stone and applied to the region of the stomach.

For abscesses the bark of a tree called "Samung" is boiled, and the infusion rubbed on the inflamed part by means of a piece of bark in place of a brush.

leaves is administered to the child, the mother being treated with an infusion of various kinds of "Mĕrian," such as "Mĕrian api," "Mĕrian padi," "Mĕrian batu," and "Mĕrian igi."[1]

The Orang Laut believe that small-pox is a separate malignant spirit which moves about from one place to another, and those of the tribe that were located on the east side of the island (Pulau Tinggi) closed all the paths that led to the western with thorns and bushes, for, as they said, he (the spirit) can get along a clean pathway, but he cannot leap over or pass through the barrier that we have erected.[2]

Traditions of the Benua-Jakun.[3]

The origin of the country and race of the Benua was thus related: "The ground on which we stand

For rheumatism the painful part is well rubbed with bees'-wax.

For bruises dry roots of Citronella grass (*Andropogon nardus*) are laid upon a fire-log, and the smoke used for fumigating the bruise (*V. B. G. A.* xxiv. 467, 468).

For ailing children (in general) the leaves of the "Kĕmunting" (*Rhodomyrtus tormentosa*) are boiled, and the child washed all over with the infusion.

As aphrodisiacs the roots of the "Tangkorali" (?) or "Tongkatali" and the dried bark of "Pĕrugas" are used; they are chewed when the sun has passed the meridian. [The Tongkat ali may be a grass called "Rumput Tongkat Ali" = *Panicum Sarmentosum*, or *Grewia umbellata*, or perhaps a fern. — *Ibid.*]

[1] *J. I. A.* vol. i. p. 277.

[2] *Ibid.* vol. v. p. 141.

[3] According to Newbold, "there are many idle tales current among Malays of the existence in the woods and mountains of malignant races, half men, half monkeys, endowed with supernatural powers; such, for instance, as the Pikats of Java, who are said to dwell on the summits of hills, and to intermarry with the Siamangs; the Pangans and the cannibal Benangs, who, like beasts, cohabit with their nearest relatives; the malignant Mawa that mocks the laugh of a human being, with its iron arm and body covered with shaggy hair; and the treacherous B'lian that watches over the tigers, and which is supposed on rainy nights to visit the abodes of men, and under the pretext of asking for fire, to seize and tear them into pieces with its enormous claws" (ii. 416).

Elsewhere we are told by Newbold that "in the beginning of the world a white Ungka and a white Siamang dwelt on a lofty mountain; they cohabited and had four children, who descended from the mountain into the plain, and became mankind. From them sprang four tribes. In after times the heads of these tribes, Nenek Tukol, Nenek Landasan, Nenek Jelandong, and Nenek Karah, were invested

is not solid—it is merely the skin of the earth ('kulit bumi'). In ancient times Pirman (the Deity) broke up this skin, so that the world was destroyed and overwhelmed with water. Afterwards he caused Gunong Lulumut, together with Chemundang and Bechuak (hills in Johor), to rise out of the water this low land which we now inhabit being formed later. These mountains in the south, together with Mount Ophir (Gunong Ledang), the mountains of Kāf (Gunong Kap), 'Flute-pillar' Hill (Gunong Tongkat Bangsi), and Gunong Tongkat Subang (lit. 'Earstud pillar' Hill) on the north, give a fixity to the earth's skin. The earth still depends entirely upon these mountains for its steadiness. The Lulumut mountains are the oldest land. The summit of Tongkat Bangsi Hill is within a flute's-length (one foot) of the sky; that of Tongkat Subang Hill is within an earstud's length; and that of the Hills of Kāf is in contact with it. When Lulumut had already emerged, a ship ('prahu') of 'pulai' wood, completely covered over and without any opening, was left floating on the waters. In this Pirman had enclosed a man and a woman whom he had created. After the lapse of some time the vessel no longer progressed either with or against the current, and ceased to be driven to and fro. The man and woman therefore, feeling it to be motionless, nibbled their way through it, and standing upon the dry ground, beheld this our world. At first, however, everything was obscure. There was

by an ancient king of Johor with the honorary titles of To' Batin Kakanda Unku, To' Batin Sa-ribu Jaya, To' Batin Johan Lela Perkasa, and To' Batin Karah. The first founded the state of Klang, and possessed the canoe Sampan Balang; the second ascended the Samawa or Linggi river, and founded Sungei Ujong; the third proceeded to the hill of Lantei Kulit, and founded the State of Johol; and the fourth to Ulu Pahang" (ii. 376-378).

neither morning nor evening, because the sun had not yet been created. When it became light they saw seven small wild rhododendron ('Sendudo') shrubs, and seven clumps of the grass called 'Sambau.' They then remarked to each other, 'In what a condition are we left, lacking both children and grandchildren!' Sometime afterwards, however, the woman conceived, not however in her womb, but in the calves of her legs. From the right leg came forth a male, and from the left a female child. Hence it is that the issue of the same womb cannot intermarry. All mankind are the descendants of the two children of the first pair. When men had much increased, Pirman looked down upon them and reckoned their numbers with pleasure."[1]

In addition to the foregoing, Logan further remarks that in crossing the Lenggiu at the upper part of the ravine in which it rises, a long flat granitic slab covered with thickly-growing moss, and called "Batu Bekachong," is pointed out as the first couch of the parents of the human race.

They look upon the Gunong Lulumut group with a superstitious reverence, not only connecting it with the dawn of human life, but regarding it as possessed of animation itself. Lulumut is the husband, Chemundang his old wife, and Bechuak his young one. At first the three lived together in harmony, but one day Chemundang, in a fit of jealousy, cut off Bechuak's hair.[2] The young wife retaliated by kicking Chemundang's head with such force as to force it out of its position. Lulumut, seeing his mistake, stepped in

[1] *J. I. A.* vol. i. p. 278.

[2] Hervey in quoting this tradition verbatim from Logan, remarks that his own inquiries enable him to confirm Logan's account (*v. J. R. A. S., S. B.*, No. 3, p. 105).

with his huge body between them, and has ever since kept them separate.[1]

From an old Portuguese writer comes the following interesting passage :—

"Queen Putri ("Putry"), spouse of Permiçuri, founder of Malacca, was said to inhabit a cavern on Mount Ophir ("Gunoledam"). Here the Benua were said to learn magic. Without seeing any one they heard the magical qualities of plants revealed by mysterious voices. They drink a decoction of the *Erba vilca* in order to put themselves into communication with the evil spirit or with Putri, who was said to take the form of beasts and birds. The Benua by the same spells and charms transformed themselves into tigers, lizards, crocodiles, and other animals ; they then became gifted with divination and communicated with persons at a distance. The Benua were said to come to Malacca at night in the form of tigers, and to kill women and children."[2]

"In the forests of that country [Johor] dwelt the Benua, wild races who . . . lived on Mount 'Gunoledam' (*i.e.* Ophir, or Gunong Ledang), where resided a certain Queen Putri, a magical enchantress who . . . collected herbs and plants possessing medicinal virtues, and transformed herself from the human form (of a woman) to that of a tigress, and of other animals and birds."[3] "Putri" is the Fairy "Princess" of Mount Ophir legend.

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[1] *J. I. A.* vol. i. pp. 278, 279.

[2] Goudinho de Eredia, p. 32*b*.

[3] *Ibid.* p. 11 ; cp. *Malaca, L'Inde Meridionale et le Cathay*, MS. . . . de G. de E., réproduit en facsimile et traduit par Léon Janssen. Bruxelles, 1882. Goudinho de Eredia wrote in 1613. He also speaks of a "cannibal" (!) race called Saletes, inhabiting Malacca before the Malays. Of the Malays he says : "The witches employ many roots, plants, trees, and animals for their charms, and above all spells, especially those who kill children before baptism, on the fifth day after birth, or in some cases before birth. The

BEREMBUN TRIBES.

The Berembun tribes, like the Malays, attribute the magician's power to his command over spirits which possess and inspire him. The spirits of the rivers (Hantu Sungei) are evil, inflicting diseases, and feeding on the human soul (or "sĕmangat"). On the other hand, the spirits of the mountains (Hantu Gunong) are harmless. Every magician has several disciples who attend him when he visits a sick person. A small hut called "sawai" is constructed near the house, and in this the incantations are performed, everybody being excluded save the magician himself and his disciples. Incense is burned, and invocations chanted to the accompaniment of music, until the magician is possessed by the spirit, which answers through his mouth the questions put by the disciples respecting the mode of treating the disease. When a river spirit enters a man and he begins to waste away through its evil influence, the magician has power to exorcise it. The tigers are his slaves.[1]

JAKUN OF JOHOR.

Belief in a Deity.

A great part of the Jakun know and acknowledge

natives regard the fifth day after birth as critical, and keep watch with their friends and relatives.

"These witches, pupils of the Benua of the caverns of Gunoledam, subdue by cabalistic words crocodiles, elephants, tigers, and serpents. Others transform themselves into lizards, etc., to do evil. [As to lizards, *v.* p. 373, *infra.*]

"There is another kind of witch called 'ponteanas,' who usually reside in tall trees such as poplars and 'bondas.' People say they are women who died in child-bed, and for this reason hostile to man. But they are rather demons, for they have their sides open and inflamed."—Goudinho de Eredia, p. 38.

"At the equinox, especially the autumnal, on the day called "divaly" [*sic*, evidently the S. Indian or Tamil feast called Thivali], trees, herbs, plants talk and disclose the remedy for every malady. To hear them people hide in the forest."—*Ibid.* p. 38*b*.

[1] *J. I. A.* vol. i. p. 277. "Sawai" is the name of the ceremony, not of the hut in which it is performed.

the existence of a supreme being, whom they call by the Malay name "Tuhan Allah," the Lord God. Many of those in Johor also admit their belief in a punishment for sin. With some of them it is only a general admission, and they have no idea by what means it is to be executed; but some few others declare openly that sinners will be thrown after death into the fire of hell, though even these do not know of any reward for good men and good works. Those of the Menangkabau States, probably on account of their more frequent communications with the Malays, have more knowledge of religion, some of them speaking of God as the creator of everything, of Adam as the first man, of Abraham, Moses, David, Solomon, though very confusedly, and there was not to be found amongst them any real knowledge either of Christ or the Christian religion.[1] The more learned of them are called magicians or "Pawang," and those of Malacca are the most ignorant of religion. They do not worship the sun or the moon or any idols.

Spirits and Demons.

In demons (or "Hantu") the Jakun devoutly believe, but unfortunately little or nothing has been collected on the subject. Hervey's account of the Jakun belief concerning the "Hantu Sĕmambu" is however, I think, worth quoting here. "The noise," he says, "that a certain species (of cicada) makes is almost unearthly and quite disagreeable. There is only one other sound in the jungle at night-time which, though otherwise different, resembles it in this peculiar way — it is that made by the 'Hantu

[1] Favre in *J. I. A.* vol. ii. p. 249. Abraham, Moses, David, and Solomon are known to all good Moslems.

Sĕmambu,'[1] which is very weird, consisting of three or four long-drawn notes rising and falling slightly; but the effect it is impossible to describe. The Jakun say that it is a weather guide."[2]

We are further told that some Jakun regard jelly-fish as human souls waiting to be born.[3]

The offerings of rice laid on graves to appease the demons have already been mentioned.[4]

The Magician.

Of the paraphernalia used by a Jakun "Poyang" or magician, Hervey writes that the "Kayu kĕlondang" (or "Gĕlondang," as it is also called), which is struck by the magician's attendants when the latter is exercising his skill on behalf of a sick man, must among the Jakun of the Madek people be made of wood from the Mĕrawan tree, and no other. Whilst his attendants are striking the instrument in question, the magician waves a spray of a tree called "Chawak," and at the same time proceeds with his incantations.[5]

Treatment of Diseases.

The knowledge of the Jakun in the art of physic is very limited. They use very little medicine, and the sick lack almost every form of assistance, the sickness being ordinarily abandoned to the ordinary course of nature. Notwithstanding, the Malays consider them clever physicians, and in their stupidity believe themselves very fortunate when by giving them either money or clothes they succeed in obtaining from them some medical prescriptions.[6] Some of the Jakun,

[1] The noise is probably made by a small frog.
[2] *J. R. A. S., S. B.*, No. 8, p. 111.
[3] *Z. f. E.* xxviii. 187.
[4] Cp. *supra*, vol. ii. p. 105.
[5] Hervey, *J. R. A. S., S. B.*, No. 8, pp. 119, 120.
[6] *J. I. A.* vol. ii. pp. 249-251.

though not very many, and only those who are styled "Pawangs," pretend to some knowledge in physic as well as to a knowledge of the secrets of nature; but their actual acquisitions in that respect are not so great as is ordinarily reported, and in fact they are very little more clever than the others.[1]

We are also told that some "tribes" of Jakun refused to eat the flesh of elephants, alleging that it would occasion sickness.[2]

The Malays believe that when a Jakun hates any one, he turns towards his victim's abode, and strikes two sticks together, one upon the other, and that in such a case, no matter how great the distance between them, his victim will fall sick, and even die, should he persevere in this performance for a few days.[3]

H. W. Lake, in writing of two Jakun who had been brought in very badly mauled by a tiger, remarks that, according to their statement, they had been attacked whilst asleep on a sandbank some distance up the river. One man's scalp-wounds appeared to be of a fatal nature; the other, a youngster, was badly bitten in the fore-arm. Both refused to be treated by a European, and later in the day they could be seen lying in the blazing sun with their wounds well smeared with wood ashes and wrapped in leaves.[4]

Fire-making.

In addition to the foregoing, an account of ceremonial fire-making among the Jakun is given in Vaughan-Stevens:—

[1] Logan in *J. I. A.* vol. ii. p. 251.

[2] *Ann. P. F.* xxii. 303. The word "tribe" here doubtless merely signifies a local group, and the fact does not imply totemism. Cp. p. 260, *ante*.

[3] *J. I. A.* vol. ii. p. 274.

[4] H. W. Lake in *J. R. A. S., S. B.*, No. 25, pp. 3, 4.

Whenever a company (of Jakun) were on their travels and desired either to change their camp or to prepare for a longer stay there, a new camp-fire was lighted "for luck" by an unmarried girl with a fire-drill.

The girl selected was usually the daughter of the man who happened to be acting as the leader of the company. Such a selection was regarded as specially fortunate; but the leader's daughter could only be chosen if she were of an age just before puberty. And this custom is especially remarkable, since the Jakuns on their wanderings always carry with them a smouldering rope-end of tree-bark.[7]

Here, however, we have a survival of an older custom. The fire is obtained by means of the drill from a block of soft wood of the kind which the Jakun use for making the handles of their choppers ("parang"). A small block of this wood is generally carried either on the person, or more especially inserted in the headband of tree-bark, "exactly like the charm on one of our own watch-chains." It was shaped like the marine bivalve which they say their ancestors employed before they had learned the use of iron to cut up their fish, as well as for determining the spot for their encampment when they happened to be upon a journey.

When the fire was about to be kindled the girl took this block of soft wood and held it on the ground, whilst her father or some other married man worked the vertical shaft which served as the drill. When the spark appeared she fanned it to a flame either by blowing upon it or by whirling the block round in her hand, for which purpose she surrounded the spark with a heap of shredded cloth and exposed it to a current of air.[2]

From the fire thus kindled were lighted the other fires, for every successive night, and to it were ascribed good-luck in the matter of cooking, and a greater power of warding off wild beasts (*e.g.* the tiger) than was possessed by the first fire of an encampment when it was kindled by means of the smouldering rope-end of tree-bark. At the same time there was no hard and fast rule that this fire-kindling must be performed by a girl, since any person whatsoever, man, child, or woman (unless, in the case of the latter she were having her monthly discharges) might do it if it happened to be more convenient.[3]

Taboo Languages.

Amongst other industries the collection of various forms of gutta and camphor obtainable in the forests of the Peninsula is practised by the Jakun, who, whilst

[1] A specimen was sent with the notes (Bartels).

[2] *Z. f. E.* vol. xxviii. pp. 168, 169. [Bartels here remarks that it is not clear from the context whether it is the block of wood used for kindling the fire that is shaped like a shell, or whether it has no special shape. According to Vaughan-Stevens the leader's daughter obtained the block of wood from her father, for the blocks carried by the unmarried girls and boys for fire-making have no special shape; and although the men and women generally carried such shell-shaped blocks about with them, there was no obligation for them to do so. From this passage it would appear that it was the shell-shaped block that the girl used in this case for fire-making. On the other hand, Vaughan-Stevens says later that these shell-shaped blocks are of extreme rarity, and are now never carried for their original purpose, viz. that of fire-making, since the custom had long become obsolete.]

[3] *Z. f. E.* xxviii. p. 169.

at work in this way, employ a peculiar dialect usually called the Camphor (or Gutta) Taboo language[1] ("Pantang Kapur," etc.). As to the origin of this dialect there has been a good deal of speculation, but whatever its origin, the Jakun attribute great efficacy to its employment, as well as to certain strange ceremonial practices. Logan, for instance, mentions the eating of earth as a concomitant of the use of the Camphor Taboo language, as well as complete abstention during the prosecution of the search both from bathing and washing. Without these accompaniments of the superstition the "Pantang Kapur" would hardly be complete, and they would readily be suggested by the magicians themselves, to whose cunning and influence over the Malays Logan bears striking testimony. As some proof of the complete confidence the Malays possess in their powers, it may be recorded that the Malays at Kuala Madek, for instance, asserted of the Juru-krah resident there, that he used to walk round the village (or kampong) at night and drive away the tigers without any weapons.[2]

I may add that many restrictions as to diet (or "food-taboos") were observed by the parents in the months preceding a birth, and that divination was employed to determine the probable sex of an expected child.[3]

The Jakun Traditions.

The following is a Jakun tradition entertained by several tribes, and formerly related by a Batin of Johol:—

[1] This question of the Taboo dialects will be fully treated of under "Language."

[2] Hervey, *J. R. A. S., S. B.*, No. 8, p. 103.

[3] Cp. pp. 21, 23, *ante*.

God created in heaven, in former days, a man and a woman. They were Batins (that is, a king and a queen) of course, but had no kingdom or subjects. History does not say how long this couple remained in heaven; but only that one day they descended to earth and were discovered in the neighbourhood of the river of Johor, in the southern part of the Peninsula. There this celestial Batin and his consort begat a numerous family, who peopled all the Peninsula. Those of them who embraced Islamism are now called Malays; and those who remained faithful to the manners and customs of their ancestors retained the name of Jakun.[1]

Another legend (collected by Hervey) is that of Bukit Penyabong, near Kelesa' Banyak. The legend is that a cock-fighting match once took place here, between Raja Chulan and another Raja of old times, that the defeated bird flew away to his house at Bukit Bulan, whilst the victorious bird was turned into stone and still remains a mute but faithful witness to mark the spot where the tremendous conflict took place. The Dato', or chief of the tribe, stated to Hervey that he had himself seen the figure on the top of Bukit Penyabong; it was a good deal above life-size, he said, and just like a cock in white stone;[2] he added that the top of the hill was bare and that a good view was to be had from it.[3]

A similar legend is told of a Jakun Batin whose soul migrated into a white cock.

The "Batu Hampar," or "outcrop rock," which

[1] *J. I. A.* vol. ii. p. 271.

[2] Hervey suggests that the hill itself may possibly have been limestone, in which case it would be the most southerly limestone hill known in the Peninsula.

[3] Hervey in *Journal of the Royal Asiatic Society, Straits Branch*, No. 3, p. 110; cp. *Man*, 1904, 14, and *supra*, p. 344, *n.* 3.

gives its name to this place, is a shrine ("kramat"), a sacred rock in the river, on which the devout spread the mat of prayer; it owes its sanctity, according to the legend, to the execution carried out upon it (by order of the Sultan of Kota Tinggi) of one Jit, a Jakun chief, who had been detected in necromantic practices. When they came after the execution with the burial garments to take away the body, it had disappeared. Three months after Jit was met by his son on the same spot alive and well, which from that period onward he used to haunt. He was also said to assume at times the form of a white cock; and when met in human form he disappeared, and a white cock was seen vanishing in the distance.[1]

Tradition of Tribes with Great Feet.

Finally it may perhaps be worth while to refer to the explanation given by Vaughan-Stevens[2] of the huge foot-prints attributed to certain of these jungle tribes, more especially the "Eastern Jakun." According to Vaughan-Stevens, the great size of the footsteps of these Jakun, at certain seasons, is due to their binding the leaves of the Bĕrtam-palm upon their feet, in order to avoid sinking in the deep mangrove mud when they are forced to traverse it in search of jungle produce, etc., the bad land which requires this special provision to be made being said to extend in patches as far north as Pahang. There may be something in this explanation; on the other hand, it must not be forgotten that, as has already been pointed out, this legend of tribes with great feet is a widely spread Mohammedan legend, which is found

[1] Hervey in *J. R. A. S., S. B.*, No. 3, p. 97.
[2] *Z. f. E.* xxix. 195 *seqq.*

in other countries besides the Malay Peninsula, and this is perhaps the more probable explanation.

Orang Laut or Sea-Jakun.

Principles of Religion.

Orang Laut, Sabimba.—The statement that the Sabimba have no religion, believe in no demons ("Hantu") or other supernatural beings, hardly any medicines, and no magicians ("poyangs")[1] can hardly be accepted as final, even if the word "religion" be confined to the narrow sense in which it was, till recent years, so frequently employed. The converse statement would probably come nearer the truth. The present writer has on more than one occasion, without going out of his way to look for them, met with a variety of demons and charms believed in by the Orang Laut, and he thinks there is very little doubt that when it is adequately investigated the Sabimba religion will prove to be the old religion of the pagan (pre-Mohammedan Malays) which was most probably a form of demonology or Shamanism, overlaid with a slight Hindu veneer.

Dreams.

Dreams, we are informed, are greatly dreaded, and, when bad, suffice to keep the dreamer in a state of uneasiness for several days. A Sabimba man of old is said to have dreamed that he would be killed by a tiger, and within two days his dream was fulfilled.[2]

Again, they declare that their ancestors were

[1] *J. I. A.* vol. i. p. 298. Cp. also *ibid.* p. 348*.
[2] *Ibid.* p. 298.

warned in dreams that if the race took to bathing they would be visited by tempests. Hence they abstain as religiously from bathing as they do from eating the fowl. The only punishment which the Malays threaten them with, or ever inflict, is to duck them in water, and of this they have so great a horror that they say they would prefer being killed at once.[1]

Sabimba Traditions.

Before the Sabimba were transported to Johor by the Temenggong of that State, they inhabited that portion of the island of Battam which is traversed by the stream called Sabimba and its tributaries.

They are entirely a forest people, having no clearings or cultivation of any kind, and also (we are told) no boats. They are therefore in a lower plane of civilisation than the Benua. According to their own traditions, however, they have not always been so rude of habit. They declare that they are of Malayan race, and give the following account of their arrival at Battam. Their forefathers lived in the land of the Bugis (*i.e.* Celebes), and were, like the Malays, of agricultural and maritime habits. In voyaging, however, from Celebes to the westward, a vessel containing a party of them and a Bugis Raja was lost off the coast of Battam. Some of them succeeded in reaching the shore, and having no means of returning to their native country, remained on the island. In the course of a few generations their numbers increased, and they lived in comfort, making clearings in the forest and gradually regaining the easy condition in which

[1] *J. I. A.* vol. i. p. 297.

their shipwrecked ancestors had lived before they left their native land. At this stage, however, they unfortunately attracted the attention of pirates and their settlements ("kampongs") were ravaged. New clearings were made and their houses rebuilt, but once again they were visited by the pirates. They then removed to another locality, but their merciless and persevering assailants yet again discovered them, and continued to repeat their attacks every few years. At last, when their settlements had been destroyed for the seventh time, they gave themselves up to despair, abandoned their ancient habits, and sought safety by wandering in the forest and restricting themselves to such food as it yields spontaneously. To prevent any desire to return to the comforts of civilisation from exposing them again to plunder, slavery, or death, the whole tribe then and there made a vow that they would never again form any clearings, live a settled life, or even eat the domestic fowl, the crowing of the cock having sometimes betrayed their dwellings to the pirates.

Whatever be the foundation of this tradition, it is certainly descriptive of the condition in which they now live.[1]

O. Laut, Sletar.—To the impulses which govern the actions of the Sletar, only a long acquaintance with their prejudices and domestic feelings could afford a clue. Of a Creator they did not appear to have the slightest comprehension, and even when the greatest care was taken over the investigation, the result was still entirely negative. They neither knew the God nor Devil of the Christian or Mohammedan, though they confessed they had been told of

[1] *J. I. A.* vol. i. pp. 295, 296.

such, nor any of the Hindu demigods, many of whom were recounted to them. In the three great epochs of their lives (*i.e.* at birth, marriage, and death), we consequently find no rites or ceremonies enacted. Of the Pari, Dewa, Mambang, and other aerial spirits that are assigned to every mountain, rock, and tree in Malay mythology, they did not even know the names, nor had they anything to be afraid of (as they themselves said), except the "Gallang Pirates," who were men like themselves.[1]

O. Laut, Biduanda Kallang.—They have a Bomor or physician who chants in order to summon the demons to give them medicine.

For swellings they bruise the leaves of the "Baru,"[2] and rub them over the affected part. Cuts or wounds are rubbed with the juice of the "Akar lale urat." For pain in the bowels they employ ginger. For headache they drink the juice of a tree called "Kapielu (*sic*, ? Kapialu) angin."[3]

O. Laut, Muka Kuning.—The Orang Muka Kuning have derived some obscure and distorted notions of a Creator from the Malays, but otherwise *appear*[4] to have no religion or superstitions. Allah Ta'ala (the God of the Mohammedans) is the creator of all living things, and Nabi Muhamad (the Prophet Mohammed) is his wife,[5] who destroys all living things. They dwell together above the sky, and have two children, a male and a female, whose names and functions, however, are unknown. The Orang Muka

[1] *J. I. A.* vol. i. pp. 343, 344.

[2] "Baru" = *Hibiscus tiliaceus*, Linn. (*Malvaceæ*).

[3] *J. I. A.* vol. i. p. 300.

[4] The italics are mine. For the same remarks apply to them as to the Sabimba already mentioned.

[5] This idea is perhaps the most striking proof that could be imagined of that absolute superficiality of the Mohammedan element for which I have contended.

Kuning have no idea of the soul as existing separately from, or surviving the body. It is probable that their belief in a male creating and preserving, and a female destroying, deity was derived either from Hindus or Hindu Malays in the pre-Mohammedan era, and that the Muka Kuning have merely altered the names, a practice which appears to be common in the Archipelago, and one, indeed, of which the history of almost every nation furnishes examples.[1]

0. Laut, Temiang.—A special form of arrow-release is said to be employed by the Orang Temiang in shooting fire at the spirit of sickness. According to the description the bow is perforated in the centre (the "handle" of the bow), and the arrow has a shoulder near the distal end, which prevents it passing through the hole, and the nock is fastened to the string.[2]

A ball of inflammate material is loosely placed on the end of the arrow, and when the arrow is released, it is suddenly checked by its shoulder striking the

[1] Logan here remarks, in a quaint note, that in the eastern parts of Bengal, which have a distinct ethnological connection with the Indo-Chinese peoples, instances of this kind occur. The successive changes that the religion of Europe has undergone were accompanied by a similar confusion of names. "The memory of the pagan (classic) creed was not speedily eradicated in the extensive provinces through which it was once universally received; and in many particulars it continued long to mingle with, and influence, the original superstitions of the Gothic nations. Hence we find the elves occasionally arrayed in the costume of Greece and Rome, and the Fairy Queen and her attendants transformed into Diana and her nymphs, and invested with their attributes and appropriate insignia" (Sir W. Scott's *Introduction to the Tale of Tamlane*). "Christianity never succeeded in rooting out the ancient creed; it only changed many of the subjects, which maintained, and do still to this day maintain, their place among us. What had been religious observance subsists as popular superstition; the cross of the Saviour only replaced the hammer of Thor, and the spells which had once contained the names of heathen gods were still used as effective, having been *christened* by the addition of a little holy water, and the substitution of the names of Abraham, Isaac, and Jacob, Tobit, St. Peter, and St. Paul" (J. M. Kemble's *Introduction to the Anglo-Saxon Dialogue of Salomon and Saturn*, p. 7).—*J. I. A.* vol. i. p. 338.

[2] Mr. L. Wray informs me that the form of bow here described is employed by Malay Pawangs, or magicans, in Perak, and that there are several specimens of it (that came from Larut) in the Perak Museum.

bow, the fire-ball being projected into the air by its momentum.

To effect this "release" the first finger is passed above the string and under the arrow,[1] the thumb being straightened, and the arrow grasped between the thumb and finger.[2]

Traditions of the Orang Akik.

0. Laut, Akik.—Dato' Klambu,[3] a man of some power in former days, employed a number of Jakun in the building of an Astana or palace. He had an only daughter, a young and beautiful damsel, who, once upon a time observing the primitive costume of one of her father's workmen, was seized with an uncontrollable fit of merriment. Thereupon the irritated Jakun commenced the incantation "Chinduai," and pursued their way to the forest, followed by the spellbound princess. Dato' Klambu despatched mes-

[1] Professor Morse adds, "This is a most awkward and inefficient release, and as the description of this and the previous release were given me by an old man, it is possible that they may have been incorrectly described."

[The fact that these releases were described by an old man some years ago is, however, rather in favour of their being correctly (not incorrectly) described. It is the younger (town-bred) generation in the Peninsula that is the less reliable. Is it not possible, too, that the weakness and inefficiency of the release may have been intentional, as a strong release could hardly be required by the circumstances?]

[2] *Internat. Archiv f. Ethn.* vol. iv. p. 278.

[3] *Lit.* Mosquito-net Chief. "About two and a half miles up the Linggi, after passing the mouth of Sungei Bĕsar, the voyager arrives at the 'Kubur,' or tomb, of Dato' Klambu. This was a Mohammedan saint of considerable odour, who crossed over from Achin to the Malay Peninsula, and who, during his lifetime, selected this spot for the inhumation of his remains. It is situated on the summit of a steep mound near the bank of the river, and having a small stream winding round its foot. The structure has nothing peculiar in it, being built after the usual fashion of the Malayan Mussulmans; it is about twenty yards long by two broad, and is visited by most Mussulmans passing up the river, who repeat a prayer and offer an oblation for the peace of the Marhum. There is neither date nor inscription on it, with the exception of a few sentences of the Koran, and the names of some of the devotees, which have been rudely scrawled on it in charcoal."—Begbie, pp. 400, 401.

sengers to bring back his daughter, but she refused to return, and eventually became the spouse of one of the Jakun chiefs. Dato' Klambu, on receiving intelligence of this occurrence, dissembled his resentment, and invited the whole tribe to a sumptuous entertainment on pretence of celebrating the nuptials. In the midst of the feast he fired the palace in which the revels were carried on, and the whole of the Jakun, except a man and a woman, perished in the flames. These two Jakun fled to Rawang, a marsh near the seashore, and from them sprang the Rayat Laut, sometimes termed Orang Rawang or Akik, who, not daring to return into the interior, have ever since confined themselves to the coasts and islets. The truly characteristic tradition among the subjects of the sea themselves, is that their first parents were a white alligator and a porpoise.[1]

Belief in Spirits.

Orang Laut (unspecified). — The Orang Laut, for instance, believe (we are told) that the flying lizard looks out for births and causes the soul to take up its abode in the new body. It is the subordinate of the mythical lizard, the guardian of the Stone [of Life], and can leave the earth to go to its master. If an Orang Laut killed one of these lizards, the others would refuse to bring the soul of his new-born child. The flying lizard can transform itself into a crocodile; the crocodile and the shark are brothers and carry out the death sentence on a man whose Stone of Life is soiled and buried, if the lizard does not do so in person.[2]

[1] Newbold, ii. 412, 413 [cp. *J. I. A.* vol. ii. p. 278].

[2] *Z. f. E.* xxviii. 187. The name of the tribe is not stated. For the belief in the power of the Jakun to change into lizards, cp. p. 358, *ante*.

Again, the time from birth to the cutting of the umbilical cord is the critical period, and all present unite in shouting to drive away the evil spirits.[1]

The Orang Laut do not fear sharks. "They are our own brethren, they are Sea Pirates ('pĕrompak laut') like ourselves," said one of them to Thomson.[2]

Use of Wooden Images.

Before leaving the Orang Laut I must not omit to mention a valuable contribution to the *J. R. A. S., S. B.*, in No. 41 of the Society's Journal, by Dr. Abbott, who writes that in July 1903 he discovered among the Orang Mantong of Sanglar Island, two wooden images representing women, in a cave near the seashore, not far from Kampong Telok Lanun. Each image was about $3\frac{1}{2}$ feet high, and one of them had three wooden horns about 6 inches long projecting upwards from the head. These horns were serrated along one edge. This figure also had straight rudely-carved arms of soft wood much decayed.

The teeth were represented by pieces of broken shell. A blackish line extended diagonally across the chest, meeting a horizontal one extending across just above the breasts. The region of the heart was marked by a blackish spot. The other figure was very rudely carved of soft white wood, and was without arms.

The figures were lying face downward on the floor of the cave, and had evidently not been disturbed for months, as roots were growing over them, and the wood was beginning to decay.

No information in regard to the use of the images could be obtained. Everybody questioned by Dr.

[1] *Supra*, p. 26, *ante*. [2] *J. I. A.* vol. v. p. 144.

Abbott denied the existence of such things, not knowing that Dr. Abbott had already found them.

No true Malays live on the island, and all the inhabitants eat pig.

Dr. Abbott concludes, I think quite rightly, that these images cannot be regarded as true "bĕrhala" or idols, and that most probably they are a form of scape-goat ("sakat buang") for use in sickness. Dr. Abbott adds that when an Orang Laut is ill, a wooden figure of a bird, snake, fish, or other animal is made, and as soon as the medicine-man ("pawang" or "bomor") has exorcised the demon ("hantu") in the sick man, and has driven it into the figure, the latter is then carried out to sea and thrown overboard. In the same locality (during the previous year) Dr. Abbott picked up the floating image of a bird. Very likely (says Dr. Abbott) these human images were similarly used. They resemble the "adu-adu" of the Nias Islands.

To this (already mentioned) testimony I may add my own, for I myself once picked up on the Kuala Langat coast, close to the regular haunts of the local group of Orang Laut or Bĕsisi, a large wooden figure representing a coconut-monkey or "b'ro'." As in the case of Dr. Abbott's specimens every kind of information was rigidly withheld, but in view of these later discoveries, I have now little or no doubt that my own specimen should be explained in the same way. As somewhat analogous, I may add that at a shrine on the Bird's Nest Islands in the remarkable "Inland Sea" (*Tălē Sāp*) of Singora, visited by the Cambridge expedition under my guidance in 1899, a (human) image of wood occupied a central position, between the skull of a rhinoceros and that of a crocodile (this,

however, being the nearest approach to an idol that I have seen among the natives of the entire Peninsula, offerings of edible bird's-nests and broken clay images of animals, etc., being placed before it). During the same expedition, at a later date, I picked up on the river bank near Jambu in Jering (one of the seven modern subdivisions of Patani) a large wooden elephant (with mahout), which had been used, in place of the more usual "lanchang" or spirit-boat, during the ceremony of casting the spirits of evil out of the village in the preceding year.

Summary.

As is evident from the foregoing, the religions of these native tribes are made up of mixed elements, in which native notions greatly preponderate and form the basis, with details from Indian and Mohammedan sources superadded. (For the former see especially p. 176, *ante*.) Much of the Indian element seems to have been introduced direct, but some of it also appears to have come through an Indo-Chinese channel, though the exact manner of its introduction is still uncertain, in view of the vagueness of our knowledge of the early history of the Peninsula.

A detailed comparison is outside the scope of the present work, but still it has to be largely kept in view in forming an estimate of the extent to which even these rude jungle tribes have been influenced by their more "civilised" neighbours in the obscure twilight of their unrecorded past.

PART IV.

CHAPTER I.

Present State and Future Prospects.

The languages spoken by the aboriginal tribes of the Malay Peninsula present various problems of uncommon interest as well as of exceptional difficulty. They are split up into a large number of dialects, all of which are of course unwritten, as these tribes[1] have never attained to the level of civilisation which a knowledge of the art of writing implies; and in the greater part of the Peninsula each of these dialects is confined to a relatively small area, and it often happens that a little clan, or even a single family, uses a form of speech which, though more or less related to the dialects of its neighbours, is nevertheless sufficiently differentiated from them to be practically unintelligible to all except the members of the little community itself.

A necessary consequence of this state of things (which itself results from the natural segregation of the tribes into small clans nowadays to some extent cut off from one another and surrounded by settled Malay communities[2]) is that most of the aboriginal dialects are now, and have been for some generations past, in

[1] In the neighbourhood of Malacca a few individuals have been taught to read and write by the Roman Catholic missionaries; but Newbold's hearsay statement (*op. cit.* vol. ii. p. 417), that some of the Perak tribes write on leaves, remains unconfirmed.

[2] Cf. Clifford in *Journal of the Royal Asiatic Society, Straits Branch*, No. 24, pp. 14-16.

process of decay. Being of no use except for the very restricted intercourse for which they serve, they have hardly ever been thoroughly learnt either by Europeans, Chinese, Malays, or even, it may be supposed, by members of other tribes or clans: and nearly all communication between the aborigines and the outside world has therefore, for a considerable time past, been carried on in the general *lingua franca* of the Peninsula, that is to say, in Malay, more or less modified by the national and personal idiosyncrasies of the speaker.

Accordingly, in such parts of the Peninsula as have been at all exposed to outside influences, the dialects of the aborigines have for some generations been maintaining a precarious existence in constant competition with the invading Malay language, and in some parts they are now almost entirely superseded by it. All the dialects, so far as they are known to us, contain a considerable, though very varying, proportion of Malay loan-words, and the number of these is daily increasing. There can be no doubt that this tendency has been accentuated of late years by the establishment of peace and order in the Peninsula. The aborigines, who, in many districts, were formerly hunted like wild beasts, and whose well-founded distrust and fear of their Malay neighbours kept them in the jungles, have now learnt that the existing government will protect them. The consequence is that they now often visit Malay villages for purposes of trade and barter, and naturally they learn to speak Malay and imitate Malay customs.[1] The number of aborigines who are thus bilingual, having learnt enough Malay to carry on a limited conversation on

[1] Cf. Luering in *J.R.A.S., S.B.*, No. 35, pp. 91, 92.

ordinary subjects, must be increasing in most districts, even where the tribes to which they belong are stationary or dwindling in numbers.

The way is thus being prepared for the gradual absorption of these wild tribes by their more civilised neighbours, and it must not be forgotten that this process is for them really a rise in the social scale, so that they are under a constant temptation to cast themselves adrift from all that is most characteristic in their customs and language. Accordingly there is a strong tendency for these dialects to die out and to be replaced by a Malay *patois*, differing little from ordinary Malay.

This process of assimilation, though accelerated in recent times, has been at work for several generations, and in the extreme south of the Peninsula it has reached such a pitch that almost all the dialects of that region are now practically obsolete. Already in the middle of the last century, when Logan[1] made his exploratory journey through Johor, he found that the Jakun aborigines of that State used Malay even in speaking amongst themselves, and that the only traces left of their extinct dialects were a broad and rather uncouth pronunciation of Malay, a few words which appeared to be survivals of their older tongue, and a peculiar, half-artificial jargon used by them while engaged in the search for certain jungle products (especially camphor), when the use of their ordinary Malay vernacular was for the time being tabooed.[2]

Miklucho-Maclay,[3] Hervey,[4] Lake and Kelsall,[5]

[1] *J.I.A.* vol. i. p. 289.
[2] *Ibid.* p. 263.
[3] *J. R. A. S., S. B.*, No. 1, p. 39; No. 2, p. 218.
[4] *Ibid.* No. 8, pp. 99-101, 112, 120.
[5] *Ibid.* No. 25, p. 3; No. 26, p. 40.

and Machado,[1] who have since Logan's time reported on these southern tribes, all agree with his account of their condition in the matter of language.

Similarly Emeric[2] states that the Sakai along the Klau river in Pahang speak only Malay, with "a faint *soupçon* of the guttural brogue that enables one to recognise aborigines within earshot, even if dressed like Malays and speaking Malay"; and Clifford, in his manuscript notes communicated to me, records having met a clan of Sakai between Tras and Bentong, in the same part of Pahang, who spoke only Malay even amongst themselves, and explained it by claiming to be descended from a Rawa[3] Malay ancestor, who, being invulnerable from his birth, could not be circumcised and had therefore to go and live in the jungle with the wild aborigines. No doubt the legend was invented to account for the fact of their speaking only Malay, but curiously enough some members of the clan were themselves circumcised, though it is not stated (and does not appear likely) that they were converts to Islam.

So too Lawder[4] in 1887 wrote, with reference to Kuala Selangor, that the very few Sakai in that district spoke only Malay; and about the same time Turney[5] wrote of the Klang Sakai, that they themselves asserted that their language was Malay. Similar statements have also been made as to the Ulu Selangor Sakai.[6]

Yet words have been recorded quite recently in the last-named district which prove that the old dialects

[1] *J.R.A.S., S.B.*, No. 38, p. 31.

[2] *Calcutta Review*, January 1904, No. ccxxxv. p. 59.

[3] I believe these Rawa people come from an inland region in Sumatra, situate about lat. 0° 40′ S., long. 100° E. (of Greenwich), adjoining the Mandeling Batak country.

[4] *Sel. Journ.* vol. iii. p. 224.

[5] *Ibid.*

[6] *Ibid.* vol. v. p. 398.

are not entirely extinct there; and the present writer can vouch for the fact that some at least of the Klang aborigines speak a dialect closely allied to, if not identical with, Besisi, for he obtained similar words to the Malacca Besisi, which he knew, from a planter whose acquaintance with Sakai was limited to a few words of the dialect of some of the aboriginal coolies employed on his estate near Klang.

In fact, the assertion that a particular clan of aborigines speaks Malay exclusively is often rashly made on evidence which really only goes to show that the members of it all know Malay, but does not negative their having a special dialect of their own as well. The aborigines like to be thought civilised, and are extremely shy of displaying any of their tribal characteristics to an outsider who may be unsympathetic. Moreover, in the south of the Peninsula the matter is complicated by the fact that there may often be some doubt whether what is spoken by the aborigines is really a roughly pronounced form of Malay or a closely allied dialect of separate development, influenced by, but not directly derived from, the civilised Malay language of the country.

Nevertheless the process of decay which these dialects are undergoing is now in most parts of the Peninsula advancing at such a rate as to justify the presumption that in a few generations there will be little or nothing left of them, except, possibly, in the two or three remote tracts where at present bilingualism has hardly begun to appear.

It follows that any research that is to be made into these peculiar forms of speech, must be made at once before the inevitable extinction with which they are threatened makes all further collection of materials

for ever impossible. These tribes, surrounded as they are by men of different faiths and alien races who despise them and regard them as little better than brute beasts, have no recorded history; barely a few allusions to their mere existence are to be found in Malay literature, and practically nothing whatever is on record that can throw any light on their origin and antecedents. It is to their physical structure, their customs, and above all to their languages that we must turn if we would gain any insight into their past.[1]

Such is the somewhat pathetic interest which attaches to the languages of these forest-dwellers; and though the study of them is not likely to be of practical use to any living soul, yet, embracing as they do the modes of speech of some of the least developed and most thoroughly wild and uncivilised members of our race, it is perhaps natural that they should form a fascinating subject of inquiry.

Apart from this, however, they are of considerable importance in relation to the study of language in general, and of the languages of South-eastern Asia in particular, for they are connected in a peculiarly intricate way with several groups of these languages, some of which have hitherto been almost entirely neglected or at least very inadequately studied. Situated at the extreme end of a vast continent, these "aboriginal" tribes of the Malay Peninsula represent the *disjecta membra* of several distinct portions of the human race, and their languages are a curious blend of the most strangely amalgamated constituents.

[1] *Cf.* Logan, *J. I. A.* vol. i. pp. 290, 291.

Classification and Distribution.

Before, however, dealing with this point, it will be advisable to explain how the different dialects are distributed within the Peninsula, and to give some few specimens of the differences which exist between them. The terms Semang, Sakai, and Jakun will not be used in this section of the work to indicate merely the languages spoken by the tribes which anthropologically fall under these respective divisions as defined in Part I. of this work, but will bear a more strictly linguistic meaning. In arranging the materials which are embodied in the Comparative Vocabulary appended to this volume, it soon became evident that there was a typical Semang group of dialects, best represented by the speech of the aborigines in Central Kedah and the adjoining state of Raman, and contrasting strongly with a typical Sakai group, of which the best specimens came from Southern Perak and the adjoining parts of Pahang.[1] These two types clearly differed in some important points, of which the most obvious were a considerable divergence in phonology, and the existence in the Semang type of a whole series of quite common words which appeared to be entirely absent in the Sakai type. Around these strongly contrasted types have been grouped the intermediate and outlying dialects, and thus the dialects of the north and centre of the

[1] This classification has been admirably done by Schmidt in his excellent article "Die Sprachen der Sakei und Semang auf Malacca und ihr Verhältnis zu den Mon-Khmēr-Sprachen," in *Bijdragen tot de Taal- Land- en Volkenkunde van Nederlandsch-Indië*, 6th Series, Part 8 (Part 52 of the whole), pp. 528-537, which for the first time established on purely linguistic grounds the existence of a Semang group distinct from the Sakai group.

The new material given in the present work confirms and justifies Schmidt's classification in its main lines, while extending it in some particulars.

Peninsula have fallen more or less satisfactorily into a series of groups and subdivisions.

In the south there are not the same clear distinctions; for reasons which have already been in part indicated, there is no such good representative of the Jakun type as still exist in the case of Sakai and Semang. Nevertheless, the remaining dialects of the Peninsula have been classified and will be referred to as Jakun, both for convenience and because they may be ultimately derived from a common stock, and are at any rate distinct from both the Sakai and Semang types.

The pages of the Comparative Vocabulary will amply illustrate the leading differences which exist between these types; but for convenience, and as some indication of the divergences which occur, I here subjoin a short list of words which will serve as a specimen.[1]

	Semang.	*Sakai.*	*Jakun* (1).	*Jakun* (2).
Ant	kĕso'	lāish	pha'	mĕrēt
Bird	kāwōd	chēp	sābu	burong
Child	wong	kĕnon	chaáī	enek
Day	kĕto'	jīsh	sĕri	hari
Egg	mākâ'	tap	buntat	kĕpoh
Fish	begjag	ka	rāyap	ikan
Hand	chas	tŏkⁿ	rāwet	tangan
Snake	ekob	tāju	līlih	ular
Thunder	kārē	ĕngkuh	ābū	gĕrĕntah
Tooth	nyus	lĕmoñ	chĕráh	gigi
Water	tom	tēu	par	ayer

[1] It must be understood that these words are selected, in some cases, from a number of variants, for which reference can be made to the Comparative Vocabulary. The list is intended to be typical, but by no means exhaustive. Further, it often happens that the "Sakai" word appears (generally with some modification of form) in a number of Semang and Jakun dialects; while there are several series of words, belonging to several distinct families of speech which run more or less through all three groups. These will be discussed later; the above short list merely illustrates a few of the verbal differences between the groups.

In view of the apparent internal diversity of the Jakun group, it is here represented by two lists.

SKETCH MAP showing the distribution of the Languages of the Aborigines of the Malay Peninsula.

The small circles indicate the chief ascertained Localities where vocabularies have been recorded.

Approximate boundaries of groups and subdivisions are marked, and outlying dialects underlined, thus:

Semang Sakai Jakun

R. & R. Clark, Ltd. Edinburgh

To face Page 986.

As a matter of fact, the relations which exist between these different types are exceedingly complex, and cannot be satisfactorily discussed without referring to the other families of speech in South-eastern Asia with which the dialects of the Peninsula are connected, or by which they have been modified. But before entering into the consideration of these difficult problems, it is desirable to explain the geographical distribution of the dialects, and to indicate at the same time the subdivisions into which they fall; for these subdivisions, though based on linguistic data, do in fact agree to a considerable extent with the territorial arrangement and geographical relations of the several tribes.

Roughly speaking, then, the dialects fall into groups which correspond, though not accurately, with the anthropological varieties of the aboriginal races. In the north of the Peninsula are the Semang dialects (called on the eastern side of the main mountain range by the name of Pangan); in the centre the Sakai; and in the south the very mixed and broken-down dialects which are here grouped as Jakun.[1]

Semang.—The Semang dialects, including those of the Pangan tribes, are spoken in an irregular tract extending from at least as far north as lat. 6° 30′[2] to about lat. 5° 5′ on the western side of the Perak river, and about lat. 4° 45′ on the eastern side of the main range in the States of Kelantan and Trengganu; and lying between longs. 100° 40′ (though a century ago

[1] A reference to the map here given will illustrate the relative position of these groups. The boundary lines drawn on the map merely indicate roughly their limits as evidenced by the actual data of dialects recorded. It is quite possible that others exist outside these lines, while within them some of the recorded dialects may have become extinct.

[2] Except where otherwise stated, all latitudes are north. All longitudes are east of the Greenwich meridian.

the limit was near the actual coast-line, about long. 100° 20′) and 102° 45′. Outlying members of the group have been recorded beyond these limits: Miklucho-Maclay[1] heard of Negritos, presumably Semang-speaking ones, though nothing is said on that point, as far north as the mountains of Patalung (probably about lat. 7° 35′, long. 99° 45′), and he also saw two captured boys of that race in the house of the Raja Muda of Singgora. Again, Warrington Smyth[2] states that a small tribe of about four hundred Negritos inhabit the district of Chaiya (lat. 9° 20′, long. 99°), but he too says nothing as to their language; on the other hand, Clifford records the presence of a single Semang-speaking family, apparently not of pure Negrito stock, as far south as Sadang (lat. 4° 30′, long. 100° 53′), and in Pahang, though no specimens of their dialects have been recorded, it is probable that a few Pangans wander at least as far south as this, if not farther.[3]

Throughout almost the whole of its very extended range, the Semang language is curiously uniform as compared with the Sakai. This may with much probability be ascribed to the relatively more nomadic life of the Negritos, which leads them over a considerable tract of country, keeps up communication among the several clans, and checks the process of local differentiation. There is no clear linguistic line of demarcation between Semang and Pangan; in fact, the Semang speech of Central Kedah and the Pangan of Southern Kelantan, though more than 120 miles

[1] *J.R.A.S.*, *S.B.*, No. 1, p. 207. He calls Patalung "Madelon."

[2] Five years in Siam, vol. ii. pp. 76, 77.

[3] Emeric reports, on the authority of Frost, District Officer, Pekan, that they go as far as Pulau Tawar (lat. 3° 51′, long. 102° 27′), and a pĕnghulu informed Emeric that they were to be found on the tributaries of the Semantan (about lat. 3° 30′ or 3° 40′, I presume); but this awaits confirmation.

apart, resemble one another more closely than do some Sakai dialects which are near neighbours.

The following short list, which could be considerably amplified if necessary, will suffice to illustrate this close resemblance :—

	Semang of Kedah.	*Pangan of Kelantan.*
Black	beltek	beltek
Father	ē	äh
Hand	chas	chas
Lip	tĕnud	tĕnöyt
Shoulder	klapeh	k'lāpă
Stomach	chŏng	chŏng
Stone	bālog	balu
Thunder	kāyē	kărē

On the other hand, the Semang and Pangan dialects have a long border-line where they march with members of the neighbouring Sakai group, and on both sides of that line there has been some intermixture and mutual influence. While all Semang dialects, so far as at present recorded, have many words in common with Sakai, several of the Semang dialects near the Sakai border, especially the dialects of the Plus and Galas valleys, contain a few Sakai words and forms which do not occur in the more typical Semang further to the north. But this is only what might have been expected, and it does not amount to much.

In a few instances the Pangan dialects seem to prefer a different word from the Semang; but in such cases it usually happens that one or both synonyms occur also in Sakai :—

	Semang.	*Pangan.*	*Sakai.*
Cold	hangit	tĕngked	sĕngät, dĕkat
Female	mabē	yalu	...
Hot	pĕdih	bĕkud	bĕkät
Water	bĕtēu, ho, gel	tom	tēu, hong

The following short list of words will suffice to

show that the Semang dialect of the Plus is distinct from the Sakai dialect of the same valley :—

	Semang of Plus.	*Sakai of Plus.*
Big	bŏō	mĕnu
Child	wong	kuod
Dog	'od	chuōr [1]
Good	bŏded	mēg
To give	eg	ōk

Even when, as in the last instance, the Semang and Sakai languages use the same word, there are, as a rule, characteristic differences of form which show that the phonetic tendencies of the two races diverge considerably. The following are a few instances :—

	Semang.	*Sakai.*
Bone	īyeng	jāak
Eye	med	mat
Foot	chan	juk^{n}
Leaf	hali'	sĕlak
Moon	kĕchē'	gĕchē'
Skin	kĕtŏ'	gĕtuh
Tail	hatek	sĕntak
Thorn	hīlī'	jĕrlāk^{n}
Tongue	lītī'	lĕntak

Low-country Semang.—A more substantial exception to the general uniformity of the Semang language consists in a small group of dialects, now probably extinct, but formerly spoken in the extreme south of Kedah and in the upper part of the valley of the Krian, the boundary river between the States of Kedah and Perak. This little subdivision seems to correspond with the Semang Paya, or low-country Semang, of Anderson and others ; and, in spite of its probably very limited range, it appears to have constituted a distinct subdivision of the Semang family, for it sometimes differs from the other dialects even when these agree with one another. It appears to

[1] Perhaps this should be *chuă*.

have more words in common with Sakai than the typical Semang has; thus for "hand," it uses *tong*, Sakai *tŏk*^{n}, instead of the typical Semang *chas*; and yet it occasionally has a different term where most of the other Semang dialects have a word corresponding with the Sakai equivalent, *e.g.* "ear," *pol* (*pul*, *pun*) as compared with the usual Semang *ĕntŏng* (*inteng*, *anting*), Sakai *kĕntok* (*'ntāk*, etc.). Sometimes, though it has the same term, it differs somewhat in form, *e.g.* "to eat," *chio'*, as against the usual Semang *chī'*, Sakai *cha'*; "shoulder," *kapueh* (*kapweh*), as against *klapeh* (*klapŏh*), Sakai *gĕlpāul*, etc.

Pangan-speaking Sakai.—Included among the more typically Semang dialects are two, collected by Clifford in the Lebir valley in Kelantan, and the Kerbat in Trengganu respectively, which are spoken by tribes whom the collector, a careful observer, describes as being physically Sakai. If that is so, it is clear that these tribes must have adopted the speech of their Negrito neighbours, or they may have been originally Negritos whose physical type has been modified by crossing with a Sakai strain.

Sakai-speaking Negritos.—Conversely, the Negritos of the region of Kenderong, Kenering, Sungei Piah, and Temongoh (or between lats. 5° 25′ and 5° 5′, and longs. 101° and 101° 20′) in Northern Perak speak dialects which, though containing a few Semang words, must nevertheless be classed as Sakai. In this district it is evident that the Sakai speech has encroached at the expense of Semang, a view supported by Semang tradition, which, according to Clifford, lays claim to Mt. Korbu (lat. 4° 41′, long. 101° 20′), as being part of the old Semang territory.

It will be noticed that, with slight exceptions in

Perak (and formerly Province Wellesley), all the Semang dialects hitherto recorded are comprised within the States politically subject to the Siamese suzerainty; that is to say, Kedah, Raman, Jalor, Teluban (or Sai), Ligeh, Kelantan, and Trengganu.

Sakai.—The Sakai group occupies the central mountain tract of the Peninsula, with the headwaters of its principal rivers, and extends, approximately, from long. 101° in Perak to long. 103° in Pahang, and, on the western side of the main range, in Northern Perak, from lat. 5° 25′, and, on the eastern side of the range, from lat. 4° 50′, to lat. 2° 25′, approximately, where it ends in a few outlying and obsolescent dialects on the Pahang-Johor border. Almost the whole of the group is comprised within the limits of the Federated Malay States under British protection;[1] that is to say, Perak, Pahang, Selangor, and the Negri Sembilan.

With such a wide range it is not surprising that this group of dialects should be characterised by considerable internal diversity, especially when it is borne in mind that the tribes which speak them are for the most part broken up into small clans inhabiting the upper parts of valleys in a mountainous country, and to some extent confined each to its own little district. Unlike the Semang tribes, the greater part of the Sakai clans are no longer engaged merely, or even mainly, in hunting and in gathering wild fruit. They tend to settle down into small temporary villages, and to practise a rude kind of agriculture;

[1] The only exceptions I know of are the Sakai of the Nenggiri valley in Kelantan, a straggling tribe in the Ketiar valley in Trengganu, another which occasionally resorts to the headwaters of the Dungun river in the same state, a few Besisi in Malacca, and the above-mentioned tribes along the northern frontier of Johor.

and though they do, from time to time, change the location of their clearings, it is probable that they hardly ever shift into a valley inhabited by another clan,[1] for such an act would be regarded as a form of trespass; nor are they always on perfectly friendly terms with their neighbours.[2]

Apart from this, the Sakai group borders on two long frontier lines with the Semang and Jakun groups, both of which, especially the latter, it overlaps and has probably encroached on, so that it is in part made up of dialects which have retained or absorbed elements derived from one or both of these two alien sources.

It is only, therefore, in a relatively small tract, approximately between lats. 4° 30′ and 4°, and longs. 101° 15′ and 102°, that the really typical Sakai is spoken; while just to the north of this is another region, extending to the Semang-Sakai frontier, where the dialects, besides differing in some other respects from their southern neighbours, are evidently somewhat affected by Semang,[3] and appear to be spoken by tribes of mixed descent, with a considerable though varying percentage of Negrito blood.

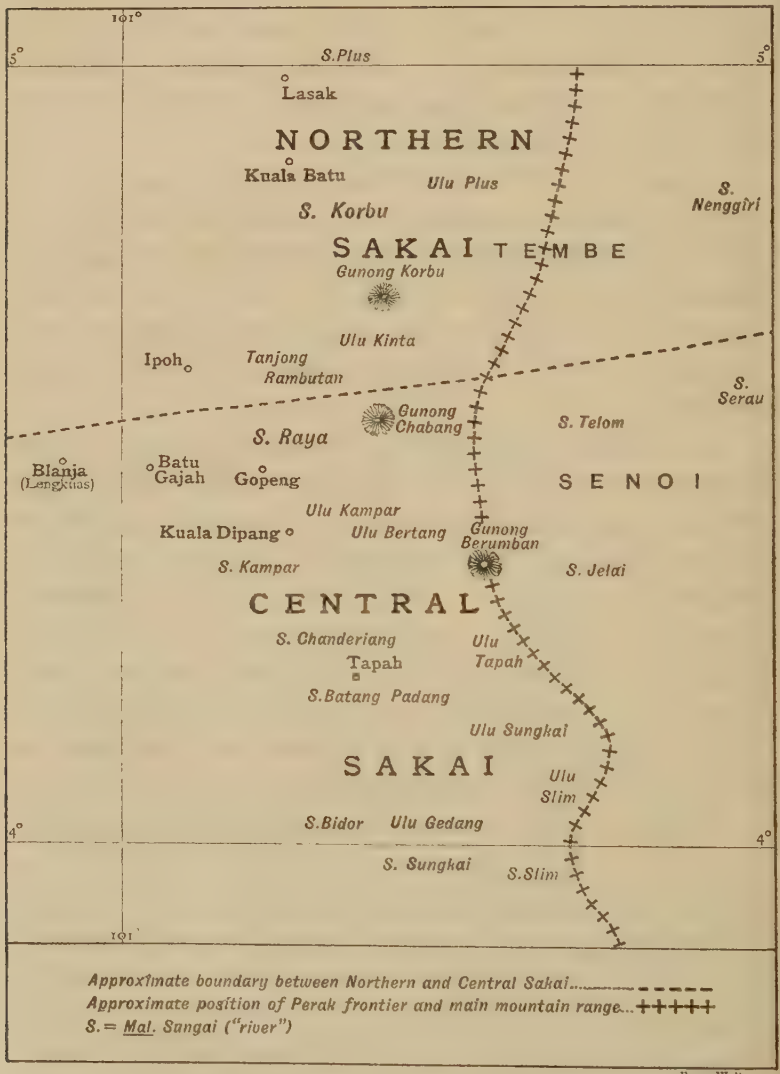
The map here given shows with sufficient precise-

[1] Leech in *J. R. A. S., S. B.*, No. 4, p. 29, says: "The common idea that they wander at large all over the hills is certainly a mistake; each particular tribe keeps exclusively to its own valley . . . their habits are migratory in their own districts, but . . . they seldom leave their own valley."

[2] Leech, *loc. cit.*, speaks of them as being frequently at feud with their neighbours on either side. I do not think, however, that actual fighting occurs nowadays, if it ever did.

[3] The Semang influence is more traceable in their phonology than in their vocabulary; but they have a few special words (which do not seem to occur in Central Sakai) in common with Semang, *e.g.* "alive," *goish*, Tembi; *gōsh*, Sakai of Korbu; "arrow," *loig*, Sakai of Plus; "bow," *ãg*, Sakai of Plus; "pig," *napag*, Semang (so-called, but really Sakai) of Kenering; for which compare the Pangan *gâs*; Semang *loig* (and *loyd*), *eg*, and *nāpeg*. This last appears to be a typically Semang word, being recorded only in dialects that are undoubtedly Semang and two others that adjoin the Semang area.

ness the localities where the chief Sakai dialects have



SKETCH MAP OF PRINCIPAL SAKAI DISTRICTS.

been recorded in the central region where these two subdivisions adjoin. This is described by Clifford as

the one true Sakai district of the Peninsula, the only permanent inhabitants being all of aboriginal race, and comprises the headwaters of the rivers Jelai, Telom and Serau in Pahang, Batang Padang, Bidor, Kampar and Plus in Perak, and Galas[1] and Nenggiri in Kelantan.

Northern and Central Sakai.—I shall call the two subdivisions of the Sakai group which are represented in this region by the names Northern and Central Sakai, which correspond respectively to the Těm-be' and Sěn-oi of Clifford, who was the first to point out the distinction between them.[2] They are separated by a line[3] drawn from the neighbourhood of Blanja (lat. 4° 30′, long. 100° 55′) on the Perak River, in the direction of east by a little north, passing between Ipoh and Gopeng, then north of the Sungai Raya valley but south of Tanjong Rambutan, Ulu Kinta, and Mt. Korbu (and probably of Mt. Chabang) to the Serau valley in Pahang, across which it seems to run somewhere about lat. 4° 35′. According to Clifford, the line continues to Kuala Nenggiri, lat. 4° 45′, long. 101° 53′, but I have no data as to the nature of the dialect spoken by the relatively numerous Sakai population of the Nenggiri valley; probably it falls into the northern subdivision of the Sakai group.

The dialects of Blanja, Sungai Raya, and the Serau valley are border dialects falling into the central subdivision; those of Tanjong Rambutan, Ulu Kinta, Korbu, and the dialect specifically called Tembe' (or Tembi) are their immediate neighbours

[1] Part at least of the Galas valley is inhabited by Semang-speaking aborigines.

[2] *J. R. A. S., S. B.*, No. 24, pp. 14-16.

[3] This is Clifford's line, slightly modified, and with additional detail supplied from more recent data. It is noticeable that this line cuts straight across the main mountain range of the Peninsula and has no relation to any political or physiographical frontier.

on the north; and it is certain that Northern Sakai is unintelligible to the clans speaking the central dialects,[1] just as Semang is unintelligible to the Northern Sakai.

To the south the Central Sakai extends continuously as far as the Slim valley in Southern Perak, probably about lat. 3° 50′, after which there is a gap in the record, the only other known specimen to the southward being the dialect of the Orang Tanjong, or "men of the river reaches," in the Ulu Langat district of Selangor, about lat. 3° 10′, long. 101° 50′. As to this outlying clan, one can only wonder how it got so far away from the main body to which it belongs and from which it is now separated by tribes speaking dialects of a different type.

Southern Sakai.—The tract of country extending from lat. 3° 15′ or thereabouts to about lat. 2° 25′, and between longs. 101° 20′ and 103° 15′, is pre-eminently a mixed district inhabited by a motley crowd of tribes, some of Sakai and others of Jakun speech. Some aborigines in this region (*e.g.* the Besisi) speak Sakai, but are physically Jakun, and *vice versa* some (*e.g.* the Belandas) appear to be of Sakai origin, though they do not speak Sakai dialects. This puzzle may perhaps be in part explained by the habit which these clans have of seeking their wives from a stock different from their own; anyhow, it is a very mixed district.

With the exception of the Ulu Langat dialect mentioned above, the Sakai dialects here spoken constitute a distinct southern subdivision which is more allied to the Central than to the Northern Sakai, but is quite distinguishable from both. They are best represented by the Besisi of Southern Selangor and

[1] Luering, *J. R. A. S., S. B.*, No. 35, p. 92; Clifford, *l.c.*

the Negri Sembilan (especially Sungei Ujong), a scattered tribe speaking a relatively uniform dialect, and extending even into the British territory of Malacca. Other cognate dialects have been recorded in the Serting valley of the Negri Sembilan. the Bera valley in South Pahang; and also on the Upper Palong and Endau (or Indau) in Northern Johor, where, however, they are obsolescent, if not extinct.

This southern subdivision of Sakai can be further split up into two subgroups, a south-western and a south-eastern one, the former comprising, in addition to Besisi, the dialect of the Orang Bukit ("hill men") of Ulu Langat and the somewhat mixed dialect collected somewhere in Selangor by Daly, the latter subgroup including the remaining dialects just mentioned, and perhaps also the so-called Beduanda dialect of Chiong in Johol, which, despite a considerable Jakun element, seems to have a larger percentage of words in common with Sakai than with the Jakun dialects with which its name would incline one to classify it. Of the occasional differences that justify this division of Southern Sakai into two subgroups the following words (not all of which are really of genuine Sakai origin) may serve as specimens :—

	South-western Subgroup.	South-eastern Subgroup.			
	Besisi.	*Beduanda of Chiong.*	*Serting.*	*Bera.*	*Ulu Indau.*
Banana	hĕntok	kĕntok	tĭŏk	...	diok [1]
Belly	ĕöt	lĕpón	lĕpót	lĕput	lopot
Eye	măt	măn	mot	muat	mot
House	dong	...	dol	dōl	dol [2]
Water	döo	dak	dak	dak	dak [3]
Wife	gadó	tĕmpun	kĕmpun	kĕmpung	kompotn

[1] Besisi collected at Nyalas (Malacca) has *yok*.

[2] Also in Ulu Palong.

[3] Also in Ulu Palong. The Ulu Indau dialect also has *diau*; Orang Hutan of (Northern) Johor, *diao*.

Occasionally the south-eastern subgroup has forms more nearly akin to those of the other Sakai subdivisions than the Besisi equivalents: *e.g.* "big," Serting *thoi*, Senoi *ĕntoi*, but Besisi *kadui*; "nail," Serting *chĕrōs*, Korbu *cheros*, Orang Tanjong of Ulu Langat *chinros*, Besisi *kokăt* (a Malayan word common in the Jakun dialects). But, as a general rule, the two subgroups agree pretty closely together.

Probably all the tribes of this southern subdivision know Malay and speak it pretty frequently, and their dialects have been much mixed with Malay and Jakun elements. Dealing, as we often have to do, with mere lists of words without specimens of sentences or grammatical information, it is impossible to draw a hard-and-fast line here between Sakai dialects and Jakun, as the two seem to have influenced each other to a considerable extent, and many mixed vocabularies are recorded.

Eastern Sakai.—Returning now to the northward, we find in Pahang, to the east of the central subdivision, a number of dialects scattered over a tract extending between lats. 4° 40′ and 3° 30′, and longs. 102° and 103° approximately. The dialects here recorded, which I have classed, somewhat tentatively, as the eastern subdivision of Sakai, fall into two subgroups, viz. an inner subgroup located in Central Pahang, comprising the dialects spoken about Kuala Tembeling, Pulau Guai, Kerdau, and the Krau valley;[1] and an outer one, consisting of the speech of the Sakai tribes of Ulu Tembeling and Pulau Besar (who also occupy or resort to Ulu Dungun in Trengganu), and of the Sakai of Ulu Cheres in Ulu Kuantan.

[1] A vagrant branch of the Krau tribe has wandered to the Ketiar valley in Trengganu, about lat. 5° 10′ to 5°, long. 102° 35′ to 102° 40′.

Both these subgroups, though having much in common with Central Sakai, occasionally favour the Northern type. They both contain a sprinkling of Semang words, which thus extend much further south in the eastern part of the Peninsula than they do on the western side of the main mountain range. It is curious, for instance, to note that whereas, for instance, in Perak the word for "sun" is the Sakai *madyis* (*mat jīsh*) as far north as lat. 5° 25′ at least, in Pahang the Semang *mat kĕtor* (*kĕtà* probably) extends as far south as the Krau valley in lat. 3° 40′.[1]

The outer subgroup also approximates in some particulars towards the Southern Sakai, *e.g.* "belly," *lĕpoch*, Ulu Cheres; cf. *lĕput*, Bera; *lĕpot*, Serting; *lopot*, Ulu Indau, as against the typical Sakai, *kut*: "sun," *motbri*, Ulu Tembeling; cf. *matbri*, Ulu Palong, as against the typical Sakai *mat jīsh*: "tongue," *lĕpes*, Ulu Tembeling; *lĕpeh*, Ulu Cheres; cf. *lĕpäs*, Serting; *lipes*, Ulu Indau; typical Sakai, *lĕntāk*: "to climb," *yāl*, Ulu Tembeling; *hīal*, Ulu Cheres; cf. *yal*, Besisi and Serting; typical Sakai, *hūt*: "to go," *suak*, Ulu Tembeling; *chūak*, Ulu Cheres; cf. *swag*, Ulu Indau; *chok*, Besisi; this word apparently occurs also in the other Sakai subdivisions, and in Semang and Pangan, but the typical Sakai work is *chip*. As the above instances indicate, the connection is mainly with the south-eastern subgroup of Southern Sakai, while some of the words also occur in the Jakun dialects of the same region and possibly

[1] Perhaps this Semang element is traceable even in the Southern subdivision of Sakai, but the instances are not numerous, and it is not quite certain that they are specifically Semang words: *e.g.* "banana," *keikei*, Ulu Palong; *kukeau*, Semang: "mouth," *nut*, Ulu Indau; *snut*, Orang Hutan of Johor (2nd list); *tĕnut*, Semang: "nest," *gĕsūm*, Besisi of Kuala Langat; *kĕsun*, Bera; *sum*, *sam*, Semang; *ensobn*, Semang (really Sakai) of Kuala Kenering.

a few of them are Jakun loan-words, not originally Sakai at all.

With all this internal diversity, the two subgroups have perhaps enough in common, and are sufficiently distinct from the other forms of Sakai, to justify their inclusion in a subdivision of their own. In spite of their foreign elements they are undoubtedly Sakai dialects, though of a mixed and somewhat degenerate type.

I append a few words illustrating the sort of resemblances and differences which exist between the four subdivisions of the Sakai group :—

COMPARATIVE LIST ILLUSTRATING THE MAIN TYPES OF SAKAI.

	Northern.	*Central.*	*Southern.*	*Eastern.*
Ant	las	lāish	pos	pětom [1]
Banana	tělui	tělāi	hěntok	...
Big	měnu [2]	ěntoi	kadui	měna' [2]
Bird	chāp, chēm	chēp	chi^{b}m, chīm	chēm
Child	kuod, kōn	kěnōn	kěnon	īwa',[1] ěnkon
Day	iis	jīsh	chŏhoi	kětor,[1] těngngi, bri
Dog	chuo	cho'	chau	cho'
Egg	tap	pělök^{n}	kěpoh [3]	ěntap
Eye	māt	māt	māt, mot	mat, mot
Foot	juk^{n}	jūk^{n}	jo^{k}ng	jong
Hand	tīk, ting	tök^{n}, tāk	tīh, ti	teng, ti
House	dä^{g}ng, dēh	dök^{n}, dük	do^{k}ng, dōl	siet
Leaf	sělā	sěla	plong	sěla'
Man	sěnoi	sěnoi, mai	mah, sěma'	jah, ma', sěma
Many	bigā, kup^{n}	jěoi, köp^{n}	'nom	ba'lö [1]
Nose	mu	moh	mūh	moh
Pig	gaur	gau	kětū [3]	rap
Tongue	lěntāg	lěntāk	lěpäs	lěpes, lěntak
Water	åg [4]	tēu	döō, dak	tō, tom [1]

Jakun.—The Jakun [5] group now to be considered

[1] Cf. Semang *pětum*, *wong*, *kěto'*, *balö*, *tom*.

[2] Occurs also in some Pangan dialects, *e.g. měnā*, Pangan of Belimbing.

[3] Perhaps a Jakun word.

[4] Occurs also in low-country Semang, *e.g. hoh*, Semang of Juru.

[5] Though for convenience I call the whole of this mass of dialects by this name, I must point out that the name Jakun is really properly applicable to the tribes falling into the Jakun subdivision of the group, and would be repudiated by all the rest.

is the most difficult one to deal with; the materials available are far more fragmentary than those which represent the Semang and Sakai groups, and no previous attempt has ever been made to classify them.[1] The one certain thing about them is that, though they embody some words of the Sakai and Semang types, they cannot as a whole be classified in either of those groups.

The group extends as far north as the neighbourhood of Rasa in the Ulu Selangor district, lat. 3° 30′, long. 101° 37′, but here, so far as our information goes, there is merely an outlying patch, perhaps consisting of a single clan, severed from the main body. The next members of the group are met with about lat. 2° 50′, long. 101° 30′, in the Kuala Langat district of the same State. From that point it extends in scattered communities known as Belandas, Beduanda, Mentra, and Jakun (intermixed down to about lat. 2° 25′ with portions of the Southern Sakai subdivision), as far as lat. 2°, long. 103° 45′, approximately, in Johor. A separate subdivision, so strongly differentiated from all the rest that it ought perhaps to be formed into a distinct group by itself, is found in several localities in the Negri Sembilan, but judging by its name of Kenaboi would seem to have had its real home in Jelebu, in the valley of the Kenaboi or Kenabui river, lat. 3° 10′ to 3° 5′, long. 101° 58′ to 102° 8′ or thereabouts.

The Jakun group is thus characterised by considerable internal diversity, so that much doubt must remain whether it can be considered as a unity at all.

[1] Schmidt's classification, excellent (so far as it goes) as regards the Sakai and Semang groups, fails entirely to deal with Jakun, of which, however, very scanty materials were at that author's disposal.

In the mixed district north of lat. 2° 25′, being overlapped by Southern Sakai, the dialects of the Jakun group are much mixed with that form of speech; to the south of 2° 25′ very few words appear that have anything in common with the Sakai group. On the other hand, throughout its whole range, the Jakun group has been so much mixed up with Malay that it is often impossible to say whether a particular dialect is to be described as Jakun much overlaid with Malay elements, or Malay embodying a few remnants of Jakun. One consequence of this state of things is that collectors of vocabularies, on the search for the non-Malayan elements in these dialects, finding that almost all words in ordinary use were obviously of Malay affinity, were driven to push their inquiries further afield, and sought for out-of-the-way words, such as the specific names of particular trees, the less known animals, and the like. As they worked independently of one another, they naturally did not all inquire about the same species, etc., and so it happens that they have left us for the most part very fragmentary, scrappy vocabularies, which offer singularly few points for comparison.[1]

South of latitude 2° (with one or two exceptions which will be mentioned hereafter) it is clear that practically nothing specifically Jakun survives in the speech of the Jakuns of the interior;[2] and almost the same is true of the dialects of the Orang Laut who

[1] Sometimes the jungle-men in response to a request for out-of-the-way words, have evidently given words of their taboo jargon, which have thus to some slight extent crept into several of the lists.

[2] Thus Hervey (in 1879) found that the old Batin of the Lenggiu and Sayong Jakun (lat. 1° 45′ to 1° 55′, long. 103° 33′ to 103° 43′), a man of great age (over eighty apparently, *J. R. A. S., S. B.*, No. 3, p. 101) had no recollection of a dialect peculiar to his own race (*J. R. A. S., S.B.*, No. 8, p. 108). Cf. Logan, *J. I. A.* vol. i. p. 289.

roam about in their boats among the little archipelago of islands south of Singapore to about lat. 1° S. (where they also have a few settlements on the Sumatran coast),[1] and who resort from time to time at least as far north as lat. 1° 50′ on the west coast of Johor, and 3° amongst the islands to the east of Johor and Pahang, if not farther.

The difficulty of dealing with the dialects of this group is increased by the fact that in part of the area occupied by them, inland of an irregular line running at some few miles' distance from the coast in South Selangor, the Negri Sembilan, and Malacca, the Malay speech by which they have been influenced is the Menangkabau dialect (from inland and western Sumatra), which differs considerably from ordinary Malay, and has never been thoroughly studied in the Peninsula. Sometimes where the Jakun dialects differ from ordinary Malay, it is merely because they have adopted words or forms from the Menangkabau Malay of their immediate Malay neighbours.

Most of the Jakun tribes, then, speak dialects which, on the face of them are Malayan : they contain only small residuary percentages of words peculiar to themselves, and it is these small residues which offer the only basis of classification.[2]

Kenaboi subdivision.—Kenaboi is recorded only in two[3] vocabularies, representing apparently two different dialects, both collected by Hervey, the one

[1] There are also Orang Laut, known as Sĕkah, in Billiton. They speak a Malay dialect, but are excluded from this work by reason of their geographical position. Their name *Sĕkah* is probably not connected with *Sakai*, but a special form of *Suku* (with the meaning "clan" or "tribe").

[2] One could, of course, arrange them in a series, with the almost entirely non-Malay Kenaboi at one end, and the practically unmixed Malay of Southern Johor and the islands at the other; but that would be no real classification.

[3] I neglect Vaughan-Stevens' scanty contribution, as it contains nothing distinctive.

numbering about 200 words, the other about 80, and amounting together (as the lists have a common element) to a total of about 250 words.

The specifically Kenaboi words common to the two lists include the important words of relationship, "father," *sangkat*; "mother," *hāpet*; "child," *chaáī*; "elder brother," *mohŏlok*; "younger brother," *tăk*; "elder sister," *tĕmai*; "younger sister," *mōjong*; "father-in-law," *lahík*, *lahik*; and also the words for "ear," *chĕlīåh*, *chĕlīok*; "gibbon" (monkey), *jeun*, *jĕngón*,[1] but hardly anything else. But as their divergences are due in most cases to one of them using a Malay, Sakai, or other identifiable synonym, these differences are not perhaps a sufficient reason for refusing to classify the two lists together as allied dialects.

Assuming, then, that they constitute a unity, we have about 250 Kenaboi words to classify; and of these I find that nearly half stand quite alone; at least, I have not succeeded in tracing a connection between them and any other language whatever.

Of the remainder, excluding words of Malay affinity and a few that are related only to languages outside the Peninsula, a greater percentage appear to be connected with Sakai than with Jakun, while a small minority appear to point to Semang. But Kenaboi is so thoroughly different in its general type from both Sakai and Semang, of which two groups we have a large mass of materials available for comparison, that it cannot possibly be classed with either of them. On the other hand, the other Jakun vocabularies are, as already stated, so fragmentary

[1] Excepting the last one, these words have no certain parallels in the other dialects.

that it is not surprising that a large proportion of the fairly long Kenaboi list should be incapable of being traced in them. Confining our attention to the fifty or sixty cases where the materials available enable a comparison to be made, I find that Kenaboi agrees with one or more of the remaining Jakun dialects in about a fourth or a fifth of these cases and differs in the rest from them all, even where some of them agree together.

As there is no striking divergence in general type and phonology between Kenaboi and the other Jakun vocabularies, and as no grammatical information whatever is available that would modify the position, I leave Kenaboi as a possible Jakun subdivision. It may be that before their decay, the other Jakun dialects resembled it more than they do now: paradoxical as it may seem, Kenaboi must be regarded either as the best specimen of Jakun recorded or else as not being Jakun at all; and I doubt whether, on the existing evidence, it is possible to be quite certain as to which of these two conclusions is the right one. The Kenaboi problem awaits further investigation on the spot; the collection of a few sentences and some additional words may perhaps solve it.[1]

Beduanda subdivision.—I give the name Beduanda

[1] There is another possible suggestion, namely, that the Kenaboi lists embody either (1) a mere made-up jargon, or (2) something in the nature of a taboo language. This I reject, because (1) the (partial) congruity of the two lists, which were apparently collected separately, (2) the evidently genuine nature of the Sakai element they contain, seem to me to negative the suggestion that they are merely artificial, while (3) their dissimilarity from the recorded specimens of the taboo jargons, which show considerable uniformity amongst themselves, and (4) the fact that they were collected by a most careful observer, who would have recorded their taboo character if it had existed, go some way towards excluding this hypothesis in its alternative form. It must, however, be admitted that some of the Kenaboi words do look like taboo words; but then such isolated cases also occur in Beduanda and other Jakun dialects, as already stated.

to this subdivision of the Jakun group because, besides being the name under which two or three of the dialects have been actually recorded, it is claimed as of right by the Mentra as well.[1] I am not aware that the Belandas, who are included in this subdivision, claim the title; but they are closely connected with the other members of this subdivision, which includes, besides the Belandas of Kuala Langat and Rembau, the Beduanda of several unnamed localities of the Negri Sembilan, and the Mentra who are the leading aboriginal tribe of Malacca territory.

The dialects of all these agree together sufficiently well to warrant their inclusion in one subdivision. They contain a variable percentage of Sakai words, but the Jakun element on the whole preponderates. Into this subdivision also falls the mixed dialect collected near Rasa, which (after excluding words of doubtful connection and words of Malayan origin) consists for the most part of Jakun and Sakai in the proportion of three to two approximately. The Sakai element in this dialect is apparently related more or less to all the Sakai subdivisions; but in general the Beduanda subdivision, when it agrees with Sakai, shows most affinity with the Southern Sakai spoken in its neighbourhood.

The following words will serve to illustrate this last point:—

	Jakun Group.	*Southern Sakai.*	*Central Sakai.*
Blood	maham	maham	bĕhīm
Ear	tong	tŏng	ĕntāk
Fire	us	ūs	ois
Snake	tijâ	tijau	tajū
Tree	long	dĕlong	jĕlog

[1] It is also the name of the leading Malay tribe of "land inheritors" (*Mal.* waris) of the Menangkabau-speaking districts of the Peninsula, and claimed by them in virtue of their alleged descent in the female line from the aboriginal lords of the soil.

I append a short list of words showing the connection between several dialects of the Beduanda subdivision, and also illustrating the existence of apparently Jakun words in the Southern Sakai subdivision, which are not found in Central Sakai:—

	Belandas.	*Beduanda.*	*Mentra.*	*Southern Sakai.*
Brother, elder	geék	geäk	geē	yek
Egg	...	kāpo	...	kĕpoh
"Gibbon," monkey (*Mal.* ungka)	tīmo'	tēmó'	timó'	tembo'
Grandmother	gĕnōi	gĕnōi	gĕnui	gendoi
Sister, elder	gaū'	gaū'	gaū	gaū
Tiger	mejē	mäjä	mējeh	...
Yam sp. (*Mal.* kĕladi)	...	...	yet	yät

Jakun subdivision.—The dialects specifically termed Jakun are spoken by the tribes to whom this name properly belongs. With the exception of the Malacca dialect, which, though its most marked connections are with the other Jakun dialects, yet agrees occasionally with Kenaboi and Beduanda, besides having a few words apparently peculiar to itself, the Jakun dialects are found only in Johor, and are more closely related together than those of the Beduanda subdivision.[1]

This greater uniformity is partly due to the Jakun dialects having fewer elements in common with Sakai than the other two subdivisions in general have, though some of the Mentra dialects are also relatively free from Sakai elements.

In this subdivision, on the slender evidence of two or three words,[2] may be classed the remnants of the

[1] The Mentra claim to be the Malacca aborigines *par excellence*, and state that the Besisi belong properly to Sungei Ujong, and the Jakun to Johor. The latter, on the point being put to them, did not dispute it.

[2] "Come here," *ka-kīan*, Orang Laut of Galang; *kīyán*, Barok; *kiyan*,

dialects of the Orang Laut of Singapore and the islands to the southward. Here too, so far as it embodies relics of the obsolescent Jakun dialects, falls the taboo language of the Johor Jakun, which is used apparently throughout the greater part of the interior of Johor, even by tribes that no longer retain any trace of Jakun words in their ordinary speech.[1] But this taboo language is a very mixed product, and cannot be classified among the ordinary dialects; it must be discussed separately.

Much the same observation applies to the taboo language of the Mentra, of which, however, only very few words have been recorded. One or two of these correspond with Beduanda, to which subdivision it probably belongs: but the list is really too short to admit of classification.

I append a list of words showing the connection of the subdivisions of the Jakun group amongst themselves, and with the Johor taboo language:—

COMPARISON OF THE JAKUN VOCABULARIES.

	Kenaboi Subdivision.	*Beduanda Subdivision.*	*Malacca Jakun.*	*Johor Jakun.*	*Taboo Language.*
Cold	sĕdĕk	...	sedek, siap[2]	sĕdĕk	siap
Come here	intâ', māchan	chian	kiani	kiah, kian	kian
Dog	āmun, kĕtōk	amun	koyok	koyok, mĕnchor,[3]	mĕnchor[3]
Elephant	gĕntúl	gĕntäl	gantir,[2] bringkil	segantū	sagāntēl
Go away	songsang	chiun	kiuh	kiyun	kium
Hand	rāwet	kōkót	kokot	kuko'[4]	pĕnganah,
Finger	rāwet	kokón	kukat	...	pĕngolek

Kalang; *kian*, Jakun of Kuala Lemakau; *kiani*, Jakun of Malacca; but *chian*, *chan*, Belandas and Mentra. Similarly "go there," "far off," is *kīyun*, *kiyoh*, in Orang Laut and Jakun, the Beduanda subdivision having *chiun* or *chūn*.

[1] Logan found the same taboo language in use on the Sedili, Indau, and Batu Pahat rivers. It has been traced by Hervey in the Upper Lenggiu and Madek; and by Lake and Kelsall at Kuala Lemakau on the Indau, on the Madek, and at Simpai (Ulu Batu Pahat, Sembrong).

[2] Benua of Newbold.

[3] Cf. Sakai *cho'*.

[4] Only in the short unclassed vocabulary from Tanjong Sagenting, as to which see pp. 411, 412, *infra*.

COMPARISON OF JAKUN VOCABULARIES—*continued.*

	Kenaboi Subdivision.	*Beduanda Subdivision.*	*Malacca Jakun.*	*Johor Jakun.*	*Taboo Language.*
Nail	rīsík	kokât	...	...	...
Monkey (*sp.* ungka)	jeun, jĕngón	timó', tēmo'	je'ún	tawok [2]	...
Monkey (*sp* kĕkah)	roit [3]	bāgéh	bageh	...	...
Pig	sĕrói	risīm, tĕbong, kĕtū [5]	rĕsam,[1] jongkat,[1] chongkor, tĕbóng, ketur [1]	jōkōt [4]	jokūt,[4] sĕmungkor
Porcupine	...	puntũ, joi	puntu, sonoi	sebuntu	...
Rainbow	...	bĕhota	...	bohuta, kawat	...
Rhinoceros	tĕkhó	...	reseki	sĕngkrat	sĕngkrāt
Spider	...	...	tĕwówoh [6]	tĕwowoh [6]	...

Summary of Classification and Distribution.

The principal dialects and subdialects of the aborigines of the Peninsula, so far as represented in this work, may now be grouped under the main heads mentioned above.

I. SEMANG GROUP.

(1) *Main Semang and Pangan subdivision*—

Semang dialects of Kedah (Mt. Jerai, Yan, and Siong), Ulu Selama, Ijok, Jarum,[7] Plus, and the Jehehr (or "Sakai Tanjong") of Temongoh; Pangan dialects of Jalor, Sai, Ulu Patani, Teliang, Belimbing, Sam, Ulu Kelantan, Lebir, Galas, Kuala Aring, Ulu Aring, and Kerbat; also the "Hill Semang" dialect of the Maxwell MS., 29 of the Royal Asiatic Society's collection.

[1] Benua of Newbold.

[2] Cf. Semang *tawâh*, Sakai of Serting *tāwâ*; cf. "spider." Is it so called because of its long and slender limbs?

[3] Besisi *ŗot*.

[4] Perhaps cf. Sakai *changgak*.

[5] Besisi *kĕtur*.

[6] Semang *tawâh*.

[7] The Jarum dialect might with equal propriety have been called Pangan.

(2) *Low-country Semang subdivision* :—

Semang dialect of Juru, Begbie's Semang, Semang words in Newbold's Orang Benua list, and the "Swamp Semang" dialect of Ulu Krian of the Maxwell MS.

Pupier's Semang words and those of the Semang of Sadang probably come into this subdivision, but are too few to admit of classification.

II. Sakai Group.

(1) *Northern Sakai subdivision*—

Sakai dialects of the "Semang" of Kenderong, Grik, Kenering, and Sungai Piah, of the Po-Klo (or "Sakai Bukit") of Temongoh, of the Sakai of Plus Korbu, Ulu Kinta, Tanjong Rambutan, and of the Tembe' or Tembi.

(2) *Central Sakai subdivision*—

Sakai dialects of Blanja (Lengkuas), Sungai Raya, Ulu Bertang, Ulu Kampar, Mt. Berumban, Jelai, Serau, and the Senoi of Ulu Pahang; the Sakai dialects of Chendariang, Tapah, Ulu Gedang, Sungkai, and Slim; and the dialect of the Orang Tanjong of Ulu Langat.

(3) *Southern Sakai subdivision*—

(*a*) *South-western subgroup*—

Daly's Selangor Sakai, the dialects of the Orang Bukit of Ulu Langat, and the Besisi of Kuala Langat (Ayer Itam and Sepang), Negri Sembilan, and Malacca.

(*b*) *South-eastern subgroup*—

Sakai dialects of the Bera, Serting, Ulu Palong, and Ulu Indau (and perhaps also the mixed Beduanda dialect of Chiong, Johol).

(4) *Eastern Sakai subdivision—*

(*a*) *Inner subgroup—*

Sakai dialects of Pulau Guai, Krau and Kuala Tembeling, of the Krau men of Ketiar (Trengganu), and of Kerdau.

(*b*) *Outer subgroup—*

Sakai dialects of the Ulu Tembeling and Ulu Cheres.

III. Jakun Group.

(1) *Kenaboi subdivision—*

Two Kenaboi dialects (of the Negri Sembilan).

(2) *Beduanda subdivision—*

Dialects of the aborigines of Rasa, Ulu Selangor, of the Belandas of the Kuala Langat district and Rembau, the Beduanda of the Negri Sembilan and the Mentra of the territory around Malacca; to which may be added the Taboo language of the Mentra.

(3) *Jakun subdivision—*

Dialects of the Jakun of Malacca territory, Ulu Batu Pahat, Sembrong, Simpai, Kuala Lemakau, and Madek, Johor; and of the Orang Laut of Singapore, Galang, Temiang, and Barok (of Singkep, Lingga); to which may be added the Camphor Taboo language of the Johor Jakun.

Unclassed Dialects.

There remain two unclassed dialects, spoken by the Orang Laut of Muh Island near Trang, lat. 7° 24′, long. 99° 25′, and the Orang Rayat of Tanjong Sagenting, Johor, lat. 1° 48′, long. 102° 54′, respectively. These are recorded in two lists of about a dozen words each, and too short therefore for purposes

of classification. The most that I can say of them here is that, judging from the specimens recorded, these are both Malayan languages in the wider sense. They are not merely Malay subdialects, nor do they fall under any of the subdivisions of the aboriginal dialects of the Peninsula, though they have, of course, by virtue of their Malayan element, more in common with the Jakun group than with the other two. The connection of the dialect of the Orang Laut of Trang with those of the Selungs of the Mergui Archipelago (who, as not being geographically appendant to the Malay Peninsula, are excluded from the scope of this work[1]) would be worth investigating, if a more extensive vocabulary of the Trang dialect could be obtained.

Language Frontiers.

It is impossible to say with any approach to accuracy of statement how many different dialects and subdialects are included in the classification that has been given above. The materials are in many cases too scanty, and in some too inaccurate, to serve such a purpose. Having given the main lines of classification, I think it safer to avoid problematical subdivisions, and merely to point out that there are among the dialects of the Peninsula a number of striking instances of sharply defined linguistic frontiers between contiguous but mutually unintelligible forms of speech.

Such, in the north of the Peninsula, are the border lines separating, *e.g.* (1) Semang from Northern Sakai,

[1] See Anderson, *Selungs of the Mergui Archipelago* (1890), especially pp. 39-47, and the *Selung Language Primer* (1846) mentioned *ibid.* pp. 18, 36, of which a copy exists in the India Office Library.

(2) Pangan from the outer subgroup of Eastern Sakai,
(3) Northern Sakai from Central Sakai.

In the south of the Peninsula the boundary lines are less definite but more numerous; for instance, the absolutely distinct dialects of the Central Sakai of the Orang Tanjong of Ulu Langat, the Southern Sakai of the Orang Bukit of the same, the Belandas and, probably, the Kenaboi, are crowded together in an area which can hardly be more than 50 miles long and 35 broad. So, too, Besisi, Mentra, and Jakun jostle one another in the 660 square miles of Malacca territory; and again between the Sakai dialects of the Upper Palong and Indau and the adjoining Jakun dialects of Johor there must have been a strong line of demarcation, which, however, is probably now obliterated by the almost total extinction of both sets of dialects.

It is worth noting that nearly all the tribes still speaking peculiar dialects live at some distance from the coast and from the main navigable rivers. The only substantial exception in our own day, among the tribes whose dialects have been classified above, are the Besisi, who are in part coast-dwellers and even sometimes go short distances by sea and have relations with the Orang Laut of the Johor coast. This state of things is probably more marked than it was about the beginning of the last century, when a Semang clan lived close to Kedah Peak and another came down into Province Wellesley (at that time a strip of land extending only four miles from the seashore). At the present day, however, nearly all the tribes are essentially landsmen, and are even more cut off from communicating with one another and the outside world by sea than they are by land.

CHAPTER II.

TABOO AND OTHER SPECIAL FORMS OF SPEECH.

THE Camphor Taboo language of Johor has often been referred to. It was first dealt with by Logan,[1] after him by Miklucho-Maclay,[2] then by Hervey,[3] and lastly by Lake and Kelsall,[4] who have contributed the greater part of the materials on which our knowledge of this curious form of speech is based. Hervey has also published a few words of the taboo language used by the Mentra of Malacca territory and the surrounding region when engaged in searching for eaglewood and gold.[5]

Logan appears to have regarded the taboo language as a purely artificial production; Miklucho-Maclay considered it to be a survival of the otherwise obsolete Jakun dialects, stimulated by the fact (which is in itself probable) that the more primitive and remote tribes of the interior of Johor would be the most likely both to preserve their old language and to retain an intimate knowledge of jungle-craft. His inference is that these expert camphor-gatherers found it to their pecuniary advantage to keep outside competitors at a distance by consciously setting up

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[1] *J. I. A.* vol. i. pp. 263-266.
[2] *J.R.A.S., S.B.*, No. 1, pp. 39, 40.
[3] *Ibid.* No. 3, pp. 112-115; No. 8, pp. 100-102, 118; No. 9, pp. 167, 168.
[4] *Ibid.* No. 26, pp. 39-56.
[5] *Notes and Queries*, No. 1, pp. 8, 9, issued with No. 14 of the *J. R. A. S., S. B.*

a fictitious connection between successful camphor-hunting and their esoteric knowledge of the obsolescent dialects, which thus became a sort of craft mystery whereon they deliberately traded.

Hervey and Lake and Kelsall, while recognising the partly artificial character of the language, agree as to its probably embodying some relics of the old dialects, and Hervey accepts Miklucho-Maclay's rationalistic explanation of such partial survivals.

While admitting that these views go some way towards explaining the Camphor Taboo language, I do not consider them an adequate account of the whole matter. This taboo language does not stand alone in the world; in many places, especially in Eastern Asia and the Indian Archipelago, there are analogous modes of speech which throw light upon its principles of construction.

Linguistic Taboos in General.

The Malays have several such taboo vocabularies appropriate to different purposes; thus there is a list of words which must be used in speaking to royalty and under no other circumstances; and there are linguistic taboos applicable to fishing, fowling, mining, warfare, and other occupations, besides a "spirit language" used by magicians.[1] Closely resembling these last in principle, is the Sasahara, a jargon used by the Sangirese (of the islands north of Celebes) when at sea, to conceal their plans from the malice of the water-spirits.[2] Somewhat less analogous are the

[1] Skeat, *Malay Magic*, *passim*: the references are collected in the Index, *s. v.* Language, and specimens of the spirit language are given on p. 646.

[2] Adriani, *Sangireesche Spraakkunst*, pp. 7, 53-65.

various forms, Krama[1] and Krama Inggil, of the ceremonial, or rather "high chief," language of the Javanese,[2] and the Basa Sangiang or sacred tongue in which the Balian (priestesses and dancing-girls) of the Dayaks of Borneo chant their invocations and legends;[3] and there are no doubt many other more or less similar forms of speech elsewhere in the Indian Archipelago.[4]

I cannot therefore agree with Hervey[5] when he says that the Jakun "may *prima facie* be assumed to be unequal to the coinage of a special language," and consequently can only have turned their own old dialects to account in the search for camphor by representing to their Malay competitors in the trade that without its use all search would be unavailing. On the contrary, if (as is almost certain) the Jakun are, at least in part, of Malayo-Polynesian ancestry, the presumption would be in favour of their having inherited the widespread and therefore certainly very ancient tendency of the Malayo-Polynesian races to specialise their language in particular cases of this kind; and it is by no means certain that in this instance the process began only under the direct impulse of Malay competition. It may have been going on from a very remote epoch, when the Jakun

[1] Pronounced Krâmâ, in accordance with a rule of Javanese phonetics, whereby final *-a*, and *a* in a previous open syllable of a word ending with *-a*, are sounded as *â*.

[2] See especially Brandes, *Bijdrage tot de Vergelijkende Klankleer der Westersche Afdeeling van de Maleisch-Polynesische Taalfamilie*, pp. 79-95. Crawfurd in his *Grammar and Dictionary of the Malay Language*, vol. i. pp. xxvii.-xxxv., gives some specimens which may be of use to English readers unacquainted with Dutch.

[3] Hardeland, *Versuch einer Grammatik der Dajackschen Sprache*, pp. 4-6.

[4] Brandes points out the existence of "high words" in Balinese, Madurese, Sundanese, and Bolaäng-Mogondou. There are also in Sangir certain "high words," besides the Sasahara.

[5] *J. R. A. S., S. B.*, No. 8, pp. 101, 102.

dialects were still generally spoken; or even before the Malays had gained a permanent footing in the Peninsula at all, when they perhaps merely visited it temporarily as traders. The search for camphor has been going on for many centuries; it was known at least as early as the sixth century,[1] and though the best known source of supply was North-west Sumatra, it is mentioned as a product of Johor in the Chinese history of the Ming dynasty (A.D. 1368-1643),[2] and may have been found there much earlier for aught that is known to the contrary. If the taboo language was used by the Jakun while their own dialects were still commonly spoken, it cannot in its original form have been identical with their ordinary speech, but judging by the analogy of other taboo languages, it is pretty sure to have been some modification of it.

The root-idea in all these taboo languages is simple enough: it is merely the avoidance, in an indeterminate number of cases, of the ordinary every-day word, and the substitution of something different and out of the common. The primary motive is not pecuniary gain or a desire to exclude possible competitors, but a respectful fear of the superior powers, human, natural, or supernatural, as the case may be, which creates and enforces as a matter of etiquette, amounting almost to law, the use in their presence, and sometimes even when referring to them, of a special honorific terminology.[3] In the case of the

[1] *J. R. A. S., S. B.*, No. 26, p. 36.

[2] Groeneveldt, "Notes on the Malay Archipelago and Malacca" in *Miscellaneous Papers relating to Indo-China*, 2nd series, vol. i. p. 254.

[3] In some parts of the world, *e.g.* Polynesia, South Africa, and the Nicobar Islands, there is a converse form of taboo which enjoins that the names (or parts of the names) of high chiefs, relations by marriage, or deceased ancestors must not be pronounced in common speech. This, in some languages, from time to time

Jakun it is the Camphor-tree Spirit which has to be propitiated; and the use of the taboo jargon is only one part of the necessary ritual, which also includes abstinence from certain kinds of food, and from washing and bathing, as well as the offering of portions of each meal to the spirit. Moreover, during the camphor hunts, the taboo language must be used not only by the hunters absent in the jungle, but also by the men and women left behind in the village or settlement.[1] All this points to its being a genuine traditional usage of ancient date.

Methods of Formation.

Speaking generally, the various devices by means of which these peculiar jargons seek to avoid the forms of common speech may be classified under the following heads:—

(1) Use of an archaic form of the ordinary word, where such a "doublet" exists.

(2) Deliberate modification of form, sometimes according to a definite system, perhaps originally based on the analogy of some particular pair of "doublets," and therefore in some cases not easily distinguishable from (1).

(3) Use of a rare or obsolescent synonym, entirely distinct in form and origin from the ordinary word.

(4) Use of a synonym derived from a foreign language; sometimes this is further modified by the application of the method of (2).

involves the temporary or permanent abandonment of many ordinary words in favour of synonyms coined or adapted to meet these exigencies. With this form of taboo I am not otherwise concerned than to point out that it is ultimately based on the same principle as the other, viz. the deliberate severance of sacred things from things of ordinary everyday life.

[1] *J. R. A. S., S. B.*, No. 8, p. 103; No. 26, pp. 39, 40.

(5) Metaphor: this again it is hard to keep quite distinct from (3).

(6) Descriptive periphrasis: a method closely allied to (5).

(7) Lastly, a secondary form of metaphor or transference of meaning, sometimes adopted when a word, already imported into the taboo language by one of the preceding methods, has its application further extended by some strained analogy to cover a number of new significations more or less allied to its primary taboo signification.

No doubt Schmidt,[1] when he complains of the Malay words and "mystifications" contained in Lake and Kelsall's Camphor Taboo vocabulary, is referring particularly to the forms which may be classified under Nos. (5), (6), and (7); but this peculiar feature is a perfectly genuine characteristic of these ceremonial jargons, and not due to any caprice or error on the part of the collectors or their native informants. It serves to show that we are not entitled to treat the Camphor Taboo language as if it were an ordinary aboriginal dialect, to be judged by the same standards as any other, for it belongs to a class apart from common speech.

Descriptive Periphrasis.

If one may hazard a conjecture, it would seem that the adoption of descriptive periphrasis is due to the want of other material and the poverty of invention; at any rate it is by far the most widely used method.

[1] "Die Sprachen der Sakei und Semang auf Malacca und ihr Verhältnis zu den Mon-Khmēr Sprachen," *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië*, 6e Volgreeks, 8e Deel, p. 404.

Thus, in the Camphor Taboo language, to give a few instances out of many, the ear is "the hearer," the eye "the seer," the nose "the smeller," the mouth "the chewer," fire "the heater," the wind is "the blower," mat and umbrella are "the thing that unfolds," salt "the saline," pepper "the pungent thing," tapioca "the poison-wood" (some kinds, as is well known, contain a poisonous element which has to be washed out before they can be eaten), the scorpion is "the pincher," the pig is "short legs," a medicine-man is "he who sees through (or sees straight)," the goat is "the *be'* animal," the buffalo "the *wong* animal" (no doubt from their respective noises), beans are "the fruit of the climbing rattan," rice is "the fruit of grass," and so on. Similarly in the Mentra taboo language the snake is "the long animal," the elephant "the big animal," and a fish is "the glistener of the sand."

In these and many other cases the expressions are perfectly intelligible, being derived from words of Malayan affinity (though not in all cases necessarily from Malay itself). In other instances, as in *pĕngayal*, "the intoxicator," *i.e.* tobacco, *pĕmuntol*, "the white thing," *i.e.* silver, the root-words themselves are not obviously intelligible through the medium of Malay, but their primary sense is preserved in the Camphor Taboo language itself or in some other Jakun dialect. So too it is pretty clear that the sea is "the salty water," honey "the water of the bees," and the elephant "big bones" (or "big and stout") in one periphrasis and "the big thing" in another. Similarly "to weep" is "to have water in the seer," and thunder is "the far-sounding noise in the sky."

In other taboo jargons precisely the same method

obtains: thus in Malay mining taboo the elephant is "the tall one that turns himself about," the cat is "that which turns itself about in the kitchen," and metallic tin is "white stone"; in fishing taboo the fish are "sea-rubbish"; in war taboo a stockade is a "transverse log (or shed)"; in the spirit language, as in the Camphor jargon, a pig is "short legs," fish, as before, are "sea-rubbish," and the cat is "the kitchen tiger." Similarly in Krama iron is "the hard thing," sugar-cane "the thing with knots," the duck is "that which floats," and the pig is "the black thing" or "the low thing"; in Krama Inggil the grave is "the flowery place" (flowering shrubs being usually planted there); and in Sasahara water is "the cooler," the dog "the hunter" and "the barker," the pig "the long-haired thing," the cat "the scratcher," the goat "the bleater," teeth are "the flashers," hair is "that which is combed," and so forth, the examples being very numerous in this particular form of speech.

Metaphor.

Instances of the use of distinctly metaphorical language are less frequent. In the Camphor Taboo the scorpion is "the hoop," the snake "the climbing rattan," hair is "leaves," a coward "the intoxicated one," and "manner" or "conduct" is "a cutting," which is seemingly derived from the idea of a line cut through undergrowth or jungle, and hence a line of conduct or mode of procedure. Similarly in the Malay spirit language the eyes are "the stars," and betel-leaf is apparently "the soaring peacock"; in the fowler's charms his nooses are called "King Solomon's necklaces and armlets," and all his apparatus is given

similar fanciful names, while the birds themselves are addressed as princesses; in mining jargon the snake is "the climbing rattan" or "the live rattan," the centipede is "turmeric," and tin-ore is "the fruit of the grass" or "the flower of the grass"; in fishing jargon the fish are "tree-leaves," the snake is, as before, "the climbing rattan" or "the live rattan," and the crocodile is a "tree-log"; and in war taboo a bullet is a "white beetle," the ball of a swivel-gun a "black beetle," a cannon is a "trunk of bamboo (or of the cotton tree)," and a cannon-ball is a "coconut." So too in Krama, it would seem that the teeth of royalty are spoken of as "steel," and the eye of a king is a "gem"; while tobacco is "the cock" (which is a curious parallel to the "peacock" mentioned above). Similarly in Krama Inggil, nasal mucus is termed "ivory."

Secondary Metaphor.

Instances of secondary metaphor are very numerous in the Camphor Taboo language; thus a word *bintoh*, which apparently properly means "sick," has to do duty for "to hate," "angry," "tired," and perhaps also "to fight" (*bĕbintoh*). Another word, *pĕnakān*, serves for the allied meanings of "back," "afterwards," "waist," "rudder," and "boat-pole." A third, *bisan*, stands for "woman," "bird," "the camphor-spirit," and, in combination, for "cat," "mankind," "marriage," "fowl," "mother," "widow," "child," and "musket-ball," so that it is difficult to attach any more definite meaning to it than "creature," with a tendency towards "female." On the other hand, in some cases where the primary meaning is distinctly traceable, the transference is also very remote; thus *kuning*,

"yellow," is used for "gold," which is an obviously descriptive periphrasis, sometimes further modified in form to *pĕmuning* or *pēchen kuning*, "the yellow thing." Then, apparently, the word is transferred to the meaning "debt" and "order," while its presumed derivative *muning* means "to buy," and another derivative *bĕrkuning* "to swear" (perhaps originally "to wager money"), and the River Mas (which in Malay means "gold") is naturally called *pĕnguning*. As the instances of this kind of secondary metaphor are collected together under their several root-words in the Comparative Vocabulary, I need not further enlarge on them here, the more so as in most cases it is not possible to be quite sure what the primary meaning of these transferred words originally was. One thing which is very noticeable is that the transfer in meaning is often accompanied by a differentiation by means of Malayan formative prefixes and infixes, and, occasionally, suffixes.

Archaisms and Synonyms.

The methods of which examples have been given account for by far the greater part of the Camphor Taboo language. Of the use of synonyms it is difficult to speak precisely. It would seem that the Malay Taboo languages resort occasionally to Arabic (*e.g. kĕlbu*, "heart," for "life"), Sanskrit (*e.g. bayu*, "wind"), and archaic Malay (*e.g. hulu*, "head"; *tohok*, "spear"). Krama and Krama Inggil depend largely on Sanskrit, and considerably on archaic Javanese, and perhaps also on Malay. The Basa Sangiang adds Malay words to its native archaisms, and the Sasahara contains archaic words that no longer occur in ordinary Sangirese.

The difficulty in the case of the Camphor Taboo language is that we know too little of the ordinary Jakun dialects to identify with certainty the cases where an archaic synonym may have been used in the ceremonial vocabulary. While these dialects were still in common use it is possible that the Camphor Taboo was eked out with synonyms borrowed from Malay; at any rate it seems to contain a few words like *buah*, "fruit," and *hadap anak*, "a railing to prevent children from falling down the ladders of houses" (if these are really used in the taboo language), which have nothing to distinguish them from ordinary Malay, while others, like *lepen*, "eight," are at any rate derived from a Malayan dialect. On the other hand, when in any given Jakun tribe the old dialect had begun to be superseded in everyday usage by Malay (or a Malayan dialect closely resembling it), any obsolescent Jakun word, of whatever origin, would become qualified for admission into the specialised taboo jargon; hence, doubtless, the acceptance in the Camphor Taboo of such words as *sĕngkrat* "rhinoceros"; *sīap*, "cold"; *jokūt*, "pig," and the like, which are reported to be still preserved among some of the Jakun tribes in their everyday speech. Such words are relatively few in number, and to this limited extent only can it safely be said that the taboo language represents the old Jakun dialects.

In fact, however, it becomes at this point excessively difficult to draw a hard-and-fast line between the Camphor Taboo and the obsolescent remnants of the ordinary dialects. The circumstance, remarked on by Hervey, that Miklucho-Maclay's vocabularies, which purport to represent the old ordinary language *not* the Camphor Taboo, nevertheless contain one or

two undeniably taboo periphrases, is to my mind not evidence, as Hervey seems to have thought, that the taboo language is a relic of the old ordinary language,[1] but rather that the two have become mixed up, and that collectors in search of out-of-the-way words amongst a tribe which in modern times and in its everyday life speaks only or mainly Malay, inevitably pick up a mixed lot of samples containing a few taboo expressions. The taboo periphrases *tĕlur sĕmut*, "ants' eggs," for rice, in one of Hervey's Beduanda vocabularies, and Miklucho-Maclay's *padingo* (*i.e. pĕningok*), "the seer," for eye, illustrate the point clearly enough. As the old dialects dwindle into mere relics, no longer in everyday use, they tend, in fact, to become esoteric jargons and to be confounded with the taboo language.[2]

Doublets and Modification of Form.

Some little assistance towards unravelling these knotty problems may perhaps be afforded by a peculiarity which has been more than once noted in some of the ceremonial jargons, namely, their use of words which differ from their ordinary equivalents by some definite modification of form. Sometimes this is due to the survival of a genuine old doublet, sometimes to the artificial creation of one according to more or less ascertainable rules.

I have not thought it worth while to point out how closely all the previously mentioned methods of

[1] *J. R. A. S.,- S. B.*, No. 8, p. 118.

[2] On one occasion when I was trying to collect Jakun words in Malacca territory, I was at first given a few specimens of what was evidently a "back-slang," *e.g.* *ngilah*, "sky" (from Mal. *langit*, quasi *ngit-la*), *nati*, "earth" (from Mal. *tanah*, with a suggestion of the Besisi *ti*).

taboo usage correspond with phenomena observable in European languages; how, for instance, when we want to avoid words which are considered too sacred or too indecent for conversational use, we get round them by a periphrasis, a metaphor or a Latinised synonym. Sometimes, especially in oaths and expletory epithets, we merely modify the form of the ordinary word.[1] Similarly in the Malayo-Polynesian ceremonial languages there is a system, carried out somewhat more consistently than in Europe, of modifying the form of common words to make them suitable for special occasions. In certain cases it would seem[2] that there really existed two genuine forms of the same word, being either in different stages of development, or dialectically differentiated, and one has been selected to serve for ceremonial purposes, while the other was left for everyday life.

One set of these "doublets" in Javanese is differentiated by the vowel sounds which in the ceremonial form are *ĕ—a*, while in the common form they are *u—u*, both being ultimately referable to a more primitive *ĕ—ĕ* (or *ĕ—ö*). An instance is the word *suruh*, in Krama *sĕḍah*, which is equivalent to the Malay *sirih*, "betel."[3] Words of this class seem to have served as a basis for the analogous artificial creation of others by heightening one or more of the vowel sounds, in the order *u*, *o*, *a*, *ĕ*, *e*, *i*; but in its origin this differentiation was, at any rate in some instances, quite unartificial.

Whether the same can be said for certain other

[1] I need only instance the expressions "by Jove," "by George," "Great Scott," "the deuce," "the Dickens," and the like in English, and "*diantre*," "*morbleu*," and "*sapristi*," in French.

[2] See Brandes, *op. cit.* pp. 84-95, on which a good deal of what follows is based.

[3] Here the consonants also happen to differ, but they also only represent different stages of natural variation.

methods of modification which involve a change or addition of consonants, I do not know. At any rate there are several such in Javanese. One only need, however, be noted here. Its formula seems to be this: given a word with an open penultimate syllable (and a final syllable preferably open and generally ending in *-a*), to turn it into a Krama form, close both syllables with a nasal (or the final one more rarely with a liquid), modify the initial consonant of the final syllable to suit the nasal which now closes the penultimate, and change the vowel of the final syllable (as a rule to *ĕ*, which, however, may become *a*, *i*, or *u*). As this is probably not very intelligible, I will make it clearer by examples:—

To think	kira	kintĕn
Pardon	apura	apuntĕn
Sea	sĕgara	sĕgantĕn
Evening	sore	sontĕn
Coconut	kalapa	karambil

Sĕgantĕn, being from the Sanskrit *sāgara*, is a good illustration of the fact that this change is, at any rate in some cases, made quite consciously and artificially.

But the curious thing is that in other Malayan languages similar forms occur, without, however, any ceremonial or specialised meaning. Thus in Sundanese, *ḍantĕn*, "a hen that has not yet laid an egg," "a female buffalo that has not yet had a calf," corresponds with the Malay *dara*, "virgin"; and conversely it would seem that the Malay *jantan*, "male," is a quasi-Krama form of the Sundanese *jalu*, while the Malay words *pantang*, "taboo," and *pantun*, "eclogue," appear to be quasi-Krama forms of two words which appear elsewhere as *p(ĕm)ali* and *pali*, and the same seems to be the explanation of such "doublets" as

the Malay *antan* and *alu*, "pestle." Evidently, unless these forms have been deliberately moulded on the Javanese Krama, which seems unlikely, this formula is either in its origin unartificial, like the method of vowel-modification, or at any rate it is of very ancient date.

The reason why I have mentioned, with perhaps too much detail, these two leading Javanese forms of doublet-formation is that both of them, the one with mere vowel change and the other with consonantal modification as well, are found in the aboriginal dialects of the Peninsula (including the taboo language). Thus in Besisi the polite (*běhasa halus*) word for "long" is *jěla^{k}ng*, and for "deep," *jěrak*, of which the vulgar (*běhasa kasar*) forms are *jělö^{k}ng* and *jěrök* respectively, thus affording a precise parallel, both in form and meaning, to the Javanese Krama and Ngoko differentiation by vowel change. Similarly "black" is presented by a double form *hira^{t}m* and *hirö^{t}m*; and though in this instance we are not told that the one is considered politer than the other, yet it may be presumed that there is a shade of difference in their use corresponding to the slight difference in form.[1] Probably further inquiries would result in the discovery of additional doublets.[2]

Of the differentiation by consonantal change examples also occur, but no specialised meaning has been distinctly recorded in connection with them. The following, however, are so closely analogous to the Krama forms that it seems worth while to draw particular attention to them.

[1] The word, moreover, is Malayo-Polynesian, being identical with the Kawi *hiṛĕng* (originally probably *hiḍĕm*), of which the Malay *hitam* (from an older *hiṭĕm*) is, as Kern has pointed out, probably a mere variant.

[2] Compare, for instance, the Besisi *gentah* and Beduanda *gĕrĕntah*, with the Malay *guntur*, "thunder."

Wild cattle	sapi	sĕlāpodn
Coconut	kĕlapa	karambil, kĕrāmil
Crocodile	bayā'	bayul
Dog	āsu'	(anjing), nyang
Wild dog	sĕrigala,[1] sĕgala'[1]	sĕranggil
Elephant	gajah[1]	gĕntul, gĕntäl, sagantel
White	putih	pĕntol

The quasi-Krama form for "coconut" also appears in Malay, whence it may therefore have been borrowed, but the other words in the third column are not susceptible of this explanation: even if *nyang* is the same word as the ordinary Malay *anjing*, it cannot be derived from it. I imagine that both go back to a form *anjĕng* or *anyĕng*, which may conceivably be formed from *asu*.[2]

Although in the above cases nothing is definitely recorded which would justify us in attaching a ceremonial meaning to these forms, there is one circumstance which tends in that direction. Most of the larger animals have a variety of names, some of which are evidently honorific synonyms, while others must not be used while the animals are supposed to be in the neighbourhood, and especially while they are being hunted; the Comparative Vocabularly, particularly under the headings "elephant," "pig," "rhinoceros," and "tiger," illustrates the great variety of such animal synonyms. It may safely be said that the tiger must never be spoken of as "tiger" when he is supposed to be within earshot. Similarly the Mentra word *rīsīm* must not be used of the wild boar by the hunters while engaged in tracking one. There is therefore some inherent probability in the conjecture that the quasi-Krama formation of the names

[1] These are words of Sanskrit origin. The Javanese Krama form of the first one is *sĕgawon*.

[2] See Brandes, *l.c.* p. 88.

for "wild cattle," "wild dog," and "elephant," really had a ceremonial basis,[1] and though their formation is not absolutely according to rule, it seems to me sufficiently near to the Krama formation to illustrate the widespread tendency of this particular trick of language amongst the Malayo-Polynesian races and the tribes which have fallen under their influence.

In a few instances it would appear that the aboriginal dialects have retained forms which represent theoretical Ngoko (*i.e.* vulgar) equivalents of words which Malay possesses only in a quasi-Krama shape. I put forward this suggestion with some diffidence, but it appears to me to be a possible explanation of such forms as *e.g. kĕchŏ*, *kĕchoit*, "small," *sĕdōkon*, "a little," and *kochoi*, "to urinate," when compared with the Malay equivalents *kĕchil*, *sĕdikit*, and *kĕnching*. This, however, is hardly more than a mere conjecture.

Poetic Forms.

Too little is known of the poetic diction of the aborigines to enable us to make any very positive statements on the subject, but it is asserted by the Semang,[2] and I have heard it said of the Sakai, that in their songs they use words and forms differing from those of their colloquial dialects; all these points call for further inquiry.

[1] In the case of the "crocodile," the close analogy to the Javanese doublets *baya—baiul* strongly supports this hypothesis.

[2] Thus *telelwil*, in a Semang song, said to mean "turns round and round," is probably an amplified form of *telwil*, from the root *wil* (in Sakai *wal*), "to turn," with the prefix *te-*, which in accordance with a recognised Semang peculiarity takes a final *-l* to correspond with the final consonant of the root. The form has probably been amplified *metri gratiâ*, as in other languages. Clifford reports that among the Pangan-speaking tribe of the Kerbat valley in Trengganu, the medicine-men (*hāla'*) in cases of sickness recite incantations to the spirits in a tongue unknown to the uninitiated.

The upshot of the whole matter appears to be this: there are, throughout a great part of the Malayo-Polynesian area, traces of a tendency to specialise common everyday language to suit particular purposes. The aborigines of the Peninsula seem in some degree to have inherited a similar tendency. In the south it has taken the shape of a fairly elaborate jargon, which has been preserved and enlarged owing to its association with a special and more or less lucrative employment. Elsewhere the tendency has not been developed to the same extent, nor has it been as carefully investigated, but traces of it appear to exist especially in those dialects which bear other evidence of Malayo-Polynesian influence; and in some cases the actual mode of specialisation is strikingly analogous to that of the Malayo-Polynesian languages. That it is a mere modern imitation of Malay seems extremely improbable; it is far more likely that the tendency, perhaps inherent more or less in all races, has been fostered by the influence of the primitive Malayo-Polynesian tribes whose early presence in the Peninsula is attested by so much other evidence.

CHAPTER III.

PAST HISTORY AND RELATION TO OTHER LANGUAGES.

We possess no data regarding the past history of the aboriginal languages of the Malay Peninsula prior to the beginning of the last century, since which period they do not appear to have undergone any marked changes except in the way of further acquisition of foreign words and consequent gradual decay. We are unable, therefore, to compare their present condition with any preceding stage of development, and are thrown back upon a comparative study of their various dialects and an investigation into their relations with other languages.

Specifically Malay Element.

A good deal has already been said as to their relations with the Malay language by which they are being superseded. There is internal evidence that this process has been going on for a considerable time: it has repeatedly been observed that many Malay loan-words in these dialects are pronounced not as the Malays of the Peninsula pronounce them to-day, either in the standard speech of educated people or the various local dialectic pronunciations, but as they appear in the Malay written language, and as it would seem, from comparison with other Malayan

languages, they must have been pronounced at the period when Malay was first transcribed in the Arabic characters in which it is usually written.

Thus the final *-a*, which in standard Malay is heard as *-ĕ* (or *-ö*), something like the last syllable of the English word *better*, and the local pronunciation of which varies from *-a* to *-ĕ*, *-ä*, and *-å*, is in the aboriginal dialects almost invariably a pure *-a'*, with the abrupt ending so frequent in final vowels in these dialects. Similarly the final Malay ending in *-k* (or *-ḳ*[1]), which in the spoken language of the Peninsula has dwindled down to the glottal check, is pronounced as a distinct *-k* in the aboriginal dialects, as it must have been when Malay orthography was first fixed, and still is in some places (*e.g.* Borneo) in spoken Malay. Similarly initial *h-*, often silent in spoken Malay, is distinctly audible in the aboriginal dialects.

In these cases there is no reason to doubt that Logan was right in considering the aboriginal pronunciation to be a survival from the time when spoken Malay still preserved the old sounds that are stereotyped in the written language.[2] Clifford's rejection of this explanation, in favour of a supposed phonetic law by which in these dialects final *-ĕ* (or *-ö*) and the glottal check are necessarily transmuted to *-a'* and *-k*[3]

[1] *ḳ* in Arabic is pronounced further back than *k*. The adoption of the former, rather than the latter, letter to represent the Malay final *-k* points, perhaps, to the probability that even some centuries ago this final had no longer precisely the same force as a medial or initial *k*. But, as a matter of fact, the spelling varies, in some words, between *-k* and *-ḳ*; and anyhow, if the final *-k* in the spoken language had already become a mere glottal check, it seems likely that the Arabs would have represented it by the *hamzah*.

[2] *J. I. A.* vol. i. p. 289.

[3] *J. R. A. S., S. B.*, No. 24, pp. 28, 29. In 1887 Clifford had accepted Logan's explanation: see *Notes and Queries*, No. 4, p. 101, issued with *J. R. A. S., S. B.*, No. 17, in which place he adds the interesting statement that a Sakai, when talking Malay, drops these peculiarities, but resumes them immediately when he has to use a Malay word in the middle of a Sakai sentence.

finds no support in their phonology, which frequently admits the supposed rejected finals in their own native words. It is, too, surely more reasonable to believe that the original sounds have persisted (as old sounds often do persist in isolated dialects) rather than to assume that they have been reconstructed. These dialects have retained much that is more archaic, by hundreds of years, than their Malay loan-words, and it cannot therefore be considered very remarkable that in some of these they should have preserved the pronunciation of a few centuries ago.

Of the Malay element in the dialects of the Peninsula it is not necessary to say more, save to point out that it is essentially foreign to them, and was originally foreign to the Peninsula itself. The Malay language has been introduced into the Peninsula from Central Sumatra, where the Malay-speaking tribes were trained under Indian influences into a more or less civilised condition before they sent out the successive swarms of colonists who made new homes for the race in the Peninsula. At what date this colonising process began is unascertained, except that it was before the final conversion of the Malays to Mohammedanism (a process which appears to have begun in Sumatra early in the thirteenth century and to have been completed in the Peninsula about two centuries later). The early emigrations appear to have proceeded mainly from the east coast of Central Sumatra. Subsequently to the complete establishment of Islam in the Peninsula there was a separate movement of colonisation from the inland parts of the island (where the Menangkabau dialect of Malay is spoken), directed mainly towards the territories just inland of Malacca; but the influ-

ence of this later stream has remained very much more local than that of the main stream from the Sumatran coast districts, though both continue, in diminished volume, even to the present day.

Together with the genuine Malay words thus introduced into the aboriginal dialects of the Peninsula there have, of course, come in a certain number of words of Sanskrit and Arabic origin which have obtained a footing in the Malay language, under the successive influence of the Hindu and Mohammedan civilisations.

At the present day, as is obvious in almost every page of the Comparative Vocabulary, Malay loan-words constitute a large part of the language spoken by the wild tribes; but it seems unnecessary to illustrate them here, as they are after all relatively modern accretions on the aboriginal dialects, and do not form an essential part of their structure.

Generically Malayan Element.

It must, however, be borne in mind that Malay is only one of the languages comprised in the vast Malayo-Polynesian family, and it must not be assumed that every word of Malayan[1] affinity found in the aboriginal dialects of the Peninsula has come into them from or through Malay. In a great number

[1] For the sake of brevity I shall use this term instead of the somewhat clumsy "Malayo-Polynesian," when referring specially to the languages of the western subdivision of the family, which comprises Sumatra, Java, Borneo, Celebes, the Philippines, and a few neighbouring smaller islands, as well as Madagascar. The Malayo-Polynesian family extends from Madagascar to Easter Island and from Formosa to New Zealand; it is generally considered to be subdivided into the (1) Malayan, (2) Micronesian, (3) Melanesian, and (4) Polynesian subdivisions; but except as regards the first and last of these, this classification appears to be tentative and provisional rather than strictly established.

of cases, where such words are as closely alike in form to their equivalents in a number of other Malayan tongues as they are to their Malay equivalents, their immediate source of origin is, for the present, doubtful.[1] In a certain, more limited, number of instances, there is not the slightest doubt that, though of Malayan affinity, they cannot have come into the aboriginal dialects through Malay at all.

The following are examples of such words:— "bee," *bani dahan*; "belly," *bětěng*; "black," *hirö^{b}m*; "blowpipe," *sĕput*; "buffalo," *katidung*; "dead," *kĕbus*, *mantai*; "dog," *asu'*; "elephant," *liman*; "finished," *tĕlās*; "fowl," *manuk*; "fruit," *wåh*, *båh*; "husband," *sāwa*; "knee," *to'ot*; "monkey" (spec. *lotong*), *baseng*; "nail," *kokåt*; "old," *bakes*; "rain," *lĕse^{b}m*; "rattan," *awe*; "ripe," *taseg*; "salt," *siă'*; "spear," *bulus*, *tarok*; "to stool," *menéh*; "weak," *lĕmes*; "yam," *talis*.

I have instanced only such words as, in my judgment, are certainly of Malayan affinity. A number of others, as to the origin of which there may be some doubt, are noted in the Comparative Vocabulary, and it is very likely that a more extended comparison with the numerous Malayan languages of the Indian Archipelago would lead to the discovery of a good many which have escaped my notice.

These words appear to me to suggest the solution of a peculiarly interesting problem. While every part of the western division of the Archipelago has its local Malayan languages, varying in number inversely with the state of civilisation of the people, from the

[1] A Malayan origin independent of Malay may reasonably be suspected for such forms as *enek*, "child"; *bapai*, "father"; *renä*, "low"; *sĕmpēt*, "narrow," where the Malay equivalents are *anak*, *bapa*, *rĕndah*, *sĕmpit*.

two (or three) languages of the highly civilised island of Java to the numerous dialects of Borneo and Northern Celebes, the Peninsula, though situated within the area of this language family, seemed to form an exception, as its only known Malayan language, viz. Malay, was a foreign importation, not a local growth. It would seem, however, that the exception is more apparent than real.

These words, which are Malayan but not Malay, do not appear to be referable to any one of the existing languages of the Archipelago;[1] while their affinities are mainly with the Sumatran languages, especially Achinese, they sometimes differ from these and come closer to the dialects of Borneo, and even occasionally to more distant branches of the family, such as Javanese, Madurese, and the mixed half-Malayan dialects of Southern Indo-China, of which Cham is the typical representative.[2] Accordingly, I think they must be regarded as relics of a group of Malayan dialects locally differentiated in the Peninsula itself, for I do not think that their existence in the aboriginal dialects can be accounted for by any theory of borrowing from casual strangers coming from three or four different islands. There is no

[1] Their existence in the aboriginal dialects was apparently observed by Logan, who speaks of Benua (*i.e.* Sakai and Jakun) dialects containing "non-Malay vocables—mostly Sumatran, but some have remoter Indonesian affinities" (*J. R. A. S., S. B.*, No. 7, p. 86), but no particular attention seems to have been drawn to them until their peculiar importance was pointed out by the present writer in *J. R. A. S., S. B.*, No. 39, pp. 50, 51.

[2] Achinese and Cham being mixed languages, containing elements which are not Malayan, I have omitted in the above short list a number of aboriginal words which I have identified in these languages, but have not, as yet, traced in other Malayan languages. The following are some of them: "blowpipe" (outer case), *tagu*; "to break," *bĕkah*; "cloth," *ābat*^{n}; "cloud," *sagūb*; "quick," *mĕlagat*; "river-bank," *tĕrbis*; "sand," *anēy*; "sleepy," *lĕbŏd*; "tame," *lāgi*; "very," *tĕhet*. Probably some of these will be identified as Malayan; but two or three of them are perhaps of Mon-Annam origin.

evidence of any intimate intercourse between such occasional immigrants and the wild tribes of the Peninsula; and nothing short of prolonged and intimate relations could have given these words a footing in their different dialects. They point, in my opinion, to the presence in the Peninsula, long before the Malay conquest, of primitive Malayan tribes (of whose existence there is other evidence); and as these Malayan words are found in all three language-groups, Semang, Sakai, and Jakun (though less in the purer dialects of the second group than in the other two), it seems a reasonable inference that these early Malayan tribes for the most part occupied the coast-line, and that their influence diminished towards the interior of the Peninsula.

Owing to the fact that in a great number of cases it is impossible to decide whether a word of Malayan affinity has been introduced into the aboriginal dialects from Malay or from this more archaic Malayan source, it is difficult to draw any inference as to the nature and extent of the influence exercised by these primitive Malayan tribes upon their Sakai and Semang neighbours. Perhaps the domestication of the dog, the introduction of the domestic fowl, and the use of salt and of spears, was in some parts of the Peninsula due to them; but the blowpipe, though included in the instances given above, has (as will be shown later) another and more usual name which is not of Malayan derivation at all; and the same is true of most of these words, which in almost every case have synonyms of non-Malayan origin.[1]

[1] The relative importance of this Malayan element can only be ascertained by a careful collection of new material from the aboriginal dialects, which will have to be compared with the several Malay dialects spoken in the Peninsula, most of which still await systematic investigation.

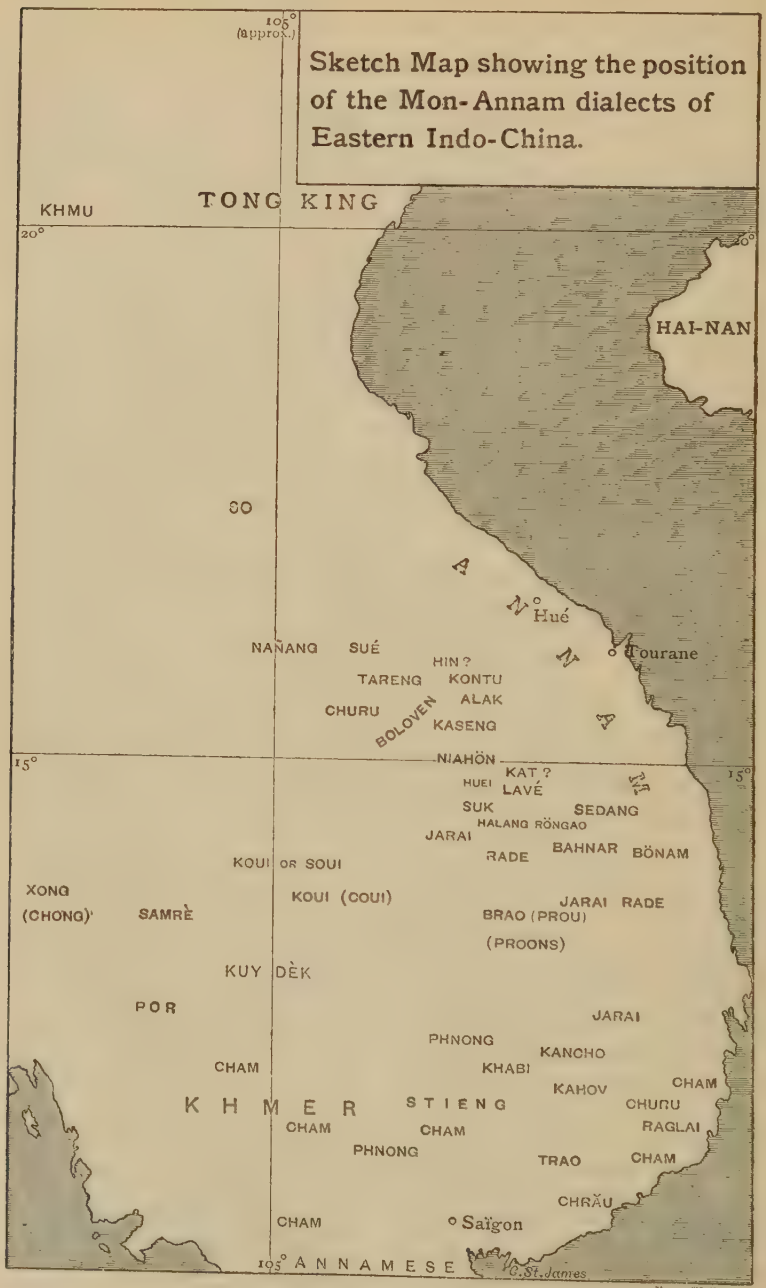
Mon-Annam Element.

A still more important element in the aboriginal dialects of the Peninsula is that which illustrates their close relation to the Mon-Annam[1] family of languages.

This important family has, until quite recently, been almost entirely neglected, and the comparative study of it as a whole is still in its very beginnings.[2] It includes, in the first place, the now almost extinct language of Lower Burma, which is properly called Mon, but is generally known as Peguan, or by its Burmese nickname, Talaing; Khmer, or Cambojan, the language of the kingdom of Camboja; and Annamese, the principal spoken language of Cochin China, Annam, and Tongking. All these are literary languages, the two former being written in alphabets of Indian origin, the last in a script based on the Chinese ideographic system. To these must be added an endless number of unwritten dialects spoken by more or less uncivilised tribes inhabiting different

[1] So called by Logan, who was, I believe, the first to point out its separate existence. More recent authorities, especially on the Continent, appear to prefer the name Mon-Khmer, a term that has the advantage, perhaps, of not prejudicing the position of Annamese, which stands in a somewhat peculiar relation towards the other members of the family. As, however, in spite of its abnormal development, Annamese cannot be severed from the other languages, it seems to me that the old name might well be retained for the family as a whole, while Mon-Khmer will serve to denote these languages, when, as often happens, it is desired to exclude Annamese from consideration.

[2] A beginning was made by Forbes (*Comparative Grammar of the Languages of Further India*, 1881), and Kuhn (*Ueber Herkunft und Sprachen der Transgangetischen Völker*, 1883; *Beiträge zur Sprachenkunde Hinterindiens*, 1889). The study is now being admirably pursued by Schmidt (*Die Sprachen der Sakei und Semang auf Malacca und ihr Verhältnis zu den Mon-Khmēr-Sprachen*, 1901; *Grundzüge einer Lautlehre der Khasi-Sprache*, 1904; *Grundzüge einer Lautlehre der Mon-Khmer-Sprachen*, 1905). See also Cabaton, *Dix dialectes indo-chinois recueillis par Prosper Odend'hal—Étude linguistique*, 1905, and Grierson, *Linguistic Survey of India*, vol. ii.

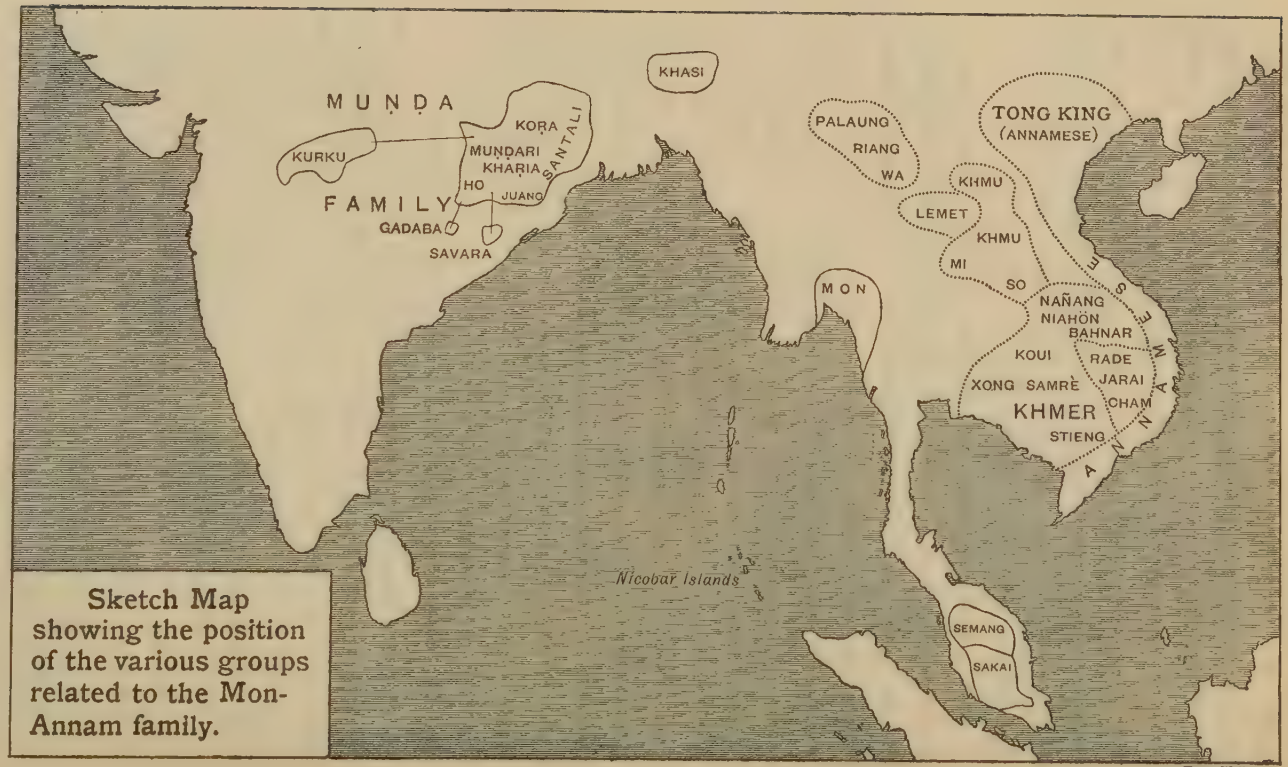

Sketch Map showing the position of the Mon-Annam dialects of Eastern Indo-China.
105° (approx.)
KHMU
TONG KING
20°
HAI-NAN
SO
A N A M
Hué
Tourane
NANANG
SUÉ
HIN?
TARENG
KONTU
CHURU
ALAK
BOLOVEN
KASENG
15°
NIAHÖN
KAT?
HUEI
LAVÉ
SUK
SEDANG
HALANG RÖNGAO
JARAI
RADE
BAHNAR
BÖNAM
KOUI OR SOUI
XONG (CHONG)
SAMRÈ
KOUI (COUI)
JARAI RADE
BRAO (PROU)
(PROONS)
KUY DÈK
POR
JARAI
PHNONG
KANCHO
CHAM
KHABI
KAHOV
CHAM
K H M E R
STIENG
CHUNU
CHAM
CHAM
RAGLAI
PHNONG
TRAO
CHAM
CHRĂU
CHAM
Saïgon
105° ANNAMESE
C.St.James
Emery Walker sc.

parts of the forest country of Southern and Central Indo-China, especially along the borders of Annam, Camboja, and Siam, the stretch of mountain country running east of the Mekong, mainly between latitudes 17° and 12°, and elsewhere in scattered patches amongst the now dominant populations of the alien, mainly Tai and Tibeto-Burman, races of these regions.

Taken together, these languages constitute a fairly distinct, and (with the exception of Annamese, which has been much modified by direct Chinese influence) a relatively uniform group. In the early centuries of our era, Mon and Khmer (with their allied dialects) were the dominant languages of Central and Southern Indo-China, long before the Burmese and Siamese had come down from the north; while the Annamese were confined to the Tongking delta and its immediate neighbourhood, and the south-eastern coastland, which is now Annam and Cochin China, was occupied, under the name of Champa, by a race called Cham, whose language, already mentioned, was a mixture of Mon-Khmer with Malayan elements.[1]

Apart from the special interest attaching to them as having been the earliest indigenous vehicles of literary culture in Indo-China, the Mon-Annam languages are of unique importance in connection with the past history of South-eastern Asia. They are related in various ways to Nicobarese, Khasi, and the Muṇḍa (or Kolarian) dialects of India on the one hand; they present curious analogies with the

[1] This interesting language, together with a few allied dialects of ruder neighbouring tribes, still lingers on in S.E. Annam and part of Camboja. A dictionary of it by Aymonier and Cabaton (which, by the courtesy of the latter, I have been permitted to use in proof) is in the press, and will shortly appear.



Sketch Map showing the position of the various groups related to the Mon-Annam family.

Malayo-Polynesian family on the other; and yet more strangely they have a certain number of points of contact with the northern languages of the great Indo-Chinese conglomeration which includes the Tibeto-Burman, Kareng, Chinese, and Tai families.[1]

How much of all this is genuine original relationship, how much is due to mere historic contact or borrowings from some common source, it is, however, as yet impossible to say. So far as the connection with Nicobarese and Khasi is concerned, it would seem that the relationship is vital, entering as it does into the very structure of the languages. In the case of the Muṇḍa dialects this has not been proved; and their structure (especially their syntax) presents many marked differences from the Mon-Annam.[2]

[1] As to the connection with Nicobarese, see especially the grammar of Nicobarese by Temple, annexed to his report on the Census of 1901.

The best authority for Nicobarese itself is Man, *Dictionary of the Central Nicobarese Language*, 1889. The connection with Khasi is dealt with by Schmidt in his *Grundzüge einer Lautlehre der Khasi-Sprache*, 1904, where it is also shown that the Palaung, Rumai, Wa, and Riang dialects of Burma and the Shan States are a connecting link between Mon and Khmer on the one side, and Khasi on the other. For the connection with Muṇḍa, see Grierson, *Linguistic Survey of India*, vol. iv. pt. i. (by Konow), which by the courtesy of the editor I have been permitted to use in proof. Attention was called by the present writer in *J. R. A. S., S. B.*, No. 38, to the analogies with the Malayo-Polynesian group. The relation to the Northern Indo-Chinese languages has never been worked out, but see Forchhammer, "Indo-Chinese Languages" (*Indian Antiquary*, 1882). That there is some common element in the vocabularies was perceived by Haswell, who in his *Grammatical Notes and Vocabulary of the Peguan Language*, p. 6, compares the Mon *cha pung* (pronounced *chiĕ pŏng*), "to eat rice," with the Amoy Chinese *tsiah png*. See also that learned but not always quite accurate work, Terrien de Lacouperie's *Languages of China before the Chinese*, 1887. It must, however, be borne in mind that in the case of languages which are monosyllabic or quasi-monosyllabic, the chances of accidental coincidence are much increased; and, until careful investigations have established the existence of regular laws of phonetic correspondence, no individual identification based on mere resemblance in sound and meaning can be safely accepted.

[2] The sketch map here given indicates the relative position, in modern times, of the language-groups most clearly connected with the Mon-Annam family, and illustrates the importance of the Mon-Annam races as links in a broken chain that extends from the district of Nimar in the extreme west corner of the Central Provinces of India all the way to Johor, or from lat. 22° long. 77°, to lat. 2°30′ long. 103°, approximately.

Nevertheless it is certain that a considerable common element runs through Muṇḍa, Khasi, and Nicobarese, and this common element is identical with the main constituents of the Mon-Annam family. The connection of the Mon-Khmer languages with the Malayo-Polynesian family is most mysterious, as there appears to be a considerable resemblance in structure, accompanied (despite a certain number of common words), by a very distinct diversity in the actual materials.[1] Their relation to the Northern Indo-Chinese languages (including Chinese) would seem to point to long contact and considerable borrowing, but not to community of origin.

These peculiarly complex relations may perhaps be explained by the former geographical positions of these various races. In Indo-China there has been a great shifting of populations to the southward. It would seem that some two or three thousand years ago the southern coast-line was occupied by Malayan tribes, and the interior by tribes speaking Mon-Khmer languages.[2] To the north of these, in Southern China and the adjoining regions, dwelt the

[1] The syntax is almost identical, and there is a remarkable likeness in some of the prefixes and infixes in use in the two families. The Malayan languages also use suffixes, whereas the Mon-Annam languages do not; but, curiously enough, Nicobarese also to a limited extent uses them. When, however, De Lanessan (*Encyclopædia Britannica*, vol. xxvi. p. 513, 1902) styles Khmer a blend of Malayan and Chinese, he goes completely astray. There are in Khmer certain words which it has in common with Chinese and certain others which it shares with the Malayan languages, but the main substance of it is neither Chinese nor Malayan. One might as well call French a mixture of Gaulish and German, or English a blend of British and Latin.

[2] The Chams are sufficient evidence of this former state of things so far as the south-eastern part of Indo-China is concerned. As to the probability that the centre of dispersion of the Malayo-Polynesian languages was somewhere on the coast of Indo-China, see Kern, *Taalkundige gegevens ter bepaling van het Stamland der Maleisch-Polynesische Volken*, 1889. The islands off the coast of Tenasserim up to about lat. 13° are to this day occupied by a Malayan race, the Selungs. But as these are mere sea-gypsies, their present haunts do not help us much to determine their early location.

ancestors of the Tai and Tibeto-Burman races, which within the last fifteen centuries or so have flooded Indo-China with successive swarms of conquering immigrants, who after receiving through Mon and Khmer channels a varnish of Indian civilisation, broke up the political organisation of the older races, and isolated their various fragments from one another.

The Annamese, unlike their relatives, fell some two thousand years ago within the sphere of Chinese political and cultural influence, and, thus strengthened, they have taken part in this conquest, the eastern coastlands, which constituted the old Hinduised Kingdom of Champa, having fallen to their lot.

It would seem probable, therefore, that for ages together the Mon-Annam races occupied a central position between the Northern Indo-Chinese in the north and the Malayan races in the south. But it is also a fairly safe assumption that all three families had their original locations still further to the north, and probably outside Indo-China altogether. As each in turn sent out colonising swarms to the southward, it may well have left a remnant behind which was absorbed by the next group of races, and thus each family would be influenced to some extent by the one that had preceded it in its southward march. We know that this has actually happened in some parts of Indo-China, and we cannot at present say from how far north a similar process may have been going on in remoter ages.

Such an hypothesis would not, I believe, be inconsistent with ascertained facts, and might perhaps serve to explain the curiously complicated entanglement of languages which South-eastern Asia presents. To attempt to discuss it here would, however, be

entirely out of place. I have only mentioned the matter in order to draw attention to the special importance of the hitherto much neglected Mon-Annam family of languages, and must confine myself here to its relations with the aboriginal dialects of the Peninsula.

Mon-Khmer Structure.

The structure of the Mon-Khmer languages[1] consists, to put it briefly, in a system of monosyllabic root-words, to which can be added prefixes and infixes for the purpose of expressing modifications of the original idea. This system is best represented in Khmer, and may be illustrated by the following example:[2]—

kāt	to cut
khnāt	measure
kŭmnāt (kŭnāt)	piece
thkāt	pain
tămkāt (tākāt)	suffering
skāt	to cut off
săngkāt	division
păngkāt	to cut, to divide.

Here, if all these words are related, the root *kāt* is modified by the prefixes *t-*, *s-*, and *p-*, and the infixes *-n-* (*-ṇ-*, *-ng-*) and *-m-* and their combinations; and, besides these, other prefixes (such as *k-*, *ch-* (*j-*), *l-* and *r-*) and infixes (such as *-p-*, *-r-*, and *-l-*) occur in some of these languages.

All this contrasts with the Malayan system of structure, notably in the fact that in the latter, although the system of prefixes and infixes is somewhat analogous, the root-words are dissyllables; and

[1] In Annamese the structure is strictly monosyllabic, and the meaning of words is bound up with the particular tone, just as in Chinese.

[2] From Schmidt, *Die Sprachen der Sakei und Semang*, p. 568.

though in some cases it seems to be possible to discern in them an original monosyllabic root, yet this does not stand out as clearly as in the Mon-Khmer languages; it is no longer (as a rule) capable of independent existence, and the normal type of the language is dissyllabic. If it was originally monosyllabic, it has long since passed out of that stage, and its dissyllabic words are now treated as independent roots for all purposes of composition by means of the addition of prefixes, infixes, and suffixes.[1]

The point, however, which mainly concerns us, is that a great part of the constituents of the Sakai and Semang dialects agree closely with the Mon-Khmer languages both in the monosyllabic character of their root-words and in the method of composition by prefixes and infixes.[2] When we exclude the Malay and other Malayan elements, we find that the words which are common to Sakai and Semang are in the main monosyllabic, or capable of being reduced to monosyllabic roots. Thus, in Sakai, from the root *cha'* (Semang *chi'*), "to eat," we get the verbal formations *ăm-cha'*, *en-cha'*, *ka-cha'* (and in Semang *ma-chi'*), and the substantival *äncha* (Semang *inchi*) and *chana'*, "food"[3]; from *yut*, "to return," *i.e.* to go back, the transitives *tyut* and *tengyut*, "to return," *i.e.* to give back, and so on, quite in accordance with Mon-Khmer methods.

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[1] As to the probability of an earlier system of monosyllabic roots in the Malayan languages, see especially Pijnappel, "Over de Wortelwoorden in de Maleische Taal," and Vreede, "Over de Wortelwoorden in de Javaansche Taal," in *Actes du Sixième Congrès International des Orientalistes tenu en 1883 à Leide*, 1885, and Brandstetter, *Tagalen und Madagassen*, pp. 48-57, 1902.

[2] See especially Schmidt, *op. cit.*, where this fact was first pointed out. Skeat (in the *Selangor Journal*) had already drawn attention to the prefixes in Besisi.

[3] Probably an infix formation (= *ch-an-a'*).

Ordinary Mon-Annam Words.

But not merely is there this close correspondence in structure: there is a very large common element in the vocabulary itself. The number of words in Sakai and Semang which can be traced in the Mon-Annam languages (and in some cases also in Nicobarese, Khasi, and Muṇḍa) is very considerable, and includes many of the most important words of every-day life. It would be impracticable to set them out here at length; and I have illustrated this connection, as fully as circumstances permitted, in the Comparative Vocabulary. But the following list of the names of the principal parts of the body will serve as a specimen of the extent to which this common element runs through the ordinary speech of these tribes:—

	Semang.	*Sakai.*
Arm	bĕling	bĕlegn
Back	krå	kĕru, kènok
Blood	mahöm	behīm
Bone	īyeng	jāak
Breast	tĕndo'	ĕntŏ
Breast (female)	...	tuh
Chin	'ngkē'	jĕngkao
Ear	pol, ĕmpong, 'ntöng	'ntāk
Eye	mād	mat
Flesh	seg	sach
Foot	chan	juk^{n}
Gall-bladder	kĕmöd	...
Hair	sog	sōk
Hand	tong	tŏk^{n}
Head	kui	kūi
Heart	...	nūs
Knee	kaltong	kaltun
Liver	rūs	grēs
Mouth	ban	'mpāk, pang
Neck	...	kua
Nose	måh	moh
Thigh	blŏ'	bĕlu
Tongue	liti'	lĕntak, lĕpes
Tooth	lamoing	lĕmūn

The above list is not exhaustive, but includes the

principal words of this category that can be safely traced to a Mon-Annam origin. Besides these, a number of quite common words such as "sun," "moon," "darkness," "rain," "water," "fire," "earth," "stone," "forest," "tree," "wood," "flower," "fruit," "leaf," "thorn," "rattan," "banana," "centipede," "fly," "louse," "mosquito," "spider," "leech," "fish," "bird," "egg," "rat," "tiger," "elephant," etc., and a number of adjectives and verbs (as well as some other parts of speech) have one or more identifiable equivalents in the Mon-Annam languages; though most of them also have synonyms, which have not, as yet, been traced to that source.

Mon-Annam Culture Words.

More interesting, perhaps, than the foregoing are the relatively few words which throw light on the stage of development attained by the aboriginal tribes independently of any Malay influence: the following representative list of these is confined to such as appear to be of Mon-Annam affinity:—

	Semang.	*Sakai.*
To bathe	muh	muh, hum
Blowpipe	bĕlau	bĕlau
Blowpipe dart	...	rong
To boil	to^{b}m	tohop
Bow	ig	ak
Cloth, clothes	...	abat^{n} [1]
Comb	...	kĕnsiet
To cook	'nchin	chĕt^{n}
To dance	kengseng	...
Dog	...	cho'
Flute	...	jĕniloi
Ghost, spirit	kĕmoyd	kemut
Grandchild	kanchâ'	chĕno'
Grandfather	...	yat^{n}
Grandmother	yă'	...
House	döng	dök^{n}

[1] Found in Cham and Bahnar, this word may be of Malayan origin.

	Semang.	*Sakai.*
Ivory	bālā'	...
Mat	nös	nīs, apil
Name	...	imu'
Nephew	...	kĕmon
Paddle	chindwā'	chau
Pillow	...	tĕnui
To plant	tup	tap^{n}
Poison (for darts)	...	chĕngrā'
Quiver	...	lök
Rice (in husk)	bā'	ba, sasä
Rice (husked)	hēkâ'	rĕkua', charoi
Rice (boiled)	inchi [1]	chana [1]
Roof, thatch	...	kerōp
Salt	empoyd	'mpōi

Somewhat doubtfully identified are the following:—

	Semang.	*Sakai.*
Adze	...	jēk
Areca nut	...	blük
Boat	kupon	...
Chopper	chokâ', weng	...
Debt, price	...	dōsh [2]
Fiddle	krib̃m	krâm
Iron	...	pät
To plait	dendan	...
Pot	...	lī

Too much stress must not be laid on these words; the word for "clothes" probably meant no more than the wisp of bark-cloth which still constitutes the main article of apparel among some of the wilder tribes, the "house" was no doubt always a small and rudely-built hut, the "dog" may conceivably (though not probably) have been the wild, not the domesticated, variety, the word for "ivory" by no means implies that it was an object of traffic, the word for "pillow" is perhaps derived from the word for "head" and may have been independently invented,[3] as may the

[1] These primarily mean "food" only.

[2] If rightly identified, this is a Sanskrit word which has passed through a Mon-Khmer channel.

[3] Pillows do not appear to be in very common use: see *supra*, vol. i. pp. 178, 180; and Martin, *Inlandstämme der malayischen Halbinsel*, 1905, p. 677.

word for "flute," which has a different prefix from its Mon-Khmer equivalents (some of which differ amongst themselves) and may have been newly formed from a common verbal root. But nevertheless there is here sufficient evidence that some at least of the aboriginal tribes of the Peninsula do not owe their primitive agriculture and general semi-civilisation to Malay influences exclusively, but must have retained them at least from the time (now some eight or nine centuries back if not more) when they were finally cut off from all relations with the Mon-Khmer civilisation of Southern Indo-China.

Therefore I cannot agree with Martin when he suggests that the Sakai house on piles is borrowed from the Malay style of architecture,[1] or that the planting of cereals, especially rice, is due to Malay influence.[2] The house on piles is the typical structure in the greater part of Indo-China as well as of the Indian Archipelago, and even if the words for "rice" originally meant some other cereal, which I do not see any particular reason to believe, they are at any rate evidence of some, however primitive, cultivation, which in itself negatives the view that all planting on the part of these tribes is due to Malay influence. The true inference, in my opinion, is that, like many of the ruder Mon-Khmer tribes, some of the wild tribes of the Peninsula have from time immemorial planted rice in their jungle-clearings. But they have never made the great advance to planting in irrigable swamp-land: that, in South-east Asia, is the Rubicon which a barbarous tribe must cross before it can fulfil the conditions precedent to real civilisation, first in

[1] *Op. cit.* p. 670. [2] *Ibid.* p. 731.

the material sense of the word, and ultimately in its social, moral, intellectual, and other connotations.

The only possible alternative is that the aboriginal tribes have in some past age lived in close contact with a more civilised Mon-Annam race, who did plant rice and so taught them the words if not the practice. But that view also does not find favour with Martin, who cannot discover any evidence that they were ever under such influence.[1]

Double Relation with Mon-Annam Languages.

This leads us to the question whether the relation of the Mon-Annam languages to the aboriginal dialects of the Peninsula has been one of mere external influence or whether the latter can be classified as true members of the family. Logan, who was the first to notice the presence of Mon-Annam words in the aboriginal dialects,[2] propounded a very complicated theory of the relations of the Mon-Annam languages with the Malayan family, which it would be out of place to discuss here, but apparently held that their influence on the aboriginal dialects was external. His view was that a civilised Mon-Khmer race colonised the Peninsula in early days long before the Malay immigration from Sumatra had begun, and that during this Mon-Khmer era that people occupied towards the aboriginal tribes the same position which the Malays now occupy. "The language of the Mons and Kambojans," he says, "would become the *lingua franca* of the districts round their colonies and of the rivers on both sides of the Peninsula which their praus[3] frequented for barter with the natives,

[1] *Op. cit.* p. 999. [2] *J. I. A.* vol. iv. p. 431. [3] *I.e.* ships.

and it would ultimately, in a large measure, displace the older dialects of the latter."[1]

This view was again advanced by the present writer in a paper dealing with a number of, mainly verbal, analogies between the Mon-Annam languages and the dialects of the Peninsula.[2] The possibility of their ultimate genuine relationship was not excluded, but put aside as not being proved by the evidence then under consideration. On the other hand, Kuhn, in a very valuable paper on the relation of the Mon-Annam languages with the Muṇḍa languages, Khasi, Nicobarese, and the aboriginal dialects of the Peninsula, had already, though only on similar evidence, inferred the existence of a common substratum, but still did not quite go the length of classifying these diverse tongues in one family.[3]

More recently Schmidt, in his excellent work already referred to, has devoted a much more thorough investigation to the question, and has arrived at the conclusion that the close correspondence in phonology, structure, syntax, and a considerable percentage of the vocabulary between the Semang and Sakai dialects and the Mon-Khmer languages cannot be accounted for except on the view that they are essentially members of one family of speech.[4]

It is to be observed that these two views are not mutually exclusive; these dialects may well be distant relatives of the Mon-Khmer languages separated from them in a remote prehistoric age, and long afterwards again influenced by renewed direct contact with a Mon-Khmer population. There may be two

[1] *J. R. A. S., S. B.*, No. 7, pp. 85-87.
[2] *Ibid.* No. 27, pp. 21-56.
[3] *Beiträge zur Sprachenkunde Hinterindiens*, p. 220.
[4] *Die Sprachen der Sakei und Semang*, p. 581.

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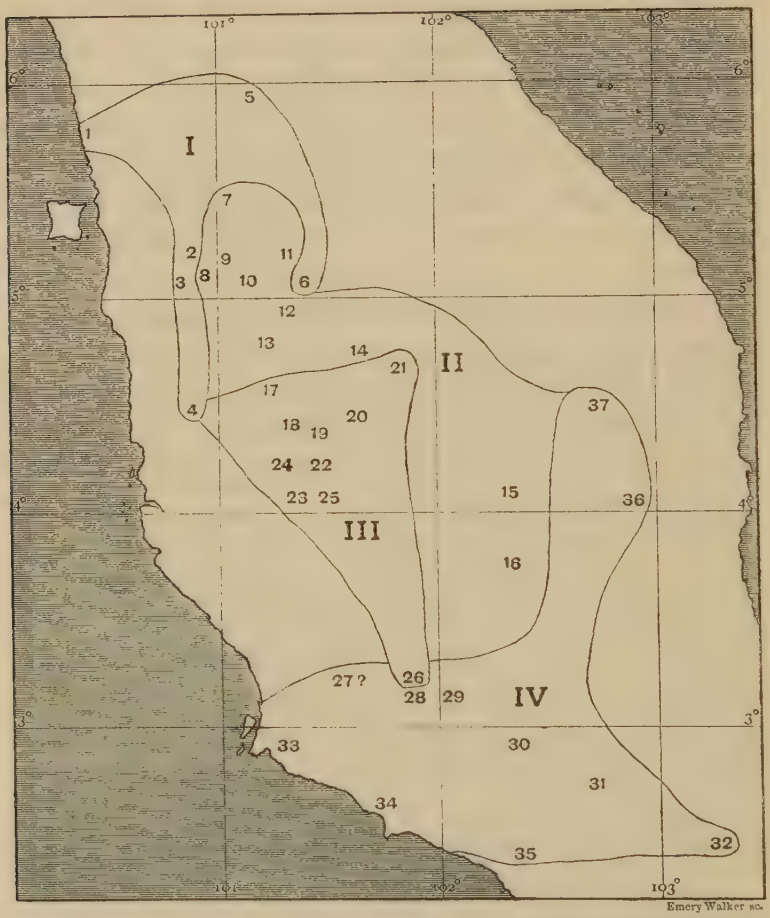
distinct Mon-Khmer sources, just as there have been two of Malayan origin, entering into their com-



SKETCH MAP SHOWING THE DISTRIBUTION OF THE NUMERAL SYSTEMS.

position. That this is really the case seems to be indicated by the diversity of the numeral systems which are found in the Peninsula.[1]

[1] In the sketch map here given, numerals of Malayan type are neglected: they occur occasionally, especially on the outskirts of the area inhabited by the wild tribes. The boundary lines between the four systems are more or less hypothetical. The Arabic numbers refer to the following dialects:—

1. Semang of Mount Jerai; 2. Semang of Ulu Selama; 3. Semang of

It has often been remarked that the purer dialects of the centre of the Peninsula do not possess any native numerals for higher numbers than "three";[1] the following short lists will therefore suffice for a general comparison of the different types that exist:—

	I.	*II.*	*III.*	*IV.*
1.	nai	nei (*or* nē)	nanu	mui (*or* moi)
2.	bie	nar	nar	'mbār
3.	(various)[2]	ne'	ni	'mpe'

Type I. represents the Semang group of dialects; Type II. the Northern Sakai and the inner subdivision of the Eastern Sakai; Type III. is coextensive with the Central Sakai; and Type IV. includes the Southern Sakai, one or two mixed Jakun dialects, and the outer subdivision of the Eastern Sakai.

Now it is clear that (with the exception of the first numeral of Type II. which it has in common with Type I.) Types II. and III. are really one system; and this system cannot be derived from Type I. or Type IV., nor can these be derived from it.

Ijok; 4. Semang of Sadang; 5. Pangan of Ulu Patani; 6. Semang of Plus; 7. Sakai Jeram of Grik; 8. Martin's Semang of Ulu Selama; 9. Semang of Kuala Kenering; 10. De Morgan's Semang of Sungai Piah; 11. Po-Klo of Temongoh; 12. Sakai of Plus; 13. Sakai of Korbu; 14. Tembe'; 15. Sakai of Pulau Guai; 16. Sakai of Krau (the emigrant Krau clan of Ketiar is not marked); 17. Sakai of Sungai Raya; 18. Sakai of Ulu Kampar; 19. Sakai of Ulu Bertang; 20. Clifford's Senoi; 21. Sakai of Serau; 22. Sakai of Tapah; 23. Sakai of Sungkai; 24. Sakai of Chendariang; 25. Sakai of Slim; 26. Orang Tanjong of Ulu Langat; 27. Daly's Selangor Sakai; 28. Orang Bukit of Ulu Langat; 29. Kenaboi; 30. Sakai of Serting; 31. Orang Hutan of Ulu Palong; 32. Orang Hutan of Ulu Indau; 33. Besisi of Ayer Itam; 34. Besisi of Sepang; 35. Besisi of Malacca; 36. Sakai of Ulu Cheres; 37. Sakai of Ulu Tembeling.

One or two dialects, of which the numerals are imperfectly recorded, have been omitted.

[1] For higher numbers some of the aborigines nowadays use the Malay numerals.

[2] The various forms given are *diu*, *pat*, and *empong*. Most of the typical forms above have minor variants.

We have therefore at least two, if not three,[1] different systems of numerals to deal with.

But Types II. and III., which on the face of them are so closely allied, are also relatively central, while Types I. and IV., especially the latter, are distinctly peripheral in their geographical positions in the Peninsula. *Prima facie*, therefore, the true Sakai types, II. and III., have the best claim to represent the old Sakai numerals, while the rest may be suspected of having been due to outside influences.

Now Type IV. is the only genuine and authenticated non-Malayan numeral system in the aboriginal dialects of the Peninsula that extends to higher numbers than "three" (or at most "four"), which fact in itself suggests its derivation from a more civilised race than the wild tribes of the Peninsula; and there is no shadow of doubt that it is of Mon-Khmer origin, as the following comparison will show:[2]—

	Type IV.	*Mon.*	*Suk.*	*Huei.*
1.	mui (*or* moi)	mwai	mui	mui
2.	'mbār	bā	bar	bar
3.	'mpe'	pi	pe	pe
4.	ĕmpun	pan	puon	puōn
5.	masok[n]	măsun	song	sung
6.	pĕrū'	tărau	trou	treu
7.	tempo	thăpah	pho	pha

[1] It is doubtful whether the Semang equivalents for "two" and "three" can be derived from the Mon-Annam type, though with the exception of the anomalous *diu*, "three," it seems likely enough. It is possible, however, that they are of independent origin. There is, unfortunately, no properly authenticated Semang word for "four" except *sa-bēh* in the Sadang dialect, which is clearly derived from "two," and probably means "double two."

[2] The geographical position of most of the tribes which use numerals closely resembling our Type IV. can be seen from the maps which have been given above. It is important as giving a clue to the region from which this particular influence proceeded. This, as I conjectured in *J.R.A.S., S.B.*, No. 27, was probably the Menam valley.

	Boloven.	*Niahön.*	*Prou.*	*Ka.*
1.	moi	muei	muui	moe
2.	bar	ban	baar	bar
3.	pă	pe	pē	peh
4.	puan	puon	puon	puan
5.	sōn	söng	chheng	chang
6.	tarau	trŏu	trau	trao
7.	pŏḥ	paḥ	pos	pah

But the numeral systems of the languages of the great Mon-Annam-Muṇḍa-Khasi-Nicobarese alliance (saving only those of the mixed subfamily, best represented by Cham, which have numerals of Malayan origin) are distinctly divisible into two different groups :—

1. The Mon-Annam-Muṇḍa group (of which the above Mon type agreeing so closely with our Type IV. is one subdivision only).[1]

2. A group comprising (*a*) Khasi ; (*b*) the dialects, such as Palaung, Riang, Wa, and Lemet, which are intermediate between Khasi and Mon-Khmer ; and (*c*) Nicobarese.

The following specimens will sufficiently illustrate the peculiarities of this second group :—

[1] The first four numerals are practically identical in almost all the Mon-Annam languages ; at "five" the differences begin, and the family, regarded from this point of view, splits up into a number of subdivisions, none of which, however, except the one of which Mon is typical, need concern us here.

It is remarkable how closely the Muṇḍa dialects (where they have not borrowed Aryan or Dravidian numerals) agree up to "four" with the general Mon-Annam type and differ from the intervening Khasi, thus :—

	Santali.	*Kurku.*	*Khaṛia.*
1.	mit	miya	moi
2.	bar-ea	bāriā	ubar
3.	pă-a	āpiā	upe
4.	pon-ea	uphuniā	i'pon

See the *Linguistic Survey of India*, vol. iv. part i., especially pp. 12, 24, and 242-245. In the higher numbers (which, however, do not directly concern us) two of the Muṇḍa dialects, namely Khaṛia and Savara, agree closely with the Palaung, Wa, Lemet, and Khmu dialects of the second group ; a fact (first noticed, I think, by Konow in *J. R. A. S.*, 1904, part iii. p. 429) which strongly supports the view that all these groups of languages are ultimately related.

	Khasi (Standard).	*Riang.*	*En.*	*Son.*
1.	wei	hâk	tai	tē
2.	ār	kār	ra	a
3.	lāi	kwai	loi	oi
4.	sāu	k'pwon	pun	wun

	Tai-Loi Wa.	*Palaung (Rumai).*	*Danaw.*	*Lemet.*
1.	kati	hle	küt	mus
2.	la-al	ā	an	ar
3.	la-oi	we	wi	lohe
4.	pun	pwan	pün	pun

	Car Nicobar.	*Central Nicobar.*	*Southern Nicobar.*	*Shom Pe Nicobar.*[1]
1.	kahōk	heang	heg	heng
2.	neät	ă	ă	au
3.	lūe	loe	lūe	luge
4.	fän	foan	fâat	fuat

Having regard to the geographical position of these languages and to their connection, as evidenced by a large common element in their vocabularies, it is impossible to believe that these resemblances in the numbers "two" and "three" are due to accidental coincidence, while "four" brings almost all of them into close agreement with the Mon-Annam-Muṇḍa type. If, however, the words for "two" and "three" throughout this group are connected, they must represent originally identical roots, merely differentiated by different prefixes *k-*, *r-*, and *l-*.

If that is so, we get back to something like *ar* for "two" and *i* for "three" as ultimate roots, and these will then explain not only the Mon-Annam-Muṇḍa types *b-ar* and *p-i*, but also the Sakai *n-ar* and *n-i*

[1] As to Khasi, see the *Linguistic Survey of India*, vol. ii. p. 38. The Lemet numerals are of the dialect of Chieng Khong (about lat. 21° 30′, long. 100° 30′), see *Voyage d'Exploration en Indo-Chine* (1873), vol. ii. p. 516. For the Nicobarese numerals, see Man, *Dictionary of the Central Nicobarese Language* (1889), pp. 240, 241. For all the rest see the *Gazetteer of Upper Burmah and the Shan States* (1900), part i. vol. i. pp. 626-727.

(or *n-e'*), the roots being in each case the same but the prefixes differing. A similar explanation would then attach the Mon-Annam *m-wai* and the Semang *n-ai* (Sakai *n-ei*), "one," to the Khasi *wei*.

The Eastern Sakai forms *nē-weng*, *ni-u-e*, *nū-ē*,[1] and the Central Sakai *nanu*, "one," may perhaps be the same *nai* (or *nei*) with different numeral coefficients welded on to them, as has happened to the Malay *satu* (from *sa* + *watu*, lit. "one stone"),[2] and a similar explanation may be given of the Central Sakai variant *nina*, "three."

If the above explanation holds good, practically all the properly authenticated numerals in the Peninsular dialects are accounted for; but it follows, as a consequence, that they derive from two distinct sources, both (though not in the same degree of affinity) cognate to the Mon-Annam languages. This explanation of our Sakai Types II. and III. is admittedly somewhat conjectural,[3] but finds some support in the fact that in a certain number of cases where words closely allied to the typical Mon-Khmer forms occur in the outlying dialects (including those which have numerals of the Types I. and IV.), they are either not recorded at all in the dialects of the interior (which have numerals of the Types II. and III.) or else occur in them in forms differing more distinctly from the normal Mon-Khmer type.

The following are representative instances:—

[1] On the other hand, it is not impossible that these forms may better represent the supposed primitive *n* + *wei* (which may have been *weng* originally and so connect with the Nicobarese *heng*). But this is a mere guess.

[2] A form *noh* is, however, reported for "one"; this may either be an abbreviation of *nanu* or, if the above explanation is wrong, its root.

[3] It was first suggested by Schmidt in *Die Sprachen der Sakei und Semang*, pp. 524, 580; and again in *Grundzüge einer Lautlehre der Khasi-Sprache*, pp. 759, 760.

	Typical Mon-Khmer.	*Outer Dialects.*	*Inner Dialects.*
Bamboo	ding, diñ [1]	ding	...
Banana	chek [2]	tiök	...
To bathe	hum	hum	...
Blood	maham, phām, chham, chhim	maham, bahöm	behīm, behīp, bĕhīt
Day	tangai	tĕngngi	...
Hand	ti, tai	ti, thi	tökn, tāk
Heavy	kejüt, kajök, jük	kajöh, hĕnjut	nyuh, nyü
Hill	bönâm, manam	bĕnöm, bĕnum mĕnum	...
Tree	long	long, dĕlong	jĕlop, jĕlok
Water	ḍāk	döo, dak	teu, tü

It would seem, therefore, that there are really two distinct strains of the Mon-Annam element, the one ancient and remote, the other much more recent, in the composition of these dialects, or at least some of them ; and in view of the relative importance of this element, which seems to run through their whole structure, the Sakai and Semang languages in their present stage of development, at any rate, may well be classified as outlying members of that family. It must be remembered that in the case of uninflected languages the problem of classification is necessarily very difficult, especially when, under the influence of alien tongues, the vocabularies have been much mixed. Such a language as Cham, for instance, can from certain points of view be classified as Malayan, while other aspects of it are distinctly Mon-Annam, and scholars have accordingly differed in their classification of it. Much the same difficulty besets the classification of the languages of the Peninsula, with the additional complication that they are numerous and heterogeneous, besides being very imperfectly known.

Uninflected languages can pass, almost imperceptibly

[1] = "Tube." [2] In Khmer only.

tibly, from one family into another; thus some of the dialects of the Peninsula at the present day are being more and more modified by the influence of Malay, and are being transformed into Malay dialects. When a language is in such a state of transition (or even when its condition is fixed but it is a hybrid product), the classification of it will vary according to the principles adopted: a hard and fast system which looks only to grammar and puts the vocabulary entirely aside can hardly meet the difficulty. What if the grammar, which may mean nothing more than the order of words in the sentence, is similar in the two languages of which the hybrid is made up? What if a mixed dialect uses the vocabulary of one language put in the syntactical order of another? A classification according to grammar only would lead to paradoxical results: the pidgin English of the China ports and the Malay of the Singapore bazaar would have to be classed as Chinese dialects, although there are very few Chinese words in either of them.

Viewed in this light, the problem of the origin of these languages does not, I venture to think, coincide precisely with the question of their proper present classification.

The phonetic tendencies of the Semang race have exercised a modifying influence over the Mon-Annam elements which their dialects have absorbed, softening their primitive consonantal hardness and moulding them into a more vocalic form.[1] The Sakai dialects, on the other hand, and especially the purer members of that group, have better preserved the characteristic harshness of the Mon-Annam phonology; in fact they

[1] A few instances of this have been given on p. 390 *supra*; others will be found in the Comparative Vocabulary.

are sometimes more archaic than even the stereotyped forms of the Mon and Khmer written languages.

In the Jakun group, so far as can be judged from the fragmentary evidence available, the Mon-Annam element is present in a much smaller percentage than in Sakai or even Semang, and is of merely secondary importance. The Jakun dialects share it in some degree with the Sakai dialects with which they are intermixed,[1] but there can be no doubt that it is not an essential part of their composition; and except that the forms in which it appears are sometimes modified by the peculiarities of Jakun phonology, which has perhaps also affected the neighbouring Sakai subdivisions, it seems to require no special notice here.

Unidentified Elements.

It is certain that the Semang dialects were not originally members of the Mon-Annam family. They still embody a number of words, of a distinct type, which have not been, and I believe never will be, traced to a Mon-Annam or Malayan source. Among such words are many quite common ones, relating to matters of everyday life. The following list may serve as a specimen: — "bad," *jĕbeg*; "bag," *chog*, *sĕneng*; "bamboo," *lĕbeh*, *gĕnīin*; "banana," *kukeau*; "bear," *tĕlābas*; "beast," *āb*; "betel-leaf," *bed*; "big," *böo*; "bird," *kāwŏd*; "blind," *chū*; "blood," *nyāp*; "body," *lēy*; "brain," *lĕkem*; "broad," *men-ēy*; "calf" (leg), *langut*; "cloud," *āl*; "coconut," *herpai*; "day," *kĕto'*; "dog," *ek*, *woh*, *od*; "earth," *kelyid*; "to eat," *ya'-gēy*; "egg," *mākå'*;

[1] It is this element which has been referred to on p. 406 *supra* as the Sakai element occurring in the Jakun group.

"entrails," *ējued*; "female," *yalu*; "fever," *kengkâm*; "fish," *begjag*; "fly," *jĕlong*; "frog," *kâm*; "full," *chuöh*; "girdle," *tentâm*;[1] "good," *böded*; "hand," *chas*; "heart," *kĕlanges*; "lizard (big)," *patéau*; "long," *bĕteg*; "middle," *tāhīl*; "naked," *jĕligun*; "neck," *tābog*; "old," *bedok*, *kĕbed*; "palm" (hand), *hār*; "pig," *nāpeg*; "quiver," *gâh*; "seed," *sap-siep*; "snake," *jĕkob*; "spear," *ad*; "squirrel," *wayd*; "stone," *kula*; "tooth," *jangkŏ*, *nyus*; "water," *tom*, *goyd*; "yam," *tākob*.

The chief point about these words is that their use, so far as is known at present, is confined to tribes of the Negrito type. These words are therefore presumably remnants of the old original dialects of the Peninsular Negritos, such as they were before they became modified and transformed by foreign influences.[2] A comparison of these specifically Semang words, with their equivalents in the dialects of the Andamanese Negritos, is naturally indicated by the circumstances of the case; but so far as I have been able to make it, it has proved inconclusive, although in a few cases I have ventured in the Comparative Vocabulary to append the Andamanese equivalents, for what they are worth. Until, however, a much more extended series of comparisons reveals the existence of some phonetic laws connecting the Semang with the Andamanese words, their relationship must be considered as hypothetical. The structures and grammars of the languages at the present day are quite different, and can give us no help in this matter.

There are many words also in Sakai which have

[1] This probably really means the fungus-string of which the girdle is made.

[2] This was first pointed out by Schmidt in *Die Sprachen der Sakei und Semang*, pp. 563, 583.

not as yet been traced to any known source, and it may still be regarded as an arguable question whether the Sakai dialects were originally cognate to the Mon-Annam languages. Both groups must be more minutely examined than has been possible up to the present time before absolute certainty can be attained as to their original relations. But there does not appear to be in Sakai, as there certainly is in Semang, a substantial list of common words in everyday use which would betray an alien origin,[1] and, on the whole, the evidence at present rather tends to the conclusion that the Sakai dialects were from the first related to the Mon-Annam languages in the same way as is apparently the case with Nicobarese, Khasi, and the Palaung, Riang, and Wa dialects. So far as I know, there is nothing in their grammar or structure which would negative this conclusion.

The Jakun group, after deducting the words which can be accounted for as Malayan or Mon-Annam, leaves us a considerable residue, the origin of which I am unable to explain. Some of these have been mentioned already,[2] but it may be convenient to give a few specimens here. The following are typical of Kenaboi, which contains the largest percentage of unidentified forms:—"bird," *sābu*; "black," *sāyă*; "breast," *rāpang*; "cloud," *lingsā*; "crocodile," *tohol*; "dog," *kětŏk*; "fish," *rāyap*; "forehead," *chālā*; "head," *tahal*; "moon," *linta*; "pig," *sĕróí*; "root," *jĕlár*; "tooth," *chĕráh*. The following are

[1] If Sakai was originally descended from the same mother-tongue as the Mon-Annam languages, it might nevertheless possess words which the others had lost or which it had evolved since the remote date of its separation from the common source. The presence, therefore, in Sakai of *some* words which cannot be found in the Mon-Annam languages does not cause any difficulty, in view of the large percentage (in Senoi ± 35 per cent) of important words in everyday use which it shares with them.

[2] See pp. 386, 404, 407-409 *supra*.

found in various Jakun dialects, and some of them appear even in the neighbouring members of the Sakai group:—"ant," *mĕrēt*; "brother" (elder), *geē*; "dog," *āmun*; "eyebrow," *lālis*; "face," *rĕmān*; "grandmother," *gĕnōi*; "house," *chĕróng*, *jĕkōt*; "pig," *risīm*; "porcupine," *puntu*; "rhinoceros," *reseĕki*; "sister" (elder), *gaū*; "snake," *jĕlēle*; "tiger," *mäjä*, *kohoñ*, *mĕngkōlom*; "tired," *kābo*.

More words of this kind will be found in the Comparative Vocabulary. A few of the words of unknown origin in the Jakun group are also found in Semang, but are not recorded in Sakai:[1] these words may perhaps be relics of dialects formerly spoken by Negritos of the south of the Peninsula and now absorbed into the Jakun group, but they are hardly numerous enough to support the view that the Jakun dialects were originally allied to Semang.

The origin of the Jakun group is therefore still in doubt. Very little is known as to its structure and grammatical system, but apparently the latter, at least in those dialects which contain a strong Malayan element, is of the Malayan type. It would seem that the Jakun group, if it is a unity at all, was originally of alien origin, but has been for centuries under the influence of Malayan dialects, with which it has been mixed up, so that it may now be said to be mainly Malayan in character and in process of becoming entirely so. In their present state, the Jakun dialects (with the exception of Kenaboi) may fairly be classed as mixed Malayan dialects: in fact, some of them have become mere subdialects of Malay.

[1] See, for instance, in the Comparative Vocabulary paragraphs C 267, L 119, M 135, M 151, P 76, P 156, and S 378, and compare B 215 with B 217.

Language and Race.

I shall not undertake to correlate the complex facts of language here briefly sketched out with the physical relationships which connect the wild tribes of the Peninsula with the various races of South-eastern Asia. It seems to me somewhat premature to do so until these races have been more thoroughly investigated and more accurately described. But it must not be forgotten that in this region there are several originally distinct racial strata: first a stronger and dominant race, which though varying materially in different localities, has the common characteristic of being more or less Mongoloid in type, and, underlying it, fragments of two other races, which were both probably seated in this region earlier than the race of Mongoloid type. One of these older races seems to correspond with the Sakai type. The Mon-Annam languages are spoken to a great extent by communities of Mongoloid type, but also by wilder non-Mongoloid tribes, and it is still a question to which racial type this class of language originally belonged. It is somewhat significant that at the two ends of the great Mon-Annam-Muṇḍa-Khasi-Nicobarese alliance, viz. in the pure Sakai and the Muṇḍa region, the races should be of somewhat similar Dravidian or quasi-Dravidian, non-Mongoloid, type. It may be that the intervening populations have been modified by an intrusive Mongoloid strain, while nevertheless retaining their original language: that at present seems to be a tenable hypothesis.[1] The

[1] This would appear to be Schmidt's view; see *Die Sprachen der Sakei und Semang*, p. 581, but he does not point out the fact that the great bulk of the populations of Mon-Annam speech are, in spite of slight specific peculiarities, substantially Mongoloid in type. This constitutes the main difficulty of the problem.

other submerged race above referred to is the Semang or Negrito type, which is much more restricted in area than the quasi-Dravidian one. It is still doubtful whether the Negrito type can really be traced elsewhere in South-eastern Asia than in the Peninsula and the Philippine and Andaman islands, and it seems to have had very little influence in building up the races of this part of the world.

Then there is the further complication that the Mongoloid race speaks languages, of various different families of speech, which have not yet been satisfactorily grouped under one head; while on the other hand the Malayo-Polynesian language-family (like the Mon-Annam) coincides with no racial group, but includes several diverse types, Mongoloid and non-Mongoloid. In short, the question of the relation between race and language in South-eastern Asia is an extremely complex problem, and all these matters still call for much more extended and detailed investigation before a really certain conclusion as to the early history of these races can be arrived at.

Language and History.

It would seem that fragments of these various races, probably in small numbers and in a very primitive stage of development, independently found their way into the Peninsula at various remote epochs. It may reasonably be supposed that the Sakai brought with them the habit of cultivating patches of ground roughly cleared on the hillsides, and so tended mainly to occupy the hilly country of the interior, while the more savage Semang hunted in the lower levels, and the Jakun tribes (or such of them, at least, as spoke Malayan dialects) settled along the coast-line.

At some period after the Mon-Khmer populations of Southern Indo-China had become more or less civilised through the medium of immigrants from India, the central portion of them, inhabiting the Menam valley, seems to have extended its influence to the southward and to have founded settlements in various parts of the Peninsula. This occupation, of which there is no distinct historical record,[1] is evidenced by the local tradition which assigns such a great part in the past history of the Peninsula to the Siamese. Ancient mines and other workings, remains of forts and the like, are generally styled Siamese by the Malays; in fact, "Siam," in the local popular topography, plays the part which in England is shared between Cæsar and the devil: it serves to explain any ancient and striking landmark the real origin of which is unknown. As, however, there is not a trace of anything really Siamese, *i.e.* Tai, in the dialects of the aboriginal tribes or elsewhere in the Peninsula,[2] and as the Siamese are relatively modern intruders in Southern Indo-China, it seems reasonable to suppose that these traditions refer to the Mon-Khmer race

[1] It appears from Siamese sources that the Mon race had occupied Ligor (lat. 8° 24′, long. 99° 58′) before the Siamese arrived there: see Low in *J. I. A.* vol. v. pp. 518-521; Bastian, *Geschichte der Indo-Chinesen*, p. 197. Further south than this they have not been positively traced: Sanskrit Buddhist inscriptions in alphabets of South Indian origin have been found in Kedah, but it has not been shown that these were the work of Mon settlers. The archæological collections in the museums of the Peninsula have never yet been properly studied, and it is possible that they might throw some new light on these matters.

[2] To avoid misunderstandings, I must add that this refers to the Peninsula from lat. 7° (or thereabouts) southwards, that being the region within which the specimens of aboriginal dialects were collected. North of that region there has been a, more or less mixed, Siamese population for several centuries; south of that latitude there was, until quite modern times, no real Siamese penetration or occupation, but merely a traditional and persistent claim to suzerainty over some of the Northern Malay States. It is only during the last hundred years or so that this purely external suzerainty has been transformed in some cases into actual effective occupation, accompanied in a few districts by the settlement of a Siamese-speaking population.

which inhabited Siam before the Tai came down from the north of Indo-China.

The hypothesis of such a Mon-Khmer occupation of the Peninsula is strongly supported by the linguistic evidence. If the above attempt to unravel the tangled skein of language has proceeded on the right lines, it seems clear that the numeral system which I have termed Type IV. was introduced into the Peninsula by a Mon-Khmer race from the region of the Menam valley at a period which cannot have been very remote, inasmuch as these numerals have hardly diverged at all from the type still current in the adjacent parts of Indo-China. The precise date cannot be determined, but possibly the Mon-Khmer occupation, which may have lasted for hundreds of years, began about the fifth century A.D., or even earlier. It may have come to an end nearly a thousand years ago.[1] Since the last seven or eight centuries (for here again the precise dates cannot be given) the Malays from Sumatra have colonised and occupied the Peninsula, and except in the dialects of the wild tribes and in the popular traditions already referred to there is little trace left of its former intimate connection with Indo-China.[2]

[1] The Tai conquest of the Menam valley (as to the precise date of which I have no certain information), and the subsequent extension of the Tai race to the southward finally cut off the Peninsula from the Mon and Khmer regions.

[2] There appear to be a few words of Mon-Khmer origin in the Malay dialect of Kedah, but the matter awaits further investigation. In the jargon used by the elephant drivers of Kedah and Perak in speaking to their mounts there are a few words which are almost certainly derived from a Mon-Khmer source. If these words have come direct into this jargon from a Mon-Khmer language, this is evidence that the Malays of these northern States have been in contact with Mon-Khmer-speaking individuals who had acquired the art of taming elephants and imparted it to the Malays. The latter do not appear to have learnt this craft in Sumatra, nor is it nowadays practised in the south of the Peninsula. This Malay elephant jargon, however, also contains some undoubtedly Siamese words and may have come through a Siamese channel.

Language and Culture.

While the heterogeneous composition of the languages of the Peninsula is evidence of the fact that the tribes which speak them, besides being of several different races, have been subjected to various alien influences, the number and diversity of the dialects into which the several languages fall is also eloquent of much. One sees at once that the Peninsula has not, in any period within our ken, been the seat of a great unifying civilisation, and that its aboriginal inhabitants have lagged behind in the progressive movement which has affected South-eastern Asia generally.

Here, as elsewhere, we seem to see the different stages of social evolution mirrored in the phenomena of language. First comes a stage of merely nomadic hunting and fruit-gathering, during which it would appear that there is comparatively little tendency to development or differentiation of speech among the several fragments of a roaming race. Then the gradual beginnings of agriculture bring with them somewhat less temporary modes of habitation, and restrict the wanderings of the clan or tribe within the narrower area of a few miles around the huts it now more regularly occupies. Its small patches of cultivated ground shift, it is true, from season to season, but only within a strictly limited range. This necessarily results in local differentiation of dialect and consequent difficulty of intercourse with other clans or tribes. Next, in the normal course, should come the practice of cultivating permanently occupied areas, partly planted with fruit trees, partly irrigated and periodically sown and planted with rice. This, in

South-eastern Asia, is the most momentous step in advance; accompanied, or soon followed, by the domestication of the buffalo and ox, it allows of a great increase and concentration of population in certain favoured localities, and thus tribes begin to differ in numbers, wealth, and power, according to local circumstances. Next come intertribal wars, ending generally in the predominance of the most numerous and powerful tribe over its neighbours, and the imposition of its language on the other tribes within a considerable area, thus welding the whole into a new unity and laying the foundations of a truly national existence.

But by the aborigines of the Peninsula this stage has never been attained: they never took the great stride from shifting cultivation to the permanent occupation of land, and while they have remained a tangle of more or less savage clans, the coasts and river-valleys of their native land have been colonised by immigrant aliens, who in their own island home had already passed this stage and gained the possession of a common language and some of the other elements which go to the making of a nation. Thus the aborigines of the Peninsula find themselves to-day in the position of scattered fragments dependent on a stronger and far more numerous race, in a distinctly higher state of culture. It requires no great stretch of imagination to foresee clearly enough that the only unity of speech they can ever attain will consist in the loss of their own and the adoption of a foreign tongue, while their other special characteristics will also soon disappear.

Many of the districts in which aborigines were formerly to be found have, even in modern times,

been deserted by them in their flight from their more civilised neighbours. In other districts they have been absorbed into the Malay population, which in several of the States of the Peninsula has a strong strain of aboriginal blood. This process has been going on for many generations, and will soon be complete. The tribes that have maintained their separate existence down to the present time are evidently mere remnants, which happen by favour of local circumstances to have escaped extinction or absorption: and even these few survivals of a past stage of human development will in no long time become absorbed by their somewhat more advanced neighbours.

APPENDIX.

APPENDIX.

PART III.—RELIGION.

Page 10.

In *Z. f. E.* xxviii. 189-196, Vaughan-Stevens (ed. Bartels) describes some of the birth-customs of the Sakai (whom he calls Blandas). Incantations (wrongly called "Powang"[1] by Vaughan-Stevens) are spoken over the sufferer, who is also given as potion an infusion of "three plants called 'mĕrian' ('mirian')."[2] There is nothing very special to note in the methods of manipulation, which are, however, very fully described.

"Delivery is, as a rule, very easy, and the death of the mother in child-birth extremely rare, although still-born children are not uncommon."

"In the case of protracted delivery, which is generally rare, a second charm is spoken over the sufferer and her body rubbed with the fat of the big python, a small portion of whose fat is also given her to swallow."

"Hæmorrhage and ruptured blood-vessels seldom occur, but where they do, nature alone must decide the result, since the Sakai know nothing of the art of the physician."

For a similar account of the manipulation employed by the Orang Laut, see *Z. f. E.* xxviii. 196.

Sakai Love-charms. **Page 67.**

Vaughan-Stevens (ed. Bartels) describes the use of a particular plant by any Sakai man who wishes to make his wife indifferent to himself in order to further his own intrigue with some other woman.[3] This plant, which is laid under the sleeping-mat, is said by Ridley (who informs me that Vaughan-Stevens himself gave him a specimen of it) to be *Lasianthus*.

Sakai women are said to make use of cotton from a silk-cotton tree to secure their husband's fidelity.[4]

Page 287.

The Creation Myths of the Tembeh (Orang Temia).

From the manuscripts of Hrolf Vaughan-Stevens, translated into German by H. W. Williams.

The author writes that in vol. lxix. Nos. 8 and 9 of *Globus*, this story of the creation has already been mentioned, in part reproduced, and that on account of its special interest he now gives a translation of the whole of the original. His version runs as follows :—

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[1] "Pawang," spelt "powang" by Vaughan-Stevens, signifies a magician or "charmer" (the old-time "conjurer" of west-country folklore), not the charms by which he works.

[2] For "mĕrian" see note to p. 10 of text.

[3] *Z. f. E.* xxviii. 184.

[4] *Ibid.*

"Before the sun was created the earth was like a board[1] lying on the ground, beneath which swarmed centipedes, scorpions, and ants, in a putrescent mass. These creatures are similar to the demons which then lived in darkness. In a hole under the board lived Naing, while Sammor had his dwelling high up above the board.

"Sammor often came down on (to the board) to take a stroll. This displeased Naing, who ordered the demons to sting and bite the feet of Sammor (as ants do now when we tread on them).

"One day Sammor got very angry and lifted the board up to seize Naing. Then they both fought and tried to kill each other. Sammor got the mastery. Naing ran away, crawled down into his hole and hid himself. Since Sammor knew that Naing could not bear the light, he determined to keep him in the hole. During the fight both of them had torn great pieces out of the earth, in order to throw them at each other (hence originated the hills and mountains which we now see upon the earth). Sammor also sought the largest rocks which were to be found, and heaped them on the hole, in order to prevent Naing from coming out. Then Sammor went to his own dwelling-place, and took some fire out of it, and when he had rolled it into a ball with his hands, he returned to the scene of the strife. He threw the board up high into the air and ordered it to stay there, and he commissioned the fire-ball (*i.e.* the sun) to guard the mountain-covered hole, so that Naing might never come out again. That is why the sun always goes round the mountain, watching it from all sides. Although Naing has often tried to push away the mountain from the mouth of the hole, he is always obliged to let it fall again as soon as he has raised it slightly, because of his inability to bear the light.

"Now the sun discovered that Naing was doing this on that side of the mountain where she herself was not. But Sammor had gone back to his dwelling-place, and since the sun could not forsake her duty to obtain advice from Sammor, she kindled a fire at the place where Naing was making his attempts to escape. She then continued on her way.

"Every time, as soon as the sun has passed by, Naing stretches his arm out of the cavern and attempts to smother the fire with earth. When the moon, in the course of its motion, appears before the hole, Naing throws at it a handful of earth, until he has at length quite extinguished it, and the sun has then to kindle it once more.

"The stars are the hot embers which are scattered about by the fire every time Naing throws a handful of earth at it. These embers are driven towards the board, where they remain burning. The sparks thrown out from the embers are shooting stars. Naing has often been seen in the act of drawing out a fire-brand from the moon.

"Thus has it always happened ever since. When Sammor hurled the board up into the air, it took the form of the heavens above us, and what we see is its lower side.

"On the upper side of this board is the place (heaven) to which the good souls pass, but no one knows what sort of place it is, or what the souls do there. We only know that there is neither marriage, nor birth, nor death, nor change of any kind. Every one has there whatever he wishes.

"The place of Sammor lies far above this upper surface of the world.

"Naing, being unable to come out of his hole, dug a great cavern in the ground for himself and his demons. During the battle between Sammor and

[1] This comparison of the earth to a board or plank, which afterwards is apparently transferred to the sky, looks to me somewhat like a confused recollection of the so-called "tray" (Mal. "talam"), which is described in Malay folklore (*v. Malay Magic*, p. 3) as being representative of the original dimensions of the earth when first created, according to the account of Malay magicians.

Naing these demons had run away in a fright. Some ran down into the hole and had remained confined there with Naing. The greater number, however, hid themselves behind the hills thrown up by the two combatants.[1] They are thus separated from Naing, and still dwell in the same place that is inhabited by men."

(Here follows the story of the creation of man.)

"When Naing found that he himself was prevented from coming out, through the strict watch maintained by the sun and moon, he tried to get the better of them by means of the demons which, at the covering of the hole, remained outside on account of the superincumbent mountain. This failed, however, because the demons were not strong enough. Naing, therefore, created a great number of demons (the Tembeh could not explain how this was done) which, however, succeeded no better in stopping the watchful course of the sun and the moon.

"Naing then commanded the demons that dwelt outside, in a body, to heave away the mountain from his place of captivity, so that he might come out thence by night in order, if possible, to destroy the sun. All the demons then joined their forces, and with the help of the demons that dwelt underneath, and of Naing, they heaved the mountain slightly upwards and shook it. But when Sammor noticed the shaking of the mountain, he came back to see what was happening. When the demons saw him they immediately ran away and hid themselves in the rocks, trees, and rivers. Thence it happens that the woods are everywhere full of demons, and every tree, every rock, every river, has its own demon. The demons, however, escaped in a body from the mountain on which Sammor stood. In order to prevent the demons from repeating their attempt, Sammor determined to create men so that they might fight against the demons. He therefore took some sparks of the sun-fire (stars), which Naing had broken off from the moon by throwing earth at it, and out of them made seven men. He then, however, reflected that the fire would never die, so he removed the seven men thence, and afterwards made them into the seven guides or messengers who show the good souls the way to heaven. He then took seven leaves which grew close by, and from them made men, whom he commanded to dwell on the mountain, and to prevent the demons from moving it again. Naing, however, went on increasing the number of demons, until it became impossible for the seven men to fight with them all. At their request Sammor returned, removed them thence, and afterwards made them into the messengers who had to lead the wicked souls to hell (because the men made out of leaves died within a fixed period, like the leaves from which they had been created).

"Then Sammor went back to his place and brought thence a man and a woman (no one knows of what material they were made), and placed them on the mountain to guard it. This pair had at one birth three sons and three daughters. When the children had grown up they were given names; the eldest son took the name (and the emblem) of a leaf, the second that of a star, and the third that of an ant. Each one married a sister.

"As the son who had taken the leaf-name was the eldest, he was chief over the others. From him are descended all the Tembeh Batins (chiefs) of the leaf-clan.

"The second son, who had adopted the star emblem, was very clever in every way and became a magician. All the Tembeh magicians are of this totem.

"The third son, who had taken the name of an ant, was the father of ordinary human beings. The ant-families have always been more numerous and more prolific than either of the others.

"The families of the three sons and their wives increased with great rapidity,

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[1] These mountains separating man and the demons from Naing are probably the Caucasus, the "Kaf" Mountains of Malay legends. See *Malay Magic*, p. 2.

so that, with the help of the incantations and magic given to the second son, by the sun, the moon, the stars, and by Sammor himself, the demons were driven back to their hiding-places."

(Since the first man was placed by Sammor on the mountain, the Tembeh always prefer to live in the hills.)

"When Naing discovered that men were guarding the mountain laid on him by Sammor, and that he himself could not get out, he tried to build himself a road up through some of the other mountains, which had been heaved up and torn from the flat earth in the great battle. These attempts have caused the huge caverns which are found in so many mountains.

"Since there were not enough men to guard all these mountains, Sammor brought yet more and more men and women from his habitation and placed them in various localities. These men who appeared later differed somewhat in form and appearance from the first-created Tembeh, hence it comes that in the world there are various races of men.

. . . . . .

"The seven men created from leaves watched at first very carefully, but in the course of time they became weary of the constant watching and pacing up and down, and fell asleep. The demons soon discovered this, and slipped behind the trees, and hid in the brushwood, until they were again quite close to the mountain, when they began to push it away. When some of them had seen that the seven guardians were asleep, they divided themselves into seven companies in order to seize them and take them captive. The demons that found themselves among the attacking forces disguised themselves under the shapes of animals and insects—each party having a special form. The forms were as follows: millipedes, snakes, ants, tigers, leeches, and mosquitoes.[1] These fought with the seven men, and the noise of the battle and of the demons which were trying to overthrow the mountain brought Sammor once again on the scene of action. He drove the demons away, and condemned the seven guardians to serve as guides to the souls journeying towards Nenek[2] (Hell) in the darkness."

Page 289. DETAILS OF THE CHOLERA CHARM OF THE TEMBEH.

On leaving their tree-huts, they both painted themselves and helped each other to paint themselves with their totem[3] emblems (leaf, star, and ant) on stomach and forehead. Three magicians were then chosen, who painted each other's persons with white lines and devices, according to a prescribed pattern, behind a screen of leafy branches erected to conceal them. In this screen was a triangular opening formed by two converging uprights with seven rough horizontal bars fixed across them. Over these cross timbers were stretched the leafy branch of a plant resembling a palm and another resembling a caladium. The opening is supposed to represent the triangular figure intersected by horizontal cross-lines that the Tembeh are said to employ as a "message character" typifying "night" or "darkness," but which here typifies "death" and the darkness dear to spirits.[4] A screen that was erected on the eastern side

[1] There should be seven of these parties, one corresponding to each of the leaf-men.—W.S.

[2] Or "Ni-nik." This is possibly identical with the word that appears as the name of Hell or Purgatory in the legends of other tribes, in various forms, such as "Ngari," "Nyayek," and so forth; cp. vol. ii. p. 321 of text.

[3] It need scarcely be repeated here, since it has been insisted upon in the text, that there is no proof of real totemism among these tribes.

[4] For these message characters, *v.* vol. i. p. 414 of this book.

resembled that on the west, except that the opening on the east formed a truncated triangle, typifying "day" or "light," this figure being supposed to represent the sun rising behind the mountains. Behind the screen at the eastern end stood a post of about 4 metres high, stripped of its bark, and beyond this again a roughly built round roofless hut, quite 3 inches high, so that nobody could see in except by the door, in front of which hung a mat decorated with the leaf emblem plaited in red on a ground of yellow, the natural colour of the undyed strips—a device the use of which was confined to the magicians. In front of this door was a fire composed of three converging fire-logs.[1] The plot within which the people stood was then measured off by the magician, beginning at the north-east corner and proceeding westward. On its completion the magician proceeded to the round hut already described. After half an hour's wait he raised a fearful din in the hut by blowing into a bamboo of special construction.[2] At this sound the men, each with his jungle knife, hurried to a spot in the plot where some days before had been stuck a number of bamboos, which were now sticking in the ground as though they grew there. Every one now took one of these bamboos and fashioned a spear from it. Meanwhile the women up above had begun wailing "Ah-wah," "Ah-wah," as soon as the blowing of the bamboo in the magician's hut had ceased. On completing their spears the men leapt forth brandishing their weapons, and looking in every direction as though they expected the attack of some enemy. The concealed magician now blew three deep booming notes, when there suddenly appeared from behind the western leaf-screen the white-striped men who took the place of the seven magicians of the seventh class, that in former times represented the demons. Each of them bore a long piece of liana,[3] bent in the middle and forming a lasso, the two loose ends being held together. With howls and yells the spear-bearers now turned round and took to running and proceeding first from west to east, parallel to the southern boundary of the plot, and then from south to north alongside the eastern boundary (along the line of the dotted arrow), finally entered the plot at the north-east corner and took up their positions in a row just within the plot's limits with their faces turned outward and their spears in wait for the attack of the white-striped "demons." These last ran in the same direction as that in which the boundary line had been drawn, all round this plot, and attempted at the same time to throw their liana lassos over the head of one of the men who were standing within the plot and using their spears to prevent the lassos from falling over their heads, and for that alone. Occasionally one of the three would let go one end of his liana so that it fell to the ground, and poked it to and fro over the boundary line in an attempt to touch therewith the legs of those who stood within. But as these latter leapt aside and deflected the pliant lianas with their spears, none of them were hit. This was a good omen, since any one so hit would soon after have been attacked by cholera. Silent themselves, but accompanied by the fearful yells of the men, shrill wails of the women, shrieks of the children, and barking of the dogs, the "demons" ran round and round the rectangular plot, until suddenly at the sound of the tooting of the magician who was in the hut the din ceased, except among the children and dogs. One of the three "demons" had thrown himself on the ground, twitching and writhing as if he were in bodily pain. His two companions dropping their lianas, ran to the magician's hut, and as they entered the magician came forth. The dress of the latter consisted of a bark loin-cloth, together with bracelets, neckband, girdle, anklets, and knee-bands, plaited from strips of tree

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[1] *All* fires as kindled by these tribes are commonly of converging fire-logs.

[2] Probably a "tuntong" or "tuang-tuang," as to which *vide* note to vol. i. p. 472 *ante*.

[3] By "liana" no doubt some kind of rattan (*Calamus*) is intended.

fibre resembling grass.[1] The three burnt spots on his forehead were painted white, and on his breast the totem emblem in white clay. In one hand he bore a bamboo, presumably his staff, but this particular staff showed neither drawings nor patterns. He held the staff with the lower part uppermost; in the hollow part, at its lower end smoked some fragrant tree-gum,[2] which, as I had not noticed it before, the magician no doubt must have kindled at the fire in front of his hut as he passed by. One of the three who had been left behind was evidently rehearsing a part for the first time, as he now quite simply asked the magician what more there was for him to do, and the magician had to pull him into the proper position with his hands. The magician slowly approached the man, who kept rocking himself to and fro as though he had the colic; he bent over him, squatted down, and applied his ear to the man's stomach. Next he knocked the burning tree-gum out of the end of his staff, so that it fell within the limits of the plot. One of the men who happened to be there caught up a handful of earth, collected the burning tree-gum, pressed it quickly upon the earth, and then bore the whole round to his comrades, so that each should get a little of the smoke blown over him. Meanwhile the magician had been apparently attempting to examine all over the inwards of the man lying on the ground for something or other; at last with one hand he applied the upper end of his staff to the mouth and nose of the man, and appeared by this means to bring pressure upon the thing in the man's inwards to come out at his mouth. When he at length had succeeded in this, he uttered a loud cry of joy, and at the same time the man who bore the earth and the tree-gum let this fall into the hollow part of the bamboo, right on to the cholera demon. The latter being induced to come out by reason of the challenge of the spears opposed to him, had, it seems, entered into the white-ringed belly of one of the assistant magicians, who then being unable, even with the aid of magic, to endure such an accretion, threw himself on the ground and rolled to and fro, till the magician [of class] No. 2, who in consequence of this proceeding now knew where the demon was, caught the latter and enclosed him in the hollow at the upper end of the staff, where the "damar" kept him imprisoned. The magician then went in company with all the other men (who up to then had remained within the marked-out plot) to the magic hut, laid his staff within, and announced to all present that the demon would stay there a month, until he died of hunger and thirst. However, in anticipation of that desirable event, all persons able to walk would have to leave the encampment for that period, and in the meanwhile reside on the summit of a distant hill.[3]

[1] Doubtless strips of the "palas" (or *Licuala*) palm. [2] Mal. "damar." [3] *Globus*, vol. lxix. (1896), pp. 137-141.

PART IV.—LANGUAGE.

MATERIALS AND SOURCES OF THE COMPARATIVE VOCABULARY.

THE materials on which the study of these dialects must be based are in some respects fairly copious, but they are heterogeneous, and the different portions of which they consist are of very unequal value.

For the most part they are confined to vocabularies, some of a few words only, others of respectable length running into several hundred words; in a few cases only are there any sentences, and these are for the most part very short. Such as they are, these sentences (together with the songs and charms contained in the Appendix to vol. i. of this work) are the only means we have of arriving at the principles of syntax on which these dialects proceed.

The vocabularies and lists of words which have been embodied in the Comparative Vocabulary represent the collections of many different investigators, of various nationalities, including English, French, Russian, German, and, in a few cases, Malay. Their modes of orthography differ very considerably in consequence, and it is only by checking them *inter se* that it is possible to arrive at a clear idea of the sounds intended to be represented, for in most cases the collectors have omitted to give any key to their systems of orthography, and in many they have evidently been somewhat inaccurate either in their observation or rendering of the sounds. Moreover, not unfrequently, they have evidently blundered by giving a wrong meaning to the words they have collected. It must be remembered that, with hardly a single exception, the collectors had no personal knowledge of the aboriginal dialects, but had to work through Malay, a language which was often imperfectly known both to themselves and the aborigines with whom they attempted to converse. Sometimes the European collector appears to have been practically ignorant even of Malay, and to have gone to work through one or more interpreters; often, as in the case of Vaughan-Stevens, his knowledge of Malay is obviously very imperfect. Very seldom does it appear that a collector has even a fair knowledge of the aboriginal dialect on which he reports. Clifford is one of the rare exceptions to this state of things, and, though objections may be made to his rendering of certain sounds, his vocabulary of the Sĕnoi dialect is probably a very close approximation to absolute accuracy.

The material embodied in the Comparative Vocabulary resolves itself into two parts, viz.: (1) published matter, which has appeared in various books or periodicals; and (2) collections in manuscript and as yet unpublished. By far the greater part of the Comparative Vocabulary is made up of hitherto unpublished matter, partly collected by the authors themselves, and partly contributed by others, by whose courtesy the authors have been permitted to include it in their collection.

The earliest of our sources for the study of the aboriginal dialects is a short list of words of the "Jakong" or "Jokang" (*i.e.* Jakun) language of Malacca

compiled by Sir Stamford Raffles, and published by him, together with other matter, as a sort of appendix to an article on "The Maritime Code of the Malays," in the *Asiatick Researches* (1816), vol. xii. p. 109. It was reprinted in Marsden's *Miscellaneous Works* (1834), p. 87, and again, but apparently independently from the original MS., in the *Malacca Weekly Register* in 1840. A reprint of the last-named version is given in No. 3 of the *Journal of the Straits Branch of the Royal Asiatic Society* (1879), pp. 6, 7. The versions differ slightly *inter se*. The list of words is of no particular importance except as confirming the existence of the Jakun dialect in Malacca territory at the beginning of the nineteenth century. About half the words (including all the numerals) are identical with Malay. There are only about fifteen words that are not Malay.

The next vocabulary to be mentioned is contained in John Crawfurd's *History of the Indian Archipelago* (1820), vol. ii. pp. 125-192 (which pages consist of a Comparative Vocabulary of some twenty languages or dialects, compiled from various sources). The Sĕmang words in this collection are expressly stated to be a "specimen of the language of the Sămang or woolly-haired race of the mountains of the Malay peninsula," collected for Crawfurd "by the minister of the prince of Queda" (*i.e.* Kĕdah), "a man of very superior mind," and corrected by Major MacInnes, who, according to Crawfurd, was, "after Marsden, among Europeans, perhaps the best Malayan scholar existing." They number about eighty-six, but a few of them are Malay loan words. In his dissertation to vol. i. of his *Grammar and Dictionary of the Malay Language* (1852), pp. clxxi. clxxii., Crawfurd repeats about twenty of these words (with slight differences), but adds to them the numerals (all of which, however, except the first two, are merely Malay). On p. clxvi. of the same dissertation he also gives a short list of seventeen words, most of which are contained in his longer vocabulary.

Crawfurd's main object in adducing these specimens appears to have been to support his pet theory that there was no such thing as a Malayan family of languages by showing that *inter alia* the Sĕmang did not belong to it. But his list is a very good one for all that, and very accurate, as comparison with other sources, even the most recent, sufficiently shows; and it does great credit to the Malay official who compiled it. But as it was almost certainly taken down in the first instance in the Arabic character, which is ill adapted to the representation of the highly differentiated vowel system of these dialects, not much weight can be attached to its rendering of these sounds, and it must be controlled by the more recent records made by Skeat in the adjacent region.

In the *Journal of the Indian Archipelago* (1848), vol. ii. p. 205, Crawfurd says that it was in 1811 that he got the list from the minister of the Raja of "Queda," and that it was a list of 176 words of the language of the Sĕmang of Mount Jĕrai (*i.e.* Kĕdah Peak, a mountain visible from Penang, which fixes definitely enough the locality of the tribe speaking this dialect). He goes on that to this list he added 21 words[1] from Marsden's *Miscellaneous Works* (1834), and of the total 197 he finds that 156 are native, 15 Malay, 2 Javanese, 23 common to these two languages, and 1 word Sanskrit. The numerals, he says, are all Malayan, which, however, is not the case with numbers "one" and "two" of the list given in his *Grammar*. It seems evident that this list has never been published as a whole, and the unpublished words are no doubt lost altogether.

Adriano Balbi in his *Atlas Ethnographique du Globe* (1826), Tab. xxxvii., No. 103, gives a dozen words avowedly derived from the list in Crawfurd's *History of the Indian Archipelago*. No account has been taken of these in the Comparative Vocabulary.

[1] These are the "Juru Sĕmang" words, of which, however, one is apparently taken from Crawfurd's own list in the *History*. The rest belong, therefore to a different dialect from the Kĕdah dialect.

Klaproth in No. 12 of the *Journal Asiatique* (1833), pp. 241-243, gives a Sĕmang vocabulary, which is for the most part a copy (with some omissions) from Crawfurd's longer list, but turned into the French spelling. That it is so copied is shown by the fact that he gives a Sĕmang word *mos* as meaning "sans," *i.e.* "without"; but in Crawfurd *mos* is given as meaning "without" in the sense opposite to "within," as the Malay *luar* in the same column sufficiently shows. Moreover, for "gold" Klaproth gives as Sĕmang a word *volesman*, which does not occur in Crawfurd as a Sĕmang word, but under the form *volermaner* as a Malagasy word in the line immediately below where the Sĕmang entry would be if there were one. Obviously the copyist blundered. Probably it was not Klaproth himself, for he adduces the Malagasy word, in another spelling, as a form to be compared with his fictitious Sĕmang *volesman*, which he could hardly perhaps have done with Crawfurd's Comparative Vocabulary before him to refer to. Anyhow, the indebtedness to Crawfurd is not acknowledged, and does not extend to the whole of Klaproth's words, some few of which (including some variant forms given in addition to those where the agreement with Crawfurd is close) are derived from some other, unknown, source.

The short lists of Kĕdah Sĕmang in John Anderson's *Political and Commercial Considerations relative to the Malayan Peninsula and the British Settlements in the Straits of Malacca* (1824), Appendix, pp. xliv.-xlvii.; William Marsden's *Miscellaneous Works* (1834), p. 113; Edmund Roberts' *Embassy to the Eastern Coasts of Cochin-China, Siam, etc.* (1837), pp. 413-415; and T. J. Newbold's *Political and Statistical Account of the British Settlements in the Straits of Malacca* (1839), vol. ii. pp. 422-434, are confessedly drawn from the same source, viz. a vocabulary collected by MacInnes, of the Sĕmang dialect of Ian (*i.e.* Yan, a village at the foot of Kĕdah peak), and are substantially identical with Crawfurd's materials, or perhaps merely extracts from the "minister of Kĕdah's" original list. Anyhow, the evidence of these sources is not cumulative, and differences between them are probably due mainly to printers' errors and to some of these authors making slightly different selections from the original source. Roberts, however, professes merely to reprint Anderson's list; and Marsden acknowledges his indebtedness to Anderson, but several words appear in his list which do not occur in Anderson's book. Of the whole set of sources Crawfurd is the fullest and best representative. Taken together, and compared with quite recent collections, these old lists tend to show that Sĕmang, though the language of a very primitive savage tribe, has not during the last century undergone the rapid changes to which savage languages are commonly supposed to be subject.

A list of ten Sĕmang numerals published on p. 113 of Marsden's already mentioned work, and there attributed to James Scott, is embodied in the Comparative Vocabulary; but the numerals are utterly unlike anything collected by other collectors, and the fact that they extend to "ten" is in itself suspicious. I attach little or no importance to them.

The next set of sources goes back to Anderson's list (contained in his already mentioned work) of some ninety words of the Sĕmang dialect of "Jooroo," inland of the Company's territory (as it was in 1824) of Province Wellesley, compiled by Mr. Maingay, the Resident of that territory. "Jooroo" is evidently the Juru river in Province Wellesley, which territory now extends further inland than it did in Anderson's time. No Sĕmangs are to be found there or anywhere in Province Wellesley nowadays, and there were none even in Logan's time, fifty years ago, nearer than Ulu Kĕrian. Marsden and Roberts have reprinted this list, like the previous one, with due acknowledgements to Anderson. Newbold has drawn from the same source with acknowledgments to Maingay, but omits some of the words that Anderson gives. Here again, therefore, there is but one original, and differences are due mainly to misprints. Perhaps Roberts and Newbold have corrected a few of the misprints in Anderson,

but they have, on the other hand, made a few new ones on their own account, so that there is not much to choose between them. Comparison *inter se* and with other sources is generally sufficient to show which is in the right when they differ.

All these versions have been included in the Comparative Vocabulary, but in estimating their value as evidence it must be remembered that each group is only one source, and that their weight is therefore not in any way increased by the number of the versions, which have only been reproduced by reason of the variations which occur in them.

A letter written by the Rev. Father Pupier, dated Penang, the 2nd October 1825, and printed in the *Annales de la Propagation de la Foi* (1826), tom. ii. p. 303, contains a few Sĕmang words and phrases also, apparently, from a district in or near Province Wellesley, but collected independently from the above materials and expressed in a French orthography. This source is of no great value, but has never been noticed hitherto, so I have thought it worth while to mention it. A diligent search in other missionary records may perhaps lead to the discovery of more such material.

P. J. Begbie, in his rather rare book the *Malayan Peninsula* (1834), pp. 14-18, gives a list of about 160 Sĕmang words (including, of course, a few Malayan loan words) which was furnished him by an unnamed friend of his.[1] It is not stated where the dialect was compiled, but it is undoubtedly a Sĕmang dialect,[2] and from a source quite independent of those already mentioned, but related more nearly to the Juru than to the Ian (or Kĕdah) Sĕmang. The spelling appears to be rather good, but the list has been badly printed, so that in ten cases vowels are left out and represented by turned letters, thus ɐ. This, however, is not due to Begbie's own printer, for Begbie apologises for it on p. xvii., at the end of the Errata, and explains that these blanks occurred in his original, which (having himself no knowledge of the aboriginal dialects) he was unable to correct. It appears, therefore, that Begbie's list is founded on a printed source, which I have been unable to trace.

The same list appears to have been reprinted in the *Malacca Observer*, in an article on the missionary journey of the Rev. Jacob Tomlin, mentioned in J. S. Vater's *Litteratur der Grammatiken* (2nd ed., by B. Jülg, 1847), p. 537, and a copy of this reprint is preserved in the Royal Library, Berlin. I have not had access to it, but from the words extracted from it in Grünwedel's Glossary and Schmidt's work it is evident that it is identical with Begbie's list; one or two minor differences are noted in the Comparative Vocabulary, but otherwise this so-called "Tomlin's Sĕmang" is not embodied in it.

The next list to be considered is Newbold's Vocabulary, headed "Orang Benua," printed in his already mentioned work. This is a long list of about 450 forms (including some trifling variants) being the equivalents of about 250 English words. In some cases there are as many as five synonyms, generally there are two or three.

In point of fact this list is a heterogeneous agglomeration of at least three distinct dialects belonging to three quite different groups.

As Schmidt points out, one element in it is Sĕmang, of a type so closely allied to that of Begbie's list that it must be referred to the same or at least a neighbouring dialect; but the spelling differs from Begbie's, and is somewhat less accurate, so that perhaps Schmidt is right in concluding that the two do not go back to the same *written* source. On the other hand, in a few cases

[1] Probably the Rev. C. Thomsen, a missionary and scholar, of Malacca and Singapore, to whom Begbie in p. ix. of his Introduction makes his acknowledgments for a paper treating of the Aborigines.

[2] In No. 27 of the *Straits Asiatic Journal* I wrongly expressed a doubt on this point. Probably the dialect was recorded in Southern Kĕdah.

(*e.g.* B 80 in the Comparative Vocabulary) Newbold appears to have based his version on Begbie or Begbie's printed original, with its printer's errors, which he neglected : so that it would seem that, at any rate in some words, Newbold's list represents Begbie's unknown original with the spelling recast into the common English style.

Another element in Newbold's Bĕnua list is Bĕsisi, and though Newbold's spelling (being mostly the old-fashioned English spelling) differs from that of the more recently collected specimens of Bĕsisi, a comparison shows that this part of his list is fairly accurate and leaves no doubt as to its being really Bĕsisi. It was probably collected by Newbold himself, for he mentions that he interviewed Bĕsisi and Bĕlandas ; the latter may perhaps be represented by the strong Malayan element in his list ; but this is quite uncertain.

Another element in his list is Jakun, which was collected for him by the Munshi 'Abdullah bin 'Abdulkader at Gunong Panchor, near Alor Gajah, in Malacca territory, as related by 'Abdullah in his autobiography (pp. 381-391 of the Singapore edition of 1887).

'Abdullah's account of the matter is worth summarising, as it throws some light on the manner in which the words were collected, and goes some way towards explaining the fact that a good many of them are quite unintelligible and evidently wrong. The worthy Malay was not favourably impressed with his kinsmen of the jungle. Their squalor disgusted him, and their language in their conversation amongst themselves seemed to him "like the noise of squabbling birds," the general effect of it being graphically rendered by him by the cacophonous (and meaningless) words, "kakak - kakak kang king cha'ku." "Such was the sound of it," says he, "and I don't know what they were talking about, for I didn't understand it." The Jakuns were very much afraid of their visitors (especially of Newbold, who was wearing a red coat, which he had to take off in order to set them at their ease), but by dint of gifts of tobacco and arsenic, and the persuasion of a tame Jakun boy who acted as guide and intermediary to the little expedition, their fears were got over. Then Newbold said to 'Abdullah, in English, "Go and sit with them here and write down their language, numerals, and customs, and I will go and have something to eat," and then Newbold and Mr. Westerhout (the local official who had accompanied them from Alor Gajah) went to their lunch, and the Jakuns appeared to be relieved at their departure, and began to talk and laugh more freely amongst themselves. 'Abdullah, who had brought a vocabulary or list of words written down ready for the occasion in a pocket-book, proceeded to examine the Jakuns as to their language, asking such questions as, "What do you say for 'earth' and 'sky'?" and they answered him accordingly. Some of the words they gave him were "much the same as the Malay words, some were much the same as Portuguese," which last astounding statement 'Abdullah supports, however, only by the word *Dius* for "God," whereon he proceeds to found a theory that the Jakuns were of Portuguese descent.[1] Then he got a good deal of information out of them as to their customs in such matters as marriage, birth, bringing up of children, religion, property, the ipoh poison, the names of the different aboriginal tribes, their dwellings, and their practice of magic and medicine. At 5 P.M. Newbold and Westerhout returned to 'Abdullah, who was still pursuing his inquiries, and as they were in a hurry to get back to Alor Gajah he bundled up his papers, pen, and ink, and they all left.

It is evident that Newbold himself took no part in collecting the Jakun words, and was not even present when they were written down, and it seems probable that 'Abdullah noted them down in the Arabic character, which he

[1] Favre has a similar theory (*Jour. Indian Arch.* (1848), vol. ii. p. 243), and it is just possible that in the neighbourhood of Malacca a stray "Portuguese" half-caste or two may have contributed a new strain to the aboriginal stock.

would naturally use as being the one most familiar to him, though he was acquainted with the Roman alphabet as well. If that is so, it may be readily imagined that when the words came to be transliterated into the Roman character, which may have happened some days or even weeks later, when 'Abdullah had probably quite forgotten what they sounded like, mistakes were very likely to be made. The Arabic character is such that the presence or absence of a dot over a letter may make all the difference: and Malays in writing hurriedly frequently put one rather large extended dot to represent two dots over one letter, and habitually use one dot instead of three over the letter *p* (a modification of the Arabic *f*). As a rule, they do not represent short vowels at all. In fact, the Arabic character lends itself to errors of all sorts more readily even than shorthand or the Morse code of telegraphic signs, which circumstance, I think, goes to explain the anomalies of the Jakun words in Newbold's list, a list that includes some quite extraordinary forms, the like of which are to be found nowhere else.

Probably the strange forms beginning with *tamar-* and *taml-* represent the rough Jakun *r-*, which 'Abdullah perhaps rendered by the Arabic letters *ghain* + *ra* and *ghain* + *lam*. In subsequently reading these off he could easily mistake them for *t- m- r* and *t- m- l* respectively.

The next set of sources are those contained in the *Journal of the Indian Archipelago*, a periodical publication which was edited, very ably, by J. R. Logan between the years 1847 and 1862, and of which he himself was the mainstay.

In vol. i. pp. 263-266, appears a list of the words of the "Camphor Language" of the Johor Jakuns, collected by Logan himself from tribes who except in the search for camphor used the Malay language exclusively. It is of interest as being the first recorded specimen of this ceremonial jargon.

In vol. iv. is a short paper by Colonel James Low on the Sakais of Perak, containing, on p. 431, a few words and sentences which have this special interest, that they were the first specimens published of a Sakai dialect (except the Bĕsisi words of Newbold's Bĕnua list), and that they were till quite recent times the only specimen available of the Central or purer Sakai group.

It appears from a statement in vol. v. p. 230, that Logan had at his disposal specimens of the dialects of the following tribes: Bĕnua of Johor, Bĕsisi, Mĕntĕra, South Sakai, Jakun, Udai, North Sakai, and two dialects of Sĕmang. The last two are, from the evidence of the few words he gives, pretty certainly the Kĕdah and Juru dialects, and no doubt from the sources already mentioned, the South Sakai is doubtless J. Low's tribe, and the North Sakai is presumably cognate to the Sakai dialects of Plus and Kĕrbu, of which we possess more recent records, the Bĕnua and Bĕsisi, and perhaps also the Jakun and Mĕntĕra, represent in part Newbold's "Benua" list, in part probably other collections made in the same regions, viz. Johor and the neighbourhood of Malacca. The Udai dialect is altogether unrecorded by other collectors. From other parts of the *Journal* it appears that Logan also had access to a few words of some other dialects, *e.g.* Sabimba, Bĕduanda, etc.

Unfortunately, instead of publishing his materials in a full comparative vocabulary or a series of separate lists, Logan as a rule merely gives individual words here and there throughout his numerous articles dealing with ethnographical and philological matters, and in short comparative vocabularies intermixed with other words of more or less similar meaning and form, drawn from all manner of distant and alien languages. The consequence is that it is impossible, without sifting practically every page of his voluminous disquisitions, to collect the specimens which are scattered in them, few and far between as they are. I have been at great pains to gather as many of them as I could recover, but the result was so incommensurate with the labour involved that I had to abandon the task, which I can recommend to some future student endowed with ampler leisure than myself.

Possibly some of Logan's manuscript collections may still be in existence, either in the possession of his descendants at Penang, or in the Logan Collection in the Raffles Library at Singapore : if so, they would be worth publishing.

The short vocabularies of the Malacca Mantra or Měntěra, collected by Borie and De Castelnau, call for no special remark. The first was first published in an account of the Mantra which appeared in the *Tijdschrift voor Indische Taal-Land- en Volkenkunde* (1861), vol. x. pp. 413-443, and of which a revised version was printed in vol. i. of the second series of *Miscellaneous Papers relating to Indo-China and the Indian Archipelago* (1887), pp. 303, 304. I have preferred the revised version, but added the words contained in the earlier version, where the two differed. De Castelnau's vocabulary appeared in the *Revue de Philologie et d'Ethnographie* (1876), vol. ii. pp. 142, 143. The orthography of both Borie and De Castelnau is somewhat influenced by the French nationality of the two collectors.

Somewhere about this period, I think, must be placed the two Sěmang vocabularies contained in MS. No. 29 of the collection of Malay books bequeathed to the Royal Asiatic Society by the late Sir W. E. Maxwell.

Some account of this manuscript was given by me in the *Journal* of that Society for July 1902, pp. 557-566, and a further note (mainly by S. H. Ray) on its contents (other than the two Sěmang vocabularies) will be found in the number for January 1903, pp. 167-179. The MS. is partly made up of paper bearing a water-mark dated 1850, and I conjecture that it was probably acquired by Maxwell in Perak soon after 1875. At any rate it is rather a curiosity, being written entirely in the Arabic character, apparently by one or more Malays,[1] and it contains a comparative vocabulary of Malay, two Sěmang dialects, Madurese, the Tulehu dialect of Amboyna in the Moluccas, and the Makua language of South-Eastern Africa. I came across it in making a rough catalogue of the Maxwell bequest for the Royal Asiatic Society, and subsequently, by the courtesy of the Council, was enabled to keep it for a considerable time with a view to deciphering and copying the two Sěmang lists for the purposes of the present work.

These Sěmang lists are mostly in pencil and rather badly written, but are fairly long vocabularies ; they contain a great many repetitions, Malay loan words, and, probably, blunders. Nevertheless they are decidedly a valuable addition to the material in hand, and are of special interest, as one of them, a "low country" dialect of the "Sěmang Paya" of Ulu Kĕrian agrees on the whole very well with the type of Begbie's Sěmang and Juru Sěmang (a type of which no more recent specimen exists, and which is now probably extinct), while the other, a hill dialect ("Sěmang Bukit"), agrees with the ordinary run of Sěmang as represented by the dialects of Kĕdah, Jarum, etc. This second dialect has also a locality assigned to it : apparently the hill in question is called Bĕrambar or some such name, but I cannot identify it on the map. Presumably it is in Northern Perak or in Kĕdah. I do not think G. Bĕrumban (lat. 4° 20′) can be meant, for that is in the middle of the Sakai country, and not likely to have been occupied in recent times by a tribe speaking a Sěmang dialect.

As these two lists are in the Arabic character and roughly (sometimes illegibly) written, the transliteration is occasionally doubtful, especially as regards the vowel sounds. I have therefore given a double transliteration, which is explained below, and will enable the reader, if necessary, to reconstruct the original script and form his own idea as to whether my rendering of it correctly represents the sound intended by the writer.

Miklucho-Maclay, whose exploratory journeys in the Peninsula took place in 1874 and 1875, deserves special mention as the first to give us a specimen of a Pangan dialect.

[1] It may have been compiled at the instigation of Logan, who seems to have succeeded in communicating his enthusiasm to others.

From the map appended to his second paper in the *Tijdschrift voor Indische Taal- Land- en Volkenkunde* (1876), it is obvious that he never saw any Sakais, properly so called; his first journey was confined to Johor and the Rumpin district of Pahang, where he saw mixed tribes speaking dialects in which a fair number of words of Southern Sakai still survived, but who from his description were in the main Jakun in physical type; while in his second expedition he met with no aborigines on his way up the Pahang River till he got near the Kĕlantan border, where the Negrito element is already predominant. This explains his otherwise inexplicable identification of the Sĕmang and Sakai as physical types: he had not seen the latter pure.

Linguistically he is fairly accurate: his two Pangan dialects are fairly pure and relatively well rendered. His Ulu Kĕlantan dialect was probably gathered near the Aring River, his Ulu Patani one perhaps at Jarum in Raman (since visited by Skeat), or else in Ligeh or Jalor: for, unfortunately, owing to his preconceived idea that these tribes are indefinitely nomadic, Miklucho-Maclay does not specify the localities where he gathered his dialects, though he does mark on his map the places where he met with aborigines.

It is to his credit that he noticed the common (Indo-Chinese) element which runs through his Pangan and Johor vocabularies, but he wrongly attributed it to the strain of Negrito blood which is probably present in the mixed tribes of the South of the Peninsula.

He has the further distinction of having collected the completest set of undoubtedly genuine non-Malay numerals found in any aboriginal dialect of the Peninsula: they extend to "seven" in his Ulu Endau dialect, and though the collector modestly queries the last three, there can be no question as to their substantial correctness. It is to be regretted that his vocabularies are all very short. They were in part reprinted in No. 1 (1878), pp. 41, 42, 44, of the *Journal of the Straits Asiatic Society*, but I have preferred the lists as given in the *Tijdschrift*, etc. (1876), vol. xxiii. pp. 306-308, 311, 312, as being fuller and also containing fewer misprints. Miklucho-Maclay was a Russian, but his orthography is German.

Unfortunately the value of a good deal of the material contained in the *Journal of the Straits Asiatic Society* is impaired by misprints. This applies to the vocabularies in No. 5 and to Hervey's vocabulary of the Camphor Taboo Language in No. 3 (1879), pp. 113, 114 (but not so much to his lists of Jakun words in No. 8 (1881), pp. 99, 100, 112-117, and of the Camphor Taboo Language in No. 9 (1882), pp. 167, 168). Hervey himself is extremely accurate in rendering the sounds of words, and he consistently employs the Romanised Malay orthography. He is especially good on the Malayan element, which is such an important factor in the Southern dialects. Hervey's hitherto unpublished collections, which he has been kind enough to permit me to embody in the Comparative Vocabulary, comprise no less than thirteen vocabularies, of varying length, of which three were collected from the Orang Laut of the Singapore island region, and the rest in the territory of Malacca and the adjoining parts of the Nĕgri Sĕmbilan (especially Rĕmbau and Johol, and to the exclusion of Sungai Ujong and Jĕlĕbu, which for some years, from 1875 onwards, were administered separately from the rest of the Nĕgri Sĕmbilan, though now reunited to that little Confederation of States). I am also indebted to Hervey for a short list collected by the late A. M. Skinner from coast aborigines near Batu Pahat, Johor.

The lists given in No. 5 of the *Straits Asiatic Journal* (1880) were collected by various persons at the instigation of the Society. They are unfortunately very incomplete, and the spelling is not consistent throughout. The Kĕnĕring (Perak) "Sĕmang" (though stated to have been collected by D. D. Daly) is in a partially French orthography (possibly "sub-edited" in MS. by the Secretary), as appears by comparison with the neighbouring "Perak Sĕmang" dialect. This last has neither collector's name nor locality assigned to it, but from internal evidence it

is a Sakai dialect (with Sĕmang admixture) from Northern Perak, and a reference to the notes on pp. 153, 154 of No. 5 as compared with pp. 46-50 of No. 4 of the *Journal*, makes it probable that it was collected by the late W. E. Maxwell at the Residency at Kuala Kangsar from aborigines who had come down from the neighbourhood of Kĕndĕrong in Ulu Perak in connection with the recovery of some of their children, who had been abducted by Malays. Maxwell observes, quite correctly, that in Upper Perak the Sĕmangs and Sakais of the plains appear to mix, both being distinct from the men of the mountains, who are described as fairer and better-looking than the others. The Sĕmangs of Ijok ("Ijoh") are specifically described by F. A. (now Sir Frank) Swettenham (who collected words amongst them) as being Negritos, and a rough sketch of the head of one of them bears out the description. Linguistically, two of the six dialects, of which fragments are recorded in No. 5 of the *Journal*, are Sĕmang (Ijok and Sĕlama), one Central Sakai (Chendariang),[1] and the remainder Northern Sakai, the two from Ulu Perak showing special Sĕmang admixture. The original MSS. of the two Sĕmang vocabularies are extant, and were kindly put at my disposal by the Straits Asiatic Society. They have served to check the printed record. It is clear from the MS. that the Ulu Sĕlama vocabulary (collected by R. D. Hewett) was "sub-edited" by Swettenham (then Secretary of the Society), who turned its old-fashioned English spelling into the modern "romanised" system.

Here should be mentioned three hitherto unpublished vocabularies preserved in MS. in the library of the same Society, and dating from the same period, viz. about 1878-1880. Like the above mentioned they are on forms issued by the Society about that time for the purpose of recording dialects. One of them, a vocabulary of the Sakai dialect of Blanja in Perak, collected by Swettenham, is imperfect, the last sheet having become detached and lost; the other is of a Sĕlangor dialect, locality unspecified, collected by Daly. As in those early days the State of Sĕlangor was unexplored, and probably only the districts of Klang and Kuala Lumpor had been visited, the dialect in question probably belonged to one of these two districts, especially as it resembles Bĕsisi pretty closely. The spelling, however, unlike that of the Blanja vocabulary, is the old English spelling and very erratic. A list of numerals is given, which except for the first three numbers, is quite unique and probably spurious.

The third MS. contains a list of words of the Central Sakai dialect of the neighbourhood of the Sungkai and Slim rivers in Southern Perak. The name of the collector is not recorded, but the list is accurate and compares well with neighbouring dialects.

As Brooke Low, Errington de la Croix, and Brau de Saint-Pol Lias all deal with the same region, which they visited about the same time, it will be convenient to take them all together and to include also De Morgan, so far as he deals with the same dialect as the others. All these explorers collected vocabularies from Sakais of the Kĕrbu valley in Perak. De Morgan, who was last in point of time and who gives by far the longest list of words, penetrated furthest into the interior of the district. Lias only met the Sakais on the outskirts of this region, near Lasak in the Plus valley, below Kuala Kĕrbu, where they came, by arrangement, to meet him in February 1881. He only gives about a dozen words, a few phrases, and a fragment of a Sakai song (printed in the Appendix to vol. i. of the present work) in his book, *Pérak et les Orangs-Sakèys* (1883), pp. 270-273.

Brooke Low's vocabulary was printed in the Appendix to Ling Roth's *Natives of Sarawak and British North Borneo* (1896), vol. ii. pp. xlv. xlvi. as the dialect of a tribe in the Rejang district of Borneo. This mistake was detected by S. H. Ray, who pointed it out in *Man* (1902), No. 42. There were some errors in it as printed in Ling Roth's book, and it has now been revised with the original

[1] Or Chanderiang.

MS., kindly lent by Ling Roth for that purpose. Like some of the preceding ones, this MS. is written in pencil on a form issued by the Straits Branch of the Royal Asiatic Society soon after its formation (about 1878), for the purpose of encouraging the collection of aboriginal dialects. The form contains spaces for 115 words (including fifteen numerals), and Low supplied 110. He omitted, however, to indicate the locality and name of the tribe: hence the mistake, which was made, when, after his death, this vocabulary was found mixed up with his Borneo papers.

Low and Errington de la Croix in January 1881 went together up the Plus and Kĕrbu rivers, and a comparison of their vocabularies shows conclusively that they represent the same dialect. De la Croix gathered his words independently, but apparently supplemented them by adding some of Low's, in which process he fell into a few errors. In Low's manner of writing the letter *t* the cross stroke is often separated from the rest of the letter, and consequently De la Croix took it for *l* followed by a vowel with the mark of length over it; also Low's final *g* is like a *y*: this I take to be the origin of De la Croix's *lanlây* for *lantag*, "tongue," and *lâp* for *tap*, "egg." De Morgan (who visited these regions two or three years later) appears to have added some words collected by De la Croix to his own collection: for he also has *lanlâi*, "tongue," but gives it in addition to the form *lentâh*. I know of no authority for *lanlâi* or *lanlây* except these two collectors, and Low's rather roughly pencilled manuscript appears to be responsible for this mistake.

De la Croix has a few words not given by Low, but omits about twenty words that are to be found in Low's list. His orthography is French. His vocabulary, and probably also Low's, was collected at Kampong Chabang, De Morgan's at Changkat Chano, both being places in the Kĕrbu valley.

De Morgan's other two vocabularies are of the dialects of Sungai Raya, a valley to the south of Ulu Kinta and falling just within the Central Sakai group, and a Northern Sakai dialect which the collector calls Sĕmang ("Sömañ"), collected apparently at Changkat Chĕbong ("Chöboñ") in the Sungai Piah valley. This last is to the north of the Kĕrbu region and the Plus valley, but not very far distant, being on the left geographical bank of the Perak river, above Kuala Kĕnĕring (which is on the right bank of the same). According to De Morgan the habitat of the Sĕmangs is bounded on the south by the Plus river, though a detached clan of a few families remains in the hills south-west of Kuala Kangsar: evidently these hills are G. Arang Para and G. Bubu. De Morgan's Sĕmang is not a true Sĕmang dialect, but must be classed amongst the Northern Sakai, though the tribe is probably in the main of Negrito descent.

He further enumerates the Perak Sakais, of whom he has heard, in the following order, viz. those of Sungai Kĕrbu, S. Kinta, S. Raya, S. Kampar, Bujang Malaka, S. Chanderiang, S. Batang Padang, and S. Bidor. And remarks that the Kĕrbu tribe is much larger than the next two; that the Kĕrbu and Kinta tribes speak the same language; that the S. Raya and Kampar tribes also inhabit Mt. Bujang Malaka, and that a detached fragment of them exists in the mountains south-east of Kuala Kangsar, between the Perak and Kinta rivers (these mountains are presumably Gunong Kledang and G. Ijau, between Blanja and Ipoh), while the S. Bidor tribes inhabit the upper valleys of the Batang Padang and Bidor rivers. Then, says he, come the tribes of Bĕrnam and Sĕlangor: but at this point, I fancy, he is getting beyond the range of his own immediate observations.

De Morgan's spelling is based on the French system and is rather too elaborate. Unfortunately he does not carry it out with perfect consistency. Further, he has made some bad blunders in the rendering of some of his words, and his lists contain a large Malayan element. They are, however, very full, and he evidently took great trouble over them. His method of marking the accentuated syllable in the Sakai words is of considerable value. His specimens

of Sakai prose, consisting of translations of a page of his diary, will be found in the Appendix to vol. i. of this work. They are, however, evidently word for word translations from the Malay version, and of no great value as evidences for Sakai syntax.

De la Croix's vocabulary appeared in an article entitled "Les Sakaies de Pérak" in the *Revue d'Ethnographie* (1882), vol. i. pp. 317-341. De Morgan's vocabularies were first published in the *Bulletin de la Société normande de Géographie* (1885), vol. vii. p. 434 *seq.*, reprinted as *Exploration de la Presqu'île Malaise, Linguistique* (1886). Some further remarks of his on these dialects, with specimens of words and sentences, are given in *L'Homme* (1885), vol. ii. p. 578 *seq.*

Hale's paper in the *Journal of the Anthropological Institute* (1886), vol. xv. pp. 285-301, contains very few words. His vocabulary of the Ulu Kinta dialect was deposited in MS. in the library of the Anthropological Institute in London, but although a search has been made for it, it could not be found.

Of Vaughan-Stevens' linguistic contributions I would merely say that in the aggregate they are fairly plentiful, but that this collector was no linguist, and his spelling is so bad that, except where he can be checked by other sources, the pronunciation of his words remains in much doubt. The meanings he assigned to them are also often wrong. But his editor Grünwedel has rendered good service by being the first to make a comparative vocabulary of these dialects. Stevens' worst fault, from the linguistic point of view (next to his imperfect acquaintance with the local vernacular), is his habit of jumbling up information gathered among different tribes without stating precisely the localities to which each part of it applies. His linguistic contributions are mainly Sĕmang, and will be found in the glossary and comparative vocabulary at the end of Part 2 of "Materialien zur Kenntniss der wilden Stämme auf der Halbinsel Malâka," in *Veröffentlichungen aus dem Königlichen Museum für Völkerkunde*, Band iii. Heft 3-4, pp. 145-190.[1]

The next authority requiring special mention is Clifford, whose paper on the Sakai dialects in No. 24 of the *Journal of the Straits Asiatic Society* (1891), pp. 13-29, undoubtedly marks an epoch in the study of these dialects; first, because it gives us our first specimens of Pahang Sakai, and secondly, because Clifford was the first to point out the distinction between the Northern and Central Sakai groups. He also enters into a fairly full account of the characteristics of these dialects, giving sentences in illustration of their syntactical construction, and a good deal of other valuable information.

The relatively few words contained in this paper have now been supplemented by eleven vocabularies in MS. (including one collected by the late E. A. Wise), which Clifford has been good enough to put at my disposal for the purposes of the present work. Most of these are dialects from Pahang, a few from Perak, Kĕlantan, and Trĕngganu.

Clifford's orthography is carefully explained in the above-mentioned paper, and follows in the main the system of romanised Malay, modified, however, to suit the phonetic requirements of the Sakai dialects. In some of his earlier MS. collections, it is true, he has used the old English spelling for certain sounds, and these and other slight discrepancies have of course been noted where they occur. But taken as a whole, Clifford's material is of exceptional value, and I understand that he still has some MS. vocabularies in his possession, which (being packed up with other books and stored away) he was unable to lend for the purposes of this work. Among these is the short vocabulary of the Sĕmang of Sadang referred to in the above-mentioned article. It is to be hoped that all these will in due course be published, as their loss would be regrettable.

Lake and Kelsall's collection of Johor Jakun words in No. 26 of the *Straits*

[1] The stray words in his other reports have not been collected.

Asiatic Journal (1894), pp. 41-56, continues the work of Logan and Hervey in this part of the Peninsula, and includes a very full list of the Camphor Taboo Language, which amply illustrates the peculiarities of that curious jargon.

I pass over the Malacca words contained in my paper in No. 27 of the same *Journal*, and Skeat's very full Bĕsisi vocabulary in No. 29 of the same, because these have all been revised and may be regarded as superseded by the Bĕsisi, Mĕntĕra, and Jakun material now embodied in the Comparative Vocabulary. The same applies to Skeat's linguistic contributions contained in the *Selangor Journal* (1897), vol. v. pp. 378-382. To these lists Skeat has added the text and translations of a great number of the jungle songs of the Bĕsisi not before printed, as well as some prose specimens, proverbs, and some grammatical notes (*e.g.* he first noticed the existence of prefixes in this dialect).

The matter published in the *Selangor Journal* (1895), vol. iii. pp. 227, 228, 244, 245, was collected by G. C. Bellamy and J. A. G. Campbell in 1886-87 in pursuance of official instructions; it is of some value, though the spelling is rather erratic. One of the vocabularies (that of the Orang Tanjong of the Ulu Langat district) is the only Central Sakai dialect recorded in Sĕlangor, and probably marks the farthest southern extension of that subdivision of the Sakai family.

In No. 33 of the *Straits Asiatic Journal* (1900), pp. 248-250, Ridley and Skeat give a few words used by the Singapore Orang Laut, who now speak Malay only, with a slight residuum of their older dialect occurring in it.

Luering's paper on the dialect of the Ulu Kampar Sakais in No. 35 of the same *Journal* (1901), pp. 91-104, in addition to other valuable information, contains a vocabulary which is much the best specimen in existence of the Central Sakai dialects of Perak, being both full and extremely accurate. It has since been supplemented by some valuable communications in MS. on the dialects of neighbouring tribes.

In No. 38 of the same *Journal* (1902), pp. 31-33, Machado gives a vocabulary collected from the Jakuns of the interior of Batu Pahat, Johor.

The long series of Sĕmang and Pangan dialects collected by Skeat during the Cambridge expedition to the Northern States of the Peninsula in 1899 and 1900 forms a large part of the hitherto unpublished material embodied in the present work. His linguistic work in the Negrito region includes sentences, proverbs, some grammatical notes, and a number of Sĕmang songs, some of which latter he also recorded on the phonograph, the first instance, I believe, of its employment in the collecting of aboriginal songs in the Peninsula. Skeat's work has been further supplemented, to a limited extent, by some short lists collected by N. Annandale and H. C. Robinson in their subsequent expedition. They have also furnished a few words of several Sakai dialects of Perak, and of an Orang Laut dialect of Trang.

From R. Martin I have received two vocabularies in MS., a very short one of Ulu Sĕlama Sĕmang (differing in some particulars from the one in No. 5 of the *Straits Asiatic Journal*, and in one or two words resembling the type of the Ulu Kĕrian Sĕmang of the Maxwell MS.), and a somewhat longer one of Sakai collected at Ulu Gedang, in the mountains some two days' journey from Bidor in South Perak. These appear also in Martin's own work.

The material collected by A. Grubauer and put at my disposal by W. Schmidt comprises a vocabulary of the Kĕrbu dialect, useful for checking the other collectors in that district, one from the neighbourhood of Tapah, and another, collected on a subsequent visit to the Peninsula in 1902, near Kuala Kĕnĕring.

The spelling of Martin and Grubauer is German and suffers from the racial incapacity to distinguish between voiced and unvoiced sounds, but is otherwise good, and their material is fairly copious.

To C. D. Bowen of Kuala Kubu I am indebted for a few words collected near Rasa in Ulu Sĕlangor; it is the only specimen on record of a dialect from the northern part of the State of Sĕlangor, and as it differs entirely from the Southern

Perak dialects, further investigation in this region would seem to be well worth while.

Last, but by no means least, a fine collection of words and phrases in four or five Sakai dialects of Pahang was forwarded to me by F. Emeric (then stationed at Kuala Lipis), when the Comparative Vocabulary was already set up in type (as indeed was also the case with Bowen's words and Martin's vocabularies). As far as possible, this additional material has been embodied in the vocabulary, the value of which is much enhanced thereby.

To all the collectors whose materials I have used in this work I would here express my great obligations. I know from personal experience something of the difficulties they must have encountered in making their records; and while I find it necessary to maintain a critical attitude with regard to parts of their work, I deprecate anything like disparagement of it, for not only do I realise how many hardships and how much trouble it has involved, but I find, on a comparison of their collections, that the discrepancies between them are in the main due to real differences existing between the different aboriginal dialects, not to inaccuracies on the part of the collectors. I may add that the somewhat carping attitude which some of these explorers have thought fit to assume towards their predecessors and colleagues seems to me regrettable and unjustified.

Perhaps it may not be without value to point out in what respects the materials here collected are deficient; it may guide future collectors in making good the deficiencies. In the first place, there is a good deal of uncertainty as to the niceties of pronunciation of the aboriginal words, because collectors often omit to give a key to their orthography. If they would only say, *e.g.*, *au* = English "ow" in "cow," *ai* = English "i" in "I," and so on, using the commonest English words as keywords, it would be far better than nothing at all. Secondly, there is often a doubt as to whether the meaning of the words is correctly given; this is especially the case when the aboriginal dialect has been collected through the medium of Malay and some of the Malay words used have a double meaning. Thirdly, there is a lamentable lack of sentences, the necessary material for the study of the grammar of these dialects.

All the above remarks have a general application, but must of course be qualified as regards particular collectors. A reference to the Comparative Vocabulary will show how carefully some collectors have recorded their words.

As regards the area covered by the vocabulary, some districts are very well represented, others scantily, some not at all. The State of Perak is most strongly represented, Pahang, Kĕdah, and Southern Sĕlangor perhaps next, then Malacca and parts of the Nĕgri Sĕmbilan. As for the States (other than Kĕdah) under Siamese influence, the dialects collected there were to a great extent recorded by one man only, and no doubt much remains to be done. In Chaiya and Patălung, where Sĕmangs are known to exist, no record of their dialects has ever been made. In Northern Sĕlangor there is a great gap, and there are blanks over a great part of Pahang and half the Nĕgri Sĕmbilan. I doubt if much remains to be collected in Malacca or Johor, where the aboriginal dialects are on their last legs.

But I would strongly urge every one, in any part of the Peninsula, who has the opportunity of collecting a few words of an aboriginal dialect, to do so at once, and to make a careful note of the locality and, if possible, the tribal name and physical characteristics of the aborigines speaking the dialect, and above all to get the facts he has recorded published without delay, however imperfect they may seem, taking care to distinguish with a query anything that seems doubtful. If this course had been uniformly followed during the last thirty years, we should know a vast deal more about these matters than we do at present, for there can be no doubt that much valuable material has been lost for ever by being left in manuscript, with the intention of getting it completed and published at some future date, which never arrived.

NOTE ON THE ARRANGEMENT OF THE COMPARATIVE VOCABULARY.

The system on which the vocabulary has been arranged is as follows:—An attempt has been made to classify the native words in accordance with their apparent relationships.[1] Each separate paragraph so formed has then been arranged under English key-words, which latter are printed in the thick type known as **Clarendon**. These key-words alone are in strict alphabetical order, and for the rest, where the alphabetical order has been departed from, cross-references are given by adding the letter and number of the paragraph to be referred to. The numbering begins again with each letter of the alphabet. In the arrangement of the paragraphs the dialects, as far as consistent with the above principles, run (as a rule) in the order Sĕmang, Sakai, Jakun, ending with Malayan and Malay forms.

In view of the diversity of the materials drawn upon, it was necessary to indicate in the case of every word the source from which it was derived, and for this purpose the name of the source, in an abbreviated form, was put after every word. A list of these abbreviations is given below.

When a phrase occurs (of which only one word of course is explained by the paragraph in which it is placed) a cross-reference, by letter and number, has been given to the place or places where the rest of the phrase is explained in all cases where this appeared to be necessary.

With regard to the use of the vocabulary as an authority, while something has been said above as to the respective weight to be attached to the several sources, it need only be pointed out that words attested by one source only must for the present be regarded as doubtful, while those which are recorded by several distinct authorities can be received with a higher degree of confidence. By means of this criterion it will generally be possible to form a correct judgment as to whether a word can be considered as properly authenticated; the bringing together of the work of many collectors tends to eliminate their individual idiosyncrasies, and the Comparative Vocabulary so formed is therefore of far greater value than each and all of the several sources from which it has been compiled.

In its compilation the pre-existing Comparative Vocabularies of Grünwedel[2] and Schmidt[3] have of course been of much assistance, but reference has always been made to the original authorities from which they drew. These authorities have been reproduced in their own original spelling,[4] but inasmuch as their systems of orthography differ considerably and no reader could be expected to remember them all, the standard orthography adopted in the linguistic part of the present work has been added wherever it differs substantially from that of the

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[1] The arrangement is, of course, in many cases merely tentative and necessarily, in the imperfect state of our knowledge of these dialects, provisional only. In some instances paragraphs have been recast while passing through the press; but to this proceeding there are obvious limitations. No doubt in many cases future research will throw new light on the subject and amend the present classification.

[2] *Materialien zur Kenntniss der Wilden Stämme auf der Halbinsel Malâka* (1894), pt. ii. pp. 145-190.

[3] *Sprachen der Sakei und Semang auf Malacca und ihr Verhältnis zu den Mon-Khmēr Sprachen* (1901), pp. 415-488.

[4] The only exceptions are the following: for Logan's acute accent (′), by which he indicates length of vowel, the sign of length (¯) has been substituted. Emeric's *ô* (explained as the sound of "ought") has been rendered by *å*, and (in final syllables only) his *ê* (explained as the sound of "her") by *ö*.

original source. In that case the standard spelling is put first, followed by the original in brackets.[1] In cases of doubt a mark of interrogation is added.

The Arabic characters of the Maxwell MS. have been transcribed as follows (the true pronunciation being, as in the case of the other authorities, prefixed when necessary) :—*ă=fatḥah*, *a=alif*, *ā=alif+fatḥah* ; *i'=kesrah*, *i=ya*, *ī=ya+kesrah* ; *ŭ=dlammah*, *u=wau*, *ū=wau+dlammah* ; *e* = a hooked vowel mark below the line, *ē=ya* with this mark under it ; *o* = a similar mark (turned hook upwards) above the line ; *ā=alif* with this mark over it ; *dl*=the 15th letter of the Arabic alphabet ; *ḥ=ḥa* (the 6th) ; *ḳ=ḳof* (the 21st) ; *ġ=ghain* (the 19th) ; ' = *'ain* (the 18th) ; ' = *hamzah* ; *ch = cha* ; *g=ga* ; *ng=nga* ; *ñ=nya* (these last four letters appear in the Malay alphabet, but not in the Arabic). The other letters require no explanation, but it may be observed that dots are often omitted by the Malay who wrote down the words, so that ' appears for *nga*, *kaf* for *ga*, *ḥa* or *jim* for *cha* (and perhaps final *wau* for *ḳof*).

Observations within square brackets are those of the compiler, while words enclosed in round brackets are part of the original ; but the scientific names of plants, etc., have been added by the compiler, mainly on the authority of Ridley's "List of Malay Plant Names."[2]

The Malay words which in many cases are added to the English equivalents are retained for the sake of precision, as the aboriginal words were of course collected through the medium of Malay. Moreover, in the case of the two dialects of the Maxwell MS. and a great part of Clifford's and Emeric's contributions no English equivalents were given at all in the original MS.

On the other hand, the Malay words which appear in square brackets at the end of some paragraphs have been added by the compiler, and, like the other foreign words in a similar position, are intended to suggest the etymology of the aboriginal words or are given as probable cognates. A list of the languages and dialects which have been referred to for this purpose will be found below.

EXPLANATION OF THE ABBREVIATED NAMES OF THE MATERIALS RELATING TO THE DIALECTS OF THE ABORIGINAL TRIBES OF THE PENINSULA EMBODIED IN THE COMPARATIVE VOCABULARY.

Barok.—Orang Laut ("men of the sea") of Singkep, Lingga Archipelago (south of Singapore), *c.* 0° 40′ S. × 140° 30′.[3]—Hervey MS.

[1] It is to be observed that Skeat frequently gives two spellings, putting the second, which is intended to indicate the pronunciation more precisely, in brackets preceded by the abbreviation *pr.* (which means "pronounced"). This system has been preserved by the compiler, so that in all such cases both spellings must be considered as original.

[2] *J. R. A. S., S.B.* (1897), No. 30, pp. 31-283.

[3] The determinations of latitude and longitude, which have been taken from the Straits Asiatic Society's map of 1898, are given in order to enable the geographical position of the various dialects to be fixed approximately and to avoid error arising from the existence, in some cases, of two places bearing the same name. Those marked *c.* (for *circa*) are for the most part merely rough approximations, correct, however, to within a few miles (perhaps 10 or 15 on an average) of the true position, and generally within the range of the wanderings of the tribe ; those to which no *c.* is prefixed may be regarded as accurate to within less than 5 miles ; a few have been queried as being of even more doubtful accuracy than the ones to which a *c.* is prefixed.

Except where the contrary appears,

Bed. Chiong.—Bĕduanda (or Biduanda) of the region of the Chiong, a stream in Johol (Nĕgri Sĕmbilan), *c.* 2° 40′ ? × 102° 20′ ?—Hervey MS.

Bedu. I.—Bĕduanda (probably of Malacca territory), *c.* 2° 20′ ? × 102° 20′ ?—Hervey MS.

Bedu. II.—The like, another list of words.—Hervey MS.

Bedu. III.—The like, another list.—Hervey MS.

Belandas.—Bĕlandas, a few words (from South Sĕlangor), *c.* 2° 45′ × 101° 40′.—Skeat, *Journal of the Straits Branch of the Royal Asiatic Society* (1900), No. 33, p. 248.

Belend. Stev.—Bĕlendas (= Bĕlandas), locality undefined (probably Nĕgri Sĕmbilan, between 3° 15′ and 2° 25′ × 101° 40′ and 102° 35′).—Vaughan-Stevens, *Veröffentlichungen aus dem Königlichen Museum für Völkerkunde* (1894) Band iii. Heft 3-4, pp. 145-190.

Ben. New.—Orang Bĕnua (but the list is a jumble of (1) Sĕmang, from the north of the Peninsula, locality unknown but probably *c.* 5° 20′ ? × 100° 40′, (2) Bĕsisi, probably from Sungai Ujong, between 2° 50′ and 2° 25′ × 101° 40′ and 102° 2′, (3) Jakun, probably from Bukit Panchor, Malacca, 2° 22′ × 102° 18′, and perhaps (4) Bĕlandas, from the same neighbourhood as the Bĕsisi.—Newbold, *Political and Statistical Account of the British Settlements in the Straits of Malacca*, etc. (1839), vol. ii. pp. 422-434.

Ben. Stev.—Orang Bĕnua (locality undefined).—Vaughan-Stevens, *op. cit.* (see *Belend. Stev.*).

Bera.—Aborigines of the Bĕra river valley, South Pahang, between 3° 20′ and 2° 45′ × 102° 32′ and 102° 40′, collected by E. A Wise.—Clifford MS.

Bers. Stev.—Bĕrsisi (= Bĕsisi), locality undefined, but certainly between 3° 15′ and 2° 10′ × 101° 15′ and 102° 35′ or thereabouts, and probably from South Sĕlangor, Sungai Ujong or Nĕgri Sĕmbilan. — Vaughan-Stevens, *op. cit.* (see *Belend. Stev.*), and *ibid.* Band. ii. Heft 3-4, pp. vi. vii.

Bes. A. I.—Bĕsisi of Ayer Itam (or Hitam), Kuala Langat district, South Sĕlangor, 2° 50′ × 101° 22′.—Skeat MS. (partly published in *J. Straits B. R. A. S.* (1896), No. 29, pp. 13-31).

Bes. Bell. — Bĕsisi of Kuala Langat district, *c.* 2° 35′ × 101° 30′. — Bellamy, *Selangor Journal* (1895), vol. iii. pp. 226, 227.

Bes. Her.—Bĕsisi, locality uncertain, but believed to have been collected near Jirat Gunjai on the northern border of Malacca territory, 2° 29′ × 102° 10′. —Hervey MS.

Bes. K. L.—Bĕsisi of Kuala Langat district (see *Bes. Bell.*)—Skeat MS.

Bes. K. Lang.—Bĕsisi of Kuala Langat district (see *Bes. Bell.*). —Skeat, *Selangor Journal* (1897), vol. v. pp. 378-382, 394, 395.

Bes. Malac. — Bĕsisi of Malacca territory, collected from aborigines in the mukims of Bukit Sĕnggeh, 2° 23′ × 102° 25′, and Sĕbatu, 2° 10′ × 102° 27′, the latter being recent emigrants from Sĕpang, Kuala Langat district, South Sĕlangor, 2° 35′ × 101° 40′, the former originally from Sungai Ujong (see *Ben. New.*)—Blagden MS. (partly published in *J. Straits B. R. A. S.* (1894), No. 27, pp. 27-40).

Bes. Sep.—Bĕsisi of Sĕpang, Kuala Langat district (see *Bes. Malac.*)—Skeat MS. (partly published with *Bes. A. I.*)

Bes. Sep. A. I.—Bĕsisi words where *Bes. Sep.* and *Bes. A. I.* (which are barely variations of the common Bĕsisi dialect) agree in the lists as collected.—Skeat MS. (partly published, see *Bes. A. I.*)

Bes. Songs.—Bĕsisi words extracted from the songs published in the Appendix to

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the latitudes are north of the equator; and the longitudes are east of the Greenwich meridian.

Of course the Orang Laut, or Sea-gipsies, have a much more extensive range than the forest tribes, and in fact some of them can hardly be said to have a local habitation at all.

vol. i. of the present work and not occurring in (or slightly differing from their equivalents in) Skeat's other lists (Kuala Langat district, see *Bes. Bell.*) —Skeat MS.

Besisi coll. Nya.—Bĕsisi words collected at Nyalas, Malacca territory, from aborigines in a Mĕntĕra settlement (see *Mantr. Malac. Nya.*)—Blagden MS.

Blan. Rem.—Blânas (=Bĕlandas) of Rĕmbau, Negri Sembilan, *c.* 2° 30′ × 102° 10′.—Hervey MS.

Bland. K. Lang.—Blandas (=Bĕlandas) of Kuala Langat district (see *Bes. Bell.*)—Skeat, *Selangor Journal* (1897), vol. v. pp. 393-395.

Buk. U. Lang.—Orang Bukit ("Hill men") of the Ulu Langat district, South Sĕlangor, *c.* 3° 10′ × 101° 50′.—Campbell, *Selangor Journal* (1895), vol. iii. pp. 244, 245.

Darat.—Sakai, known to local Malays as Orang Darat ("up-country men"); collected near "Jĕram Star" and Tanjong Gahai, Ulu Jĕlai mukim, Ulu Pahang, *c.* 4° 18′ × 101° 37′?—Emeric MS.

Galang.—Orang Laut of Galang island, near Riau, south of Singapore, 0° 45′ × 104° 15′ (perhaps collected at Singapore).—Hervey MS.

Jak. Ba. Pa.—Jakun of the interior of the Batu Pahat region, "at the head waters of the Sembrong, the Bekok, and the Simpang Kiri," Johor, *c.* 2° 15′ × 103° 5′-103° 20′?—Machado, *J. Straits B. R. A. S.* (1902), No. 38, pp. 31-33.

Jak. Lem.—Jakun of Kuala Lĕmakau, Endau river district, Johor, 2° 30′ × 103° 24′.—Lake and Kelsall, *J. Straits B. R. A. S.* (1894), No. 26, pp. 54-56.

Jak. Mad.—Jakun of the Madek river district, Johor, *c.* 2° 5′ × 103° 38′, perhaps collected near Chĕndia Bĕmban, 2° 3′ × 103° 39′.—Hervey, *J. Straits B. R. A. S.* (1881), No. 8, pp. 112-117.

Jak. Mad. (*Pant. Kap.*)—Pantang Kapur (Camphor Taboo Language) of the Jakuns of the same Madek river district.—Hervey, *J. Straits B. R. A. S.* (1882), No. 9, pp. 167, 168.

Jak. Malac.—Jakun of Malacca territory, collected from Jakuns near Jasin, 2° 18′ × 102° 24′.—Blagden MS. (partly published with *Bes. Malac.*)

Jak. Raff.—Jakong (=Jakun) of "the neighbourhood of Malacca" (Malacca town is *c.* 2° 12′ × 102° 15′: the Jakuns probably lived at least 10 miles away; Malacca territory lies between *c.* 2° 30′ and 2° 16′ × 101° 55′ and 102° 36′), collected by Raffles.—Marsden, *Miscellaneous Works* (1834), p. 87 (a version, with minor differences, of the following).

Jak. Raff. As.—Jakong (=Jakun) of Malacca: the original version of the preceding.—Raffles, *Asiatick Researches* (1816), vol. xii. pp. 109, 110.

Jak. Sembr.—Jakun of the Sĕmbrong river district, Johor, collected at Kĕnalau, 2° 8′ × 103° 20′.—Hervey, *J. Straits B. R. A. S.* (1881), No. 8, pp. 99, 100.

Jak. Sim.—Jakun of Simpai, Johor, 2° 2′ × 103° 17′.—Lake and Kelsall, *loc. cit.* (see *Jak. Lem.*)

Jak. Stev.—Jakun, locality undefined (probably Nĕgri Sĕmbilan or Malacca, as some of the words are allied to Bĕsisi).—Vaughan-Stevens *op. cit.* (see *Belend. Stev.* and *Bers. Stev.*)

Jehehr.—"Jĕhĕhr" (by Malays called Sakai Tanjong, but speaking a Sĕmang dialect), mixed Negritos of Tĕmongoh, North Perak, 5° 17′ × 101° 22′.—Annandale MS.

Jelai.—Sakai of the Jĕlai river valley, Ulu Pahang, *c.* 4° 20′?-4° 10′? × 101° 31′-102° 13′?—Emeric MS.

Jok. Raff.—"Jokang" (=Jakun).—Raffles, *J. Straits B. R. A. S.* (1879), No. 4, pp. 6, 7, a reprint from the Malacca *Weekly Register*, 1840 (another version of *Jak. Raff. As.*)

Kena. I.—Kĕnaboi (or Kĕnabui), originally probably from Jĕlĕbu, *c.* 3° 8′ × 102°,

but collected at Alor Gajah, Malacca, 2° 22′ × 102° 14′ from a clan that had settled near Gunong Dato', Rĕmbau, 2° 32′ × 102° 15′.—Hervey MS.

Kena. II.—The like, another list, collected at the same place.—Hervey MS.

Kena. Stev.—Kĕnaboi, locality undefined, but see *Kena. I.*—Vaughan-Stevens, *op. cit.* (see *Belend. Stev.* and *Bers. Stev.*)

Kerbat.—Aborigines, stated by Clifford to be Sakai (but speaking a dialect which must be classed as Pangan) of the Kĕrbat river valley, Trĕngganu, *c.* 4° 55′ × 102° 40′, but originally from the Kĕndiam and Sat rivers, Ulu Tĕmbĕling district, North Pahang, *c.* 4° 35′ × 102° 30′, *viâ* the Lĕbir (or Lĕbih) river, South Kĕlantan, 4° 40′-4° 55′ × 102° 25′.—Clifford MS.

Kerdau.—Sakai of Kĕrdau, Tĕmĕrloh district, "about three hours above Kuala Sĕmantan," Central Pahang, 3° 32′ × 102° 22′.—Emeric MS.

Krau Em.—Sakai of Krau river valley, Central Pahang, *c.* 3° 40′ × 102° 14′, but (from internal evidence) some at least of these materials were collected beyond Kuala Lipis, in Ulu Pahang.—Emeric MS.

Krau Ket.—Sakai of Ulu Kĕtiar, Kĕrbat river district, Trĕngganu, *c.* 5° 8′ × 102° 35′, claiming to have come originally from the Krau district, Central Pahang (see *Krau Em.*)—Clifford MS.

Krau Tem.—Sakai of the Krau (see *Krau Em.*) and Kuala Tĕmbĕling (4° 5′ × 102° 19′) districts, Central Pahang.—Clifford MS.

Lebir.—Aborigines, stated by Clifford to be Sakai (but speaking a dialect which must be classed as Pangan) of Ulu Chaling, Lĕbir (or Lĕbih) river district, South Kĕlantan, *c.* 5° 10′ × 102° 27′.—Clifford MS.

Mantr. Bor.—Mantra (= Mĕntĕra) of Malacca territory (see *Jak. Raff.*).—Borie, *Tijdschrift voor Indische Taal- Land- en Volkenkunde* (1861), vol. x. p. 439 *et seq.*, and *Essays Relating to Indo-China*, Second Series (1887), vol. i. pp. 303, 304.

Mantr. Cast.—Mantra (= Mĕntĕra) of Malacca territory (see *Jak. Raff.*)—De Castelnau, *Revue de Philologie et d'Ethnographie* (1876), vol. ii. pp. 142, 143.

Mantr. Malac.—Mantra (= Mĕntĕra) of Malacca territory, collected mainly at Bukit Sĕnggeh, Malacca (see *Bes. Malac.*)—Blagden MS. (partly published with *Bes. Malac.*)

Mantr. Malac. Cha.—Mantra (= Mĕntĕra), collected at Chabau, Malacca, 2° 21′ × 102° 31′.—Blagden MS.

Mantr. Malac. Nya.—Mantra (= Mĕntĕra), collected at Nyalas, Malacca, 2° 25′ × 102° 30′.—Blagden MS.

Ment. Her. I.—Mĕntra (= Mĕntĕra), as "given by two Mĕntra men named Gālang and Bĕlum," probably collected in Malacca territory (see *Jak. Raff.*)—Hervey MS.

Ment. Her. II.—Mĕntra (= Mĕntĕra) "from a Mĕntra man named Lang Panas," probably collected in Malacca territory (see *Jak. Raff.*)—Hervey MS.

Mentr. Stev.—Mĕntra (= Mĕntĕra; Stevens has Mantra), locality undefined, probably from the same neighbourhood as the preceding seven vocabularies.—Vaughan-Stevens, *op. cit.* (see *Belend. Stev.* and *Bes. Stev.*)

Or. Berumb.—Sakai, calling themselves Mai Dārát, and by Malays called Orang Darat ("up-country men") of Mt. Bĕrumban (or Bĕrumbang), on the border of Perak and Pahang, 4° 20′ × 101° 28′—Annandale and Robinson MS.

Or. Hu. Joh. I.—Orang Hutan ("men of the woods") of the northern part of Johor, *c.* 2° 45′ ? × 102° 45′ ? (only those words are reproduced which do not appear in *Pal.*, of which this is seemingly but another version).—Miklucho-Maclay, *Tijdschrift voor Indische Taal- Land- en Volkenkunde* (1876), vol. xxiii. pp. 306-308 (also published in *J. Straits B. R. A. S.* (1878), No. 1, pp. 41, 42).

Or. Hu. Joh. II.—Orang Hutan of the northern part of Johor, *c.* 2° 30′ ? ×

103° 10′? (only those words are reproduced which do not appear in *U. Ind.*, of which this is seemingly but another version).—Miklucho-Maclay, *loc. cit.* (see *Or. Hu. Joh. I.*)

Or. Laut.—Orang Laut ("men of the sea" or "sea-gypsies") of Kampong Roko', Kalang, Singapore, 1° 19′ × 103° 52′.—Ridley and Skeat, *J. Straits B. R. A. S.* (1900), No. 33, pp. 248, 249.

Or. Trang.—Orang Laut Kappir (*i.e.* Kafir, that is, "heathen sea-gypsies") of Pulau Mentia (in Siamese Koh Mūh) off Trang (or Tarang), Ligor, 7° 24′ × 99° 25′ (the northernmost specimen of Orang Laut included in this collection, the Selungs of the Mergui Archipelago having been excluded as not being adjacent to the Malay Peninsula, which is usually considered to terminate about lat. 10°).—Annandale MS.

Pal.—Orang Hutan of the Palong and Ulu Rumpin river districts (or more probably the country lying between these rivers), Johor-Pahang border, *c.* 2° 45′ × 102° 45′.—Miklucho-Maclay, *op. cit.* (see *Or. Hu. Joh. I.*), pp. 311, 312.

Pang. Belimb.—Pangan of Bĕlimbing near Tomoh, South Ligeh, *c.* 5° 40′ × 101° 38′, but collected at Jarum (see *Sem. Jarum*).—Skeat MS.

Pang. Gal.—Pangan of Galas, South Kĕlantan, *c.* 5° × 102° 10′.—Skeat MS.

Pang. Jalor.—Pangan (calling themselves Hami, *i.e.* "men") of Mabek, between Bisĕrat and Tanjong Luar, Jalor, one of the "Patani States," 6° 23′ × 101° 8′.—Annandale and Robinson MS.

Pang. K. Aring.—Pangan of Kuala Aring, Lĕbih river district, South Kĕlantan, 4° 56′ × 102° 25′.—Skeat MS.

Pang. Sai.—Pangan of Sai (or Tĕlubin), one of the "Patani States," *c.* 6° 30′ × 101° 37′, but collected at Jarum (see *Sem. Jarum*).—Skeat MS.

Pang. Sam.—Pangan of Sam, near Sungai Sokoh, Central Kĕlantan, *c.* 5° 37′ × 102° 5′.—Skeat MS.

Pang. Skeat.—Pangan, dialect not specified, but one of those mentioned here.—Skeat MS.

Pang. Songs.—Words extracted from the Sĕmang (or Pangan) songs printed in the Appendix to vol. i. of the present work, collected at Siong and Jarum (see *Sem. Kedah* and *Sem. Jarum*).—Skeat MS.

Pang. Stev.—Panggang (= Pangan), locality undefined, but in the north-eastern part of the Peninsula.—Vaughan-Stevens, *loc. cit.* (see *Belend. Stev.*)

Pang. Teliang.—Pangan of Teliang, locality unrecorded, but collected at Siong (see *Sem. Kedah*).—Skeat MS.

Pang. U. Aring.—Pangan of Ulu Aring (upper part of the Aring river), Lĕbih river district, South Kĕlantan, *c.* 4° 47′ × 102° 20′.—Skeat MS.

Pant. Gah. Mant.—Pantang Gaharu (Agila-wood Taboo Language, but it applies also to the search for gold) of the Mantra (= Mĕntĕra) of Malacca territory (see *Jak. Raff.*) and neighbouring states.—Hervey, *Notes and Queries* (1885), No. 1 (issued with No. 14 of *J. Straits B. R. A. S.*), p. 9.

Pant. Kap. Her.—Pantang Kapur (Camphor Taboo Language) of the Johor Jakuns, apparently collected at Pĕngkalan Tĕba, on a tributary of the Lĕnggiu river, Central Johor, *c.* 1° 53′ × 103° 37′.—Hervey, *J. Straits B. R. A. S.* (1879), No. 3, pp. 113, 114.

Pant. Kap. Joh.—Pantang Kapur of Johor Jakuns (words which are not marked as being specifically of the Lĕmakau, Madek or Simpai regions, but it is not clear whether they are to be referred to any or all of these).—Lake and Kelsall, *J. Straits B. R. A. S.* (1894), No. 26, pp. 41-54.

Pant. Kap. Lem.—Pantang Kapur of Kuala Lĕmakau Jakuns, North Johor (see *Jak. Lem.*)—Lake and Kelsall, *loc. cit.* (see *Pant. Kap. Joh.*)

Pant. Kap. Log.—Pantang Kapur of Johor Jakuns (the same, according to Logan, on the Sĕdili, Endau and Batu Pahat rivers; apparently, therefore, covering

Central Johor, between (at least) 2° 25′ and 1° 50′ × 103° and 103° 40′.—Logan, *J. Indian Archipelago* (1847), vol. i. pp. 263-266.

Pant. Kap. Mad.—Pantang Kapur of the Jakuns of the Madek river district, Central Johor (see *Jak. Mad.*)—Lake and Kelsall, *loc. cit.* (see *Pant. Kap. Joh.*)

Pant. Kap. Sim.—Pantang Kapur of the Jakuns of Simpai, Johor (see *Jak. Sim.*)—Lake and Kelsall, *loc. cit.* (see *Pant. Kap. Joh.*)

Po-Klo.—Pō-Klō, mixed Negrito tribe speaking a Sakai dialect and known to Malays as Sakai Bukit, of Tĕmongoh, North Perak (see *Jehehr*).—Annandale MS.

Rasa.—Words collected from aborigines near Rasa, Ulu Sĕlangor district, *c.* 3° 30′ × 101° 38′.—Bowen MS.

Sak. Bat. Pad.—Sakai of Batang Padang, South Perak, *c.* 4° 20′-4° 5′ × 161° 10′-101° 20′.—Wray, *J. Straits B. R. A. S.* (1890), No. 21, pp. 123-165 (there are very few, if any, Sakai words in this paper, which is a journal of an expedition in the Perak hill country).

Sak. Blanj. Cl.—Sakai of the neighbourhood of Blanja, Perak, 4° 30′ × 100° 57′.—Clifford, *J. Straits B. R. A. S.* (1891), No. 24, pp. 19, 20.

Sak. Blanj. Cliff.—The like, additional words.—Clifford MS.

Sak. Blanj. Sw.—The like dialect.—Swettenham MS. in the library of Straits Asiatic Society.

Sak. Br. Low.—Sakai of Kĕrbu (or Korbu) river valley, Perak, *c.* 4° 47′ × 101° 16′.—Brooke Low MS. communicated by Ling Roth (printed, with some errors, in Ling Roth, *Natives of Sarawak and British North Borneo* (1896), vol. ii. App. xlv., xlvi.)

Sak. Chen.—Sakai of the Chĕndariang river district, Perak, *c.* 4° 15′ × 101° 15′.—Paul, *J. Straits B. R. A. S.* (1880), No. 5, pp. 129-149.

Sak. Croix.—Sakai of Kĕrbu (see *Sak. Br. Low.*)—Errington de la Croix, *Revue d Ethnographie* (1882), vol. i. pp. 328-341.

Sak. Em.—Sakai of Pahang, locality uncertain.—Emeric MS.

Sak. Guai.—Sakai of Pulau Guai, three miles below Kuala Tĕmbĕling, Central Pahang, 4° 3′ × 102° 19′.—Clifford MS.

Sak. Hale.—Sakai of Ulu Kinta, Perak, *c.* 4° 37′ × 101° 20′.—Hale, *J. Anthropological Institute* (1886), vol. xv. pp. 285-301.

Sak. J. Low.—Sakai of South or Central Perak, locality undefined.—Low, *J. Indian Archipelago* (1850), vol. iv. p. 431.

Sak. Jer.—Sakai Jĕram (so called by Malays, but calling themselves Sĕmang and being really Negritos speaking a Sakai dialect) of Grit (or Gĕrik), North Perak, 5° 27′ × 101° 4′.—Annandale MS.

Sak. Kerb.—Sakai of the Kĕrbu (or Korbu) river valley, Perak, *c.* 4° 45′ × 101° 19′.—De Morgan, *Bulletin de la Société Normande de Géographie* (1885), vol. vii. pp. 434 *et seqq.*, reprinted as *Exploration de la Presqu'île Malaise—Linguistique* (1886), from which reprint the words were extracted.

Sak. Kinta.—Sakai of Kinta, Perak, *c.* 4° 40′? - 4° 20′? × 101° 8′?—Speedy, *loc. cit.* (see *Sak. Chen.*)

Sak. Kor. Gb.—Sakai of the Kĕrbu (or Korbu) river valley, collected at Kuala Batu, 4° 53′ × 101° 12′.—Grubauer MS., communicated by Schmidt.

Sak. Korb. Lias.—The same dialect, but collected at Kampong Lasak, 4° 59′ × 101° 8′, from Sakais who had come there by appointment.—De Saint-Pol Lias, *Pérak et les Orangs-Sakèys* (1883), pp. 270-273.

Sak. Lengk.—Sakai of Lĕngkuas, near Blanja, Perak; evidently the same dialect as *Sak. Blanj. Cl.*—H. C. C. (= Clifford), *Notes and Queries* (1887), No. 4 (issued with No. 17 of the *J. Straits B. R. A. S.*), pp. 102, 103.

Sak. Martin.—Sakai ("Senoi") of Ulu Gedang, in the mountains two days' journey from Bidor, South Perak, *c.* 4° 7′ × 101° 20′? (stated by Martin to be about 4° 2′ × 101° 7′, but that can hardly be right).—Martin MS. (also

printed, with slight modifications, in Martin's *Die Inlandstämme der Malayischen Halbinsel*, pp. 989-992).

Sak. Morg.—Sakai, but not stated whether *Sak. Kerb.* or *Sak. Ra.*—De Morgan, *loc. cit.* (see *Sak. Kerb.*)

Sak. Plus.—Sakai of the Plus river valley, Perak, *c.* 5° 3′-4° 46′? × 101° 8′-101° 28′.—H. C. C. (=Clifford), *loc. cit.* (see *Sak. Lengk.*)

Sak. Plus Cliff.—The same dialect, additional words.—Clifford MS.

Sak. Ra.—Sakai of the Sungai Raya river valley, Kinta district, Perak, *c.* 4° 35′ × 101° 10′.—De Morgan, *loc. cit.* (see *Sak. Kerb.*)

Sak. Sel. Da.—Sakai of Sĕlangor, locality undefined, probably Kuala Lumpor or Klang district, *c.* 3° 15′-2° 57′? × 101° 20′-101° 45′?—Daly MS. in library of Straits Asiatic Society.

Sak. Slim.—Sakai of the Slim (Sĕlim) river valley, South Perak, *c.* 4° 12′-3° 49′ × 101° 22′-101° 33′.—Clifford, *loc. cit.* (see *Sak. Blanj. Cl.*)

Sak. Sung.—Sakai of the neighbourhood of the Slim and Sungkai rivers, South Perak, *c.* 4°? × 101° 25′?—Anonymous MS. in library of Straits Asiatic Society.

Sak. Tan. Ram.—Sakai of Tanjong Rambutan, nine miles from Ipoh, Perak (Ipoh=4° 36′ × 101° 5′).—Luering MS.

Sak. Tap.—Sakai of the hill country about a day's journey from Tapah road, Perak, *c.* 4° 15′? × 101° 25′?—Grubauer MS. communicated by Schmidt.

Sak. U. Bert.—Sakai of Ulu Bĕrtang, near Mt. Bĕrumban (or Bĕrumbang), Perak, 4° 24′ × 101° 20′.—Luering MS.

Sak. U. Kam.—Sakai of the Ulu Kampar, Perak, *c.* 4° 24′ × 101° 11′, but also spoken in Ulu Pulai, Ulu Gopeng, 4° 28′ × 101° 11′, and the hills around Batu Gajah (Batu Gajah=4° 29′ × 101° 3′).—Luering, *J. Straits B. R. A. S.* (1901), No. 35, pp. 91-104.

Sak. U. Kampar.—The same dialect, additional words.—Luering MS.

Sak. U. Tap.—Sakai of Ulu Tapah, Perak (see *Sak. Tap.*)—Luering MS.

Sem. Beg.—Sĕmang, locality undefined, but probably *c.* 5° 20′? × 100° 30′-100° 55′?—Begbie, *Malayan Peninsula* (1834), pp. 14-18 (it would seem that Begbie, who did not collect this vocabulary himself, was indebted for it to the Rev. C. Thomsen, see *op. cit.* p. ix.)

Sem. Buk. Max.—Sĕmang of Bukit Bĕrambar (?), North Perak (?) (the locality has not been identified; it cannot be Bĕrumban or Bĕrembun).—Anonymous Malay MS., No. 29 Maxwell bequest in library of Royal Asiatic Society.

Sem. Craw. Gram.—Sĕmang of Mt. Jĕrai ("Kĕdah Peak"), Kĕdah, 5° 50′ × 100° 27′ (collected by the Malay "Prime Minister" (Dato' Mĕntri?) of Kĕdah).—Crawfurd, *Grammar and Dictionary of the Malay Language* (1852), vol. i. pp. clxvi., clxxi., clxxii.

Sem. Craw. Hist.—The same dialect.—Crawfurd, *History of the Indian Archipelago* (1820), pp. 125-191.

Sem. Ij.—Sĕmang of Ijoh (or Ijok), North-west Perak, *c.* 5° 8′ × 100° 40′-100° 55′.—Swettenham, *loc. cit.* (see *Sak. Chen.*), and also his MS. in library of Straits Asiatic Society.

Sem. Jarum.—Sĕmang (or perhaps, more consistently, Pangan) of Jarum, South Raman, "Patani States," 5° 51′ × 101° 2′.—Skeat MS.

Sem. Jur. And.—Sĕmang of Juru (the "mountains of Jooroo") behind Province Wellesley (as bounded in 1824), *c.* 5° 20′ × 100° 35′, collected by Maingay.—Anderson, *Political and Commercial Considerations relative to the Malayan Peninsula*, etc. (1824), App. pp. xliv.-xlvii.

Sem. Jur. Mar.—A reprint of the last, with slight differences.—Marsden, *Miscellaneous Works* (1834), p. 113.

Sem. Jur. New.—The same.—Newbold, *op. cit.* (see *Ben. New.*)

Sem. Jur. Rob.—The same.—Roberts, *Embassy to the Eastern Courts of Cochinchina, Siam, and Muscat* (1837), pp. 413-415.

Sem. K. Ken.—Sĕmang (but really a northern Sakai dialect) of Kuala Kĕnĕring, collected at "Kambugiē-Ongbāl," North Perak, *c.* 5° 14′ × 101° 3′.—Grubauer MS. communicated by Schmidt.

Sem. Ked. And.—Sĕmang of Ian (*i.e.* Yan, at the foot of Mt. Jĕrai), Kĕdah (see *Sem. Craw. Gram.*), collected by M'Innes.—Anderson, *op. cit.* (see *Sem. Jur. And.*)

Sem. Ked. Mar.—A reprint of the last, with slight differences.—Marsden, *loc. cit.* (see *Sem. Jur. Mar.*)

Sem. Ked. Rob.—The same.—Roberts, *op. cit.* (see *Sem. Jur. Rob.*)

Sem. Ked. New.—The same.—Newbold, *op. cit.* (see *Ben. New.*)

Sem. Kedah.—Sĕmang of Ulu Siong, near Bukit Sabĕlah, Kĕdah, 5° 44′ × 100° 45′.—Skeat MS.

Sem. Ken.—Sĕmang of Kĕnĕring, Perak (printed as "Perak Semang"), (see *Sem. K. Ken.*), really a northern Sakai dialect.—Daly, *loc. cit.* (see *Sak. Chen.*)

Sem. Klapr.—Sĕmang, locality undefined, but the list is evidently in part derived from *Sem. Craw. Hist.*—Klaproth, *Journal Asiatique* (1833), vol. xii. pp. 241-243.

Sem. Martin.—Sĕmang of Ulu Sĕlama (or Sĕlamar), North-west Perak, *c.* 5° 16′ × 100° 51′.—Martin MS. (also printed with *Sak. Martin*).

Sem. Pa. Max.—Sĕmang Paya (lit. "swamp Sĕmangs" or "low-country Sĕmangs") of Ulu Kĕrian, Perak-Kĕdah border, *c.* 5° 20′ × 100° 45′.—Anonymous Malay MS. (see *Sem. Buk. Max.*)

Sem. Per.—Sĕmang (speaking a Sakai dialect) of (North) Perak, probably of the neighbourhood of Kĕndĕrong, *c.* 5° 29′ × 101°.—Maxwell (?), *loc. cit.* (see *Sak. Chen.*)

Sem. Plus.—Sĕmang of the (northern portion of the?) Plus river valley, North Perak, *c.* 5° 6′ × 101° 15′-101° 30′? but collected at Ulu Siong, Kĕdah (see *Sem. Kedah*).—Skeat MS.

Sem. Pupier.—Sĕmang, locality undefined, but evidently of a region near Province Wellesley (see *Sem. Jur. And.* and *Sem. Pa. Max.*)—Pupier, *Annales de la Propagation de la Foi* (1826), vol. ii. p. 303.

Sem. Sadang.—Sĕmang of Sadang, near Blanja, Perak, *c.* 5° 29′ × 100° 54′.—Clifford, *loc. cit.* (see *Sak. Blanj. Cl.*)

Sem. Scott.—Sĕmang (numerals only), locality undefined, collected by Scott.—Marsden, *loc. cit.* (see *Sem. Jur. Mar.*)

Sem. Skeat.—Sĕmang, dialect not specified, but one of those mentioned here.—Skeat MS.

Sem. Stev.—Sĕmang, locality undefined (but presumably Kĕdah or North Perak).—Vaughan-Stevens, *loc. cit.* (see *Belend. Stev.*)

Sem. Toml.—A few words where this source differs from *Sem. Bcg.* (of which it appears to be a mere reprint).—*Malacca Observer*, article on Tomlin's missionary journey, 6 pp. 8vo, copy preserved in Royal Library, Berlin (embodied in Grünwedel's Glossary, see *Belend. Stev.*)

Sem. U. Sel.—Sĕmang of Ulu Sĕlama (or Sĕlamar), North-west Perak (see *Sem. Martin*).—Hewett, *loc. cit.* (see *Sak. Chen.*), and also his MS. in library of Straits Asiatic Society.

Semilai coll. Nya.—Sĕmilai tribe, locality unknown, words collected from Mĕntĕra at Nyalas, Malacca territory (see *Mantr. Malac. Nya.*)

Sen. Cl.—Sĕnoi, *i.e.* Sakai of the Central group, precise locality undefined, but no doubt collected in Ulu Pahang between *c.* 4° 45′ and 4° 10′ × 101° 30′ and 102°.—Clifford, *J. Straits B. R. A. S.* (1891), No. 24, pp. 16-29.

Sen. Cliff.—The same, additional words.—Clifford MS.

Sen. Em.—The same dialect.—Emeric MS.

Serau.—Sakai of the Serau river valley, North Pahang, *c.* 4° 40′-4° 20′ × 101° 50′.—Emeric MS.

Serting.—Sakai (so-called) of Tinjau, Sĕrting river valley, Nĕgri Sĕmbilan, *c.* 2° 50′?× 102° 18′-102° 29′?—Hervey MS.

Serting coll. Nya.—The same dialect, collected from Mĕntĕra at Nyalas, Malacca territory (see *Mantr. Malac. Nya.*)—Blagden MS.

Sin. Stev.—Sinnoi (=Sĕnoi), locality undefined (but see *Sen. Cl.*)—Vaughan-Stevens, *loc. cit.* (see *Belend. Stev.*)

Söm.—Sömañ (=Sĕmang), a mixed Negrito tribe speaking a Sakai dialect, of the Sungai Piah river valley, North Perak, *c.* 5° 10′ × 101° 8′.—De Morgan, *loc. cit.* (see *Sak. Kerb.*)

Tan. Sag.—Orang Rayat ("subject people") of Tanjong Sagĕnting, Batu Pahat, Johor, 1° 48′ × 102° 54′, collected by A. M. Skinner.—Hervey MS.

Tan. U. Lang.—Orang Tanjong ("men of the river reaches") of the Ulu Langat district, South Sĕlangor (see *Buk. K. Lang.*)—Campbell, *loc. cit.* (see *Buk. U. Lang.*)

Tem. Cl.—Tĕmbe', *i.e.* Sakai of the Northern group, precise locality undefined, but probably of North-west Pahang, *c.* 4° 40′?× 101′ 35′-101′ 50′.—Clifford, *loc. cit.* (see *Sen. Cl.*)

Tembi.—Tĕmbi or Tĕmbe', the same dialect, of the Pahang-Kĕlantan borderland, *c.* 4° 42′?× 101° 35′-102°? but collected at Kuala Beltek, Serau river valley (see *Serau*) from Tĕmbe' who had come there to work for the Sĕnoi of that region.—Emeric MS.

Temiang.—Orang Laut of Tĕmiang (an island in the archipelago south of Singapore, 0° 18′ × 104° 23′), probably collected at Singapore (see *Or. Laut*).—Hervey MS.

Tum. Stev.—Tummeor (=Tĕmiâ, the same as Tĕmbe'), locality undefined, but see *Tem. Cl.* and *Tembi.*—Vaughan-Stevens, *loc. cit.* (see *Belend. Stev.*)

U. Cher.—Aborigines (speaking a Sakai dialect) of the Ulu Chĕrĕs river valley, Ulu Kuantan, North-east Pahang, 4° 3′ × 102° 57′.—Clifford MS.

U. Ind.—Orang Hutan ("men of the woods") of the upper reaches of the Indau (or Endau) river, Johor-Pahang border (see *Or. Hu. Joh. II.*).—Miklucho-Maclay, *loc. cit.* (see *Pal.*)

U. Kel.—Pangan of Ulu Kĕlantan (locality undefined, but probably collected in the Aring or Lĕbih river valley, see *Lebir*, *Pang. K. Aring*, and *Pang. U. Aring*).—Miklucho-Maclay, *loc. cit.* (see *Pal.*)

U. Pat.—Pangan of Ulu Patani, locality undefined, but probably collected somewhere near Jarum (see *Sem. Jarum*).—Miklucho-Maclay, *loc. cit.* (see *Pal.*)

U. Tem.—Aborigines (speaking a Sakai dialect) of the upper reaches of the Tĕmbĕling river, and Pulau Bĕsar, North-east Pahang, and the upper reaches of the Dungun river, Trĕngganu, *c.* 4° 36′-4° 24′?× 102° 30′-103°?—Clifford MS.

LIST OF LANGUAGES REFERRED TO AT THE END OF PARAGRAPHS OF THE COMPARATIVE VOCABULARY, FOR COMPARISON WITH WORDS OF THE ABORIGINAL DIALECTS.

Munḍa Languages.

Santali, *Mahle*, *Munḍari*, *Birhûr*, *Dhanggâr*, *Korwa*, *Kurku*, *Nahali*, *Kharia*, *Juang*, *Savara*, *Gadaba* (a few words only), from the *Linguistic Survey of India*, vol. iv. pt. i.

Santali, *Bhumij*, *Kol*, *Juang*, *Munḍari*, *Kurku.*—Campbell, *Specimens of Languages of India* (1874), pp. 78-91, 94-107, 112-123.

Khasi and Mon-Annam Languages.[1]

Khasi.—A few words, mainly from the *Linguistic Survey of India*, vol. ii.

Palaung.—Bigandet, *J. I. A., N. S.* (1857), vol. ii. pp. 223-229; Anderson, *Mandalay to Momien* (1876), pp. 464-473.

Palaung (or *Rumai*), *Riang*, *Wa* (or *Vü*), *Wa* (of Kengtung State), *Danaw*, *En*, *Son*, *Tai Loi Wa* (or *Wa Küt*), *Amok* (or *Hsen-Hsum*), *Angku*, *Loi* (or *Tai-Loi* of Möng Lwe).—*Gazetteer of Upper Burma and the Shan States* (1900), pt. i. vol. i. pp. 626-727.

Mon.—Haswell, *Grammatical Notes and Vocabulary of the Peguan Language*, (1901, 2nd ed., ed. Stevens); Stevens' *Vocabulary, English and Peguan* (1896).

Khmer.—Aymonier, *Dictionnaire Khmêr-Français* (1878).

Stieng.—Azémar, *Dictionnaire Stieng* (1887).

Bahnar.—Dourisboure, *Dictionnaire Bahnar-Français* (1889).

Ka (of the mountainous borderland between Laos and Camboja) [apparently = *Phnong*], *Chong* (of the district inland and east of Chantabun).—Crawfurd, *Embassy to Siam and Cochin China* (1828), *ad fin.*

Old Khmer, *Samre*, *Xong* (or *Chong*), *Cedang* (or *Sedang*), *Huei* (of Attopeu), *Cat* (or *Kat*, of Attopeu), *Souc* (or *Suk*, of Attopeu), *Soue* (or *Sue*, of Saravan and Phong), *Hin* (of Saravan), *Proons*, *Annamese*, *So* (of Lakon), *Nanhang* (or *Nañang*, of Sang Kon near Kemarat), *Mi* (of Xieng Cang = Chieng Kang), *Khmous* (*Khmu* or *Khmus*, of Luang Prabang), *Lemet* (of Chieng Khong and Pak Ta).—Lagrée and Garnier, *Voyage d'Exploration en Indo-Chine* (1873), vol. ii. pp. 498-517.

Samré, *Por*, *Cuoi* (*Kui* or *Koui*), *Phnong*, *Prou* (also called *Brao* and *Braou*), *Cancho* (or *Kancho*), *Rodê* (also *Rade* or *Raḍaih*), *Chréai* (also *Jarai*).—Moura, *Le Royaume du Cambodge* (1883), pp. 440-447.

Tareng, *Kaseng*, *Kon Tu*, *Sué*, *Halang*, *Boloven*, *Cédang* (or *Sedang*), *Churu*, *Jarai.*—Odend'hal, *Vocabulaire Comparé* (lithographed, since printed, with additions, in *Journal Asiatique*, Mars-Avril 1905, pp. 265-337).

Boloven, *Niahön*, *Alak*, *Lave*, *Kaseng*, *Halang*, *Sedang*, *Jarai.*—Lavallée, *Vocabulaire Comparé des Dialectes Sauvages du Bas-Laos* (MS.).

Rade (or *Raḍaih*), *Kha Bi* (or *Kha Pi*), *Kuy Dek*, *Cham*, *Raglai*, *Chrău*, *Churu*, *Braou*; also *Khmer*, *Bahnar*, *Stieng*, etc.—Cabaton, MS. notes. See also Cabaton, "Dix Dialectes Indo-Chinois," *Journal Asiatique* (Mars-Avril 1905), pp. 265-337.

Nicobarese.

Central, *Southern*, *Shom Pè* (Inland Southern), *Teressa* (and *Bompoka*), *Chowra*, *Car Nicobar.*—Man, *Dictionary of the Central Nicobarese Language* (1889).

Andamanese.

Aka Biada, *Aka Bojigiab*, *Aka Kede*, *Aka Chariar*, *Ōnge.*—Portman, *Manual of the Andamanese Languages* (1887).

Aka Beada (or *Bea*), *Akar Bale*, *Puchikwar*, *Åkå Juwoi*, *Kol.*—Portman, *Notes on the Languages of the South Andaman Group of Tribes* (1898).

See also Temple, "Grammar of the Andamanese Languages," being Chapter iv. of part i. of the *Census Report on the Andaman and Nicobar Islands*, 1902.

[1] Schmidt's *Sprachen der Sakei und Semang* (1901), *Grundz. einer Lautl. der Khasi Sprache* (1904), and *Grundz. einer Lautl. der Mon-Khmer Sprachen* (1905) have been of great assistance in connection with these languages.

British Borneo Dialects.

Sea Dayak (of Rejang and Batu Lupar), *Kanowit*, *Kayan*, *Bintulu*, *Punan*, *Matu*, *Brunai Malay*, *Bisaya*, *Murut Padas*, *Murut Trusan*, *Dali Dusum* (near Limbang), *Malanau* (of Mukat district), *Pulopetak Dayak*, *Karangan Dayak*, *Sinding* and *Meratei Dayak*, *Kajan Dayak*, *Sau Dayak*, *Bulau Dayak*, *Meri Dayak*, *Lundu Dayak*, *Bintulu Dayak*, *Milanau* and *Muka Dayak*, *Berang* and *Sabungo Dayak*, *Bukar Dayak*, *Santan* and *Gurgo Dayak*, *Sinan Dayak*, *Sumpo Dayak*, *Budanok Dayak*, *Stang Dayak*, *Sibugau Dayak*, *Tubbia Dayak*, *Sabutan Dayak*, *Sering*, *Gugu*, and *Matan Dayak*; *Kayan*, *Kenniah*, *Punan*, *Kalabit*, *Narom*, *Sibop*, *Kayan* (of Bintulu and Rejang rivers), *Sadong*, *Lara*, *Sibuyan*, *Salakau*, *Lundu*, *Malau*, *Milanau*, *Pakatan*, *Ida'an*, *Adang* (Murut), *Lanun*, *Dayak* (of Sentah, Sarawak), *Iranun*, *Dusun*, *Bulud Opie*, *Sulu*, *Kian Dayak* (? *Kayan*), *Punan Dayak*, *Melano Dayak*, *Bukutan Dayak*, *Land Dayak*, *Balau Dayak*.—Ling Roth, *Natives of Sarawak and British North Borneo* (1896), vol. ii. Appendix, pp. i.-clx.

Long Kiput (of Long Tutau, mouth of Tutau river), *Narom* (of Claude Town), *Lelak* (of Long Tru, formerly of Luak Lake), *Punan* (*Bok*, of Bok river, Tinjar), *Sea Dayak* (general in Sarawak territory), *Barawan* (of Long Tisam, Tinjar river), *Tutong* (lower and upper part of Tutong river), *Sarawak Malay*, *Malang* (of Long Simitan, Tinjar river), *Sibop* (of head of Tinjar river), *Lepu Anan Kenyah* (of Long Pangan, head of Tinjar), *Ba Mali* (of Mt. Dulit), *Kalabit Buang* (*Bear*, of Long Panah, Tinjar river), *Lirong* (Orang Lobok Bay, Upper Tinjar, Long Movai), *Maloh Kalis* (of Upper Kapuas), *Tabun* (of lower Madalam river, near Limbang), *Kayan* (*Uma Bĕlubo*, of Baram district generally), *Lĕpu Sauan* (*Long Pana*, of Tinjar river), *Long Ulai* (*Lĕpu Pun*, of Baram river), *Punan Nibong* (of Nibong branch of Lobong river), *Long Pokun* (*Long Sulan*, of Dapoi river); *Madang* (of Tinjar river), *Kajaman* (of Baloi), *Murik* (of Baram river), *Brunai Malay*, *Miri* (of Mira river), *Bintulu* (of Bintulu river), *Muka* (of Muka river), *Uma Poh Kayan* (of Upper Apoh river, Baram), *Lepu Tau Kenyah* (of Silat river, tributary of Upper Baram), *Bakatan* (of Baloi river or Upper Rejang), *Orang Bukit Bekiau* (of Tutong river, near Nyamok river), *Leměting* (of Upper Balait river, formerly Marudi), *Murut* (of Trusan river), *Dali* (of Singallas on Sibuti river), *Grogo* (of Upper Sarawak river), *Batu Blah* (of Tutau river), *Bugau Dayak* (of hills between Kapuas and Batang Lupar); *Tanjong* (of Rejang river, above Kanowit), *Pliit* (of Upper Limbong and Tutau originally), *Lepu Puhun* (Baram Kenyahs), *Kadayan* (Orang Bukit, of Upper Balait and Tutau), *Madang* (*Badang* of Silat—a doubtful source), *Ake* (*Long Ake*, of Baram river), *Long Pata* (of Baram river), *Bisaya*.—S. H. Ray, MS. vocabularies.

Sulu.—Haynes, "English, Sulu, and Malay Vocabulary," *J. R. A. S., Straits Branch*, No. 16, pp. 324-384, and No. 18, pp. 193-239.

Dusun (of Kimanis).—Luering, "Vocabulary of the Dusun Language of Kimanis," *J. R. A. S., Straits Branch*, No. 30, pp. 6-29.

Dutch Borneo Dialects.

Sampit, *Katingan*.—Tiedtke, *Woordenlijst der Sampitsche en Katingansche Taal* (1872).

Biaju Dayak, *Lawangan*, *Manyan* (*Maanjan*), *Siang*, *Tidung*, *Solok*.—Den Hamer, *Proeve eener Vergelijkende Woordenlijst van Zes in de Z.O. Afd. v. Borneo voorkomende Taaltakken*.

Tidung.—Aernout, *Een Woordenlijstje der Tidoengsche Taal*.

Ngaju Dayak.—Hardeland, *Da'acksch-Deutsches Wörterbuch*, 1859.

Other Malayan Languages.

Selung.—Anderson, *The Selungs of the Mergui Archipelago* (1890), pp. 39-47.

Achinese.—Van Langen, *Woordenboek der Atjehsche Taal*, 1889.

Billiton Malay.—Vorderman, *Bijdrage tot der Kennis van het Billiton Maleisch* (1891), *Tijd. Ind. Taal*, xxxiv. pp. 376-389.

For *Batak*, *Minangkabau Malay*, *Lampong*, *Sundanese*, *Javanese*, *Kawi*, *Madurese*, *Balinese*, *Bugis*, *Mangkasar* (*Macassar*), *Bisaya*, *Tagal*, *Malagasy*, etc., various published authorities have been followed, including, besides vocabularies (or dictionaries) of some of these languages, Kern's *De Fidjitaal vergeleken met hare verwanten in Indonesië en Polynesië* (1886), and the same author's *Over de Verhouding van het Mafoorsch tot de Maleisch-Polynesische Talen* (1884), and Brandes' *Bijdrage tot de Vergelijkende Klankleer der Westersche Afdeeling van de Maleisch-Polynesische Taalfamilie* (1884).

The Malay words added for etymological comparison have been checked for the most part with Klinkert's *Nieuw Maleisch-Nederlandsch Woordenboek* (1893), but the English spelling usual in the Straits Settlements has been adhered to.

In general an attempt has been made to render the spelling of words from all these authorities uniform with that adopted as the standard for the aboriginal dialects, but in some cases (especially in cases of doubt) the original spelling has been added (in brackets) as well. The native spelling of *Mon* and *Khmer* is put in square brackets, to draw attention to it, as it usually represents an older stage of the language than the modern pronunciation.[1]

Owing, however, to the diverse nature of these sources, and the fact that the systems of orthography used by the several authors are often left unexplained, it has not been possible to secure absolute certainty or uniformity throughout, especially in the vowels.

It need hardly be said that no attempt has been made to illustrate *fully* the relationship which the aboriginal dialects of the Malay Peninsula bear to all these other languages. Apart from the fact that this would have necessitated a much deeper study of these various tongues than the time at the writer's disposal permitted, considerations of space would have made it quite impossible to embody within the limits of the present work all the results of such an extended research. Where the Malay equivalent of a word in an aboriginal dialect of the Peninsula seemed to be a sufficient explanation of it, no other has been added ; but this must not be taken to imply that in every such case the word is a loan-word from Malay. In a very large number of instances, as mentioned elsewhere, there is a strong probability that some other local Malayan language, now merged in the aboriginal dialects, is to be credited as the real source. Where the aboriginal word was a Malayan word not found in Malay, a small selection has been made from the cognate Malayan languages. Words connected with the Mon-Annam family have been somewhat more fully illustrated, but even here a selection had often to be made. It will be observed that in some cases where the Malayan and Mon-Annam families appear to have words in common, and it is doubtful to which of them the aboriginal word should be referred, both sources have been indicated. Nicobarese and Khasi, Munda and Andamanese have been drawn upon to a very small extent only. Altogether, it must be clearly understood that this part of the work has no pretensions to completeness, and does not claim to be an etymological dictionary of the aboriginal dialects of the Malay Peninsula.

[1] The cerebral letters are distinguished by a dot under them ; *ḅ* in Mon) is a sort of nasalized *b*.

COMPARATIVE VOCABULARY

OF

ABORIGINAL DIALECTS.

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A

1. **Abandon, to:** jä (djè), *Söm.* D 123?
2. ABANDON, TO: pelā (pélâ), *Sak. Kerb.* [? Cf. *Sedang, Jarai* loi, "to abandon"; but more probably *Mon* bălaḥ, "to let alone"; *Khmer* leaḥ [laḥ; lāḥ], "to quit."] Cf. R 201?
3. ABANDON, TO: mĕninggāl (mŏningâl), *Sak. Ra.* [*Mal.* mĕninggal].
   Ability: A 187.
4. **Able:** kahun (*e.g.* k. gâh, "able to fell trees"), *Bes. A. I.* To be able: hun; kahun, *Bes. K. Lang.* Can (vb.): kahun, *Bes. K. Lang.* Strong: hun, *Bes. A. I.* Weak: hun ngot, *Bes. A. I.* N 66.
   ABLE: C 20; C 48.

4A. **Abortion** (?); miscarriage (?) (*Mal.* tĕgugoran): bihāk^{n}, *Jelai.*

5. **Above:** pe, *Sem. Stev.*; kepeng, *Sem. Craw. Hist., Sem. Klapr., Sem. Ked. New.*; (keseng) *Sem. Craw. Gram.*; kaping, *Sem. Stev.*; M 199; W 30. Above, on top (*Mal.* di-atas): ha'-kĕpeng (ha' kping), *Sem. Pa. Max.*; A 178. Top; that which is at the top (*Mal.* yang di-atas): atoh kĕpeng (atuh kping), *Sem. Pa. Max.*; A 6. Formerly; first (*Mal.* dahulu): di-kaping, *Sem. Buk. Max.* Up-country (*Mal.* ulu): kĕping (kping), *Sem. Buk. Max.*; M 199; W 30. [*Alak* pöng; *Niahön* nüng püön; *Bahnar* köpöng, "above"; *Alak* püng; *Halang* trong peng, "up-stream."]
6. ABOVE; towards the top of (*Mal.* ka-atas): ka-kentök (*or* ba-kentök?). *Sem. Jarum*; kă-kentök (*or* ba-kentök?), *Sem. Plus*; A 178; A 176. Above; on top; upwards (*Mal.* atas, di-atas, ka-atas): hatoh (hatuh), *Sem. Pa. Max.*; W 109. Towards (*Mal.* pada dia): ha'toh (ha'tuh), *Sem. Pa. Max.* To precede; to go before (*Mal.* dahulukan, pĕrgī dahulu): chĕna hatoh (chna hatuh), *Sem. Pa. Max.*; B 146. Headwaters of river; upstream (*Mal.* ulu sungai): hā'toh (ha'tuh), *Sem. Pa. Max.* To ascend; to go upstream (*Mal.* mudik): ya-tög, (*e.g.* tög bă-kĕtök, "to go up" (forwards?)), *Pang. U. Aring*; tūg (*or* tugg), *Sem. Kedah*; tö', *Pang. U. Aring*; būtū, *Pang. Belimb.*; bĕkĕtök *or* bĕkĕntök, *Pang. U. Aring*; tög (tĕrg), *Lebir, Kerbat.* Across: kĕntü (kn-tü), *Sak. U. Kam.* Inland; up-country: ta', *Sen. Cl.*; mĕtă, *Sak. Martin*; mata' (matakh), *Darat, Jelai.* Upstreamwards (*Mal.* ka-ulu): ma' ta', *e.g.* êng hôt chîp ma' ta', "I am going upstream," *Sen. Cl.*; mata' (matah), *Darat.* To go upstream (*Mal.* mudik ka-hulu): galaḥ mata' (galakh matakh), *Serau*; U 26A; A 176. To rise: tătö (tè-tö), *Sak. Kerb.* "How far have you been up river?" hê chîp ma' ta' sĕng-kat lor, *Sen. Cliff.* [? Cf. *Mon* lătū, "above," "over," "upon," "upper"; *Ka* unte, "above"; cf. *Bahnar* ti, töti, "above," "up there."]
7. ABOVE: kĕngkmēr (kngkmēr), *Sak. U. Kam.* On; on the top of: kĕ-mil, *Sak. Blanj. Cliff.* Above: kemil, *Krau Em.* Top of a waterfall: kemil jerep^{n}, *Serau* [or *Tembi*?].
8. ABOVE, ON (*Mal.* atas): (*a*) sû-i, *Sen. Cliff.* Above (*Mal.* di-atas): kĕn-sû-i, *Sen. Cliff.* From above; from the

top (*Mal.* děri atas): kĕn-sûi, *Sen. Cliff.*; A 177. Above; to the top; on to (*Mal.* ka-atas): ma' sû-i, *Sen. Cliff.*; masrīk^{n}, *Jelai*; masrînta (?), *Darat*; A 176.

(*b*) Cloud: sui, *Sak. Blanj. Cliff.*; sû-i, *Sak. Blanj. Cl.* Heavens; sūi, sūy, *Sak. U. Kam.* Sky: sui, *Sak. Blanj. Sw.*; sūi, sūy, *Sak. U. Kam.*; sui' ? (snik), *Sak. Chen.*; suīt, *Sak. U. Bert.* Clouds: chúeh? (tsi**ou***eh*), *Sak. Kerb.*

9. Above: balong, *Pang. Songs*; balingtē, *Tembi*; malbalik^{n}, *Serau*; bale^{ng}ng (baleg'n), *Sem. K. Ken.*; kulok, *Bes. A. I.* On top: gua-long, *Sak. Guai.* Up aloft: kulong, *Bes. Songs.* Upwards: kulong, *Bes. K. Lang.*; A 178. Handle or hilt (*Mal.* ulu): tĕlöng, *Pang. U. Aring*; *Pang. Sam*, *Pang. Gal.* Up-country (*Mal.* ulu): lun, *Sem. Pa. Max.*; cf. S 198? To go upstream (*Mal.* mudik): tĕ-lor, *U. Cher*; tĕ-lol, *U. Tem.*; cf. A 155? [? Cf. *Khmer* lŏk, "to raise"; löng, "to ascend"; lŏ, "upon"; *Stieng* lü, alü, "above"; lūk, "to raise"; *Chong* paling, "above"; *Boloven* lüng; *Niahön* nüng, "upstream"; cf. A 132.]

10. Above: atas, *Ben. New.* [*Mal.* atas]; F 29; N 25; S 198.

11. **Abscess**: tes; tēh, *Bes. Sep.*; tēs *or* teh, *Bes. K. L.* Boil: tēs; tēh, *Bes. Sep.* [? Cf. *Mon* p'tāh [ptuih], "pus," "purulent matter"; *Stieng* prötiet, "abscess."]

12. Abscess; boil; pustule; ulcer (*Mal.* bisul): tĕkā' (tka'), *Sem. Pa. Max.*; tĕko' (tku' *and* tku'), *Sem. Buk. Max.* Boil: tĕkâ (tek-kor), *Sem. Stev.*; (*Mal.* bisul), dĕkâ (dĕ-kor), *Sak. Blanj. Cliff.*; (*Mal.* barah tite'), tĕko' 'ăm (tku' 'm), *Sem. Buk. Max.*; B 385; tĕkā' bo' (tka' bu'), *Sem. Pa. Max.*; B 386; (*Mal.* barah kĕlalawar), tĕko' kĕlāwār (tku' klauar), *Sem. Buk. Max.*; tĕkā' līdă' (tka' lid'), *Sem. Pa. Max.*; cf. A 141? (*Mal.* barah siib?), tĕko' sīb (tku' sib), *Sem. Buk. Max*; tĕkā' kut (tka' kut), *Sem. Pa. Max.* Abscess of the teeth: tĭkā' lĕmuing (tĭka' lmuing), *Sem. Pa. Max.*; T 170; cf. B 143 [? cf. *Bahnar* kŏkŏt, "pustule"].

13. Abscess; ulcer (*Mal.* puru): cho-ik (tch**o**-*ĭk*), *Söm.*; cho-i (tchoï), *Sak. Kerb.* [? cf. I 45].

14. Abscess; ulcer: chäl (ch**è**l), *Sak. Kerb.*

15. Abscess; barâh, *Söm.*; bar**â**, *Sak. Ra.* Leprosy: barak, *Jak. Ba. Pa.* [*Mal.* barah].

16. Abscess; ulcer: puru, *Jelai*; purū (pour**ou**), *Sak. Ra.* Ulcer (*Mal.* puru): tĕrok, *Bes. K. L.* [*Mal.* puru].
Absent: N 69.
Abundant: F 290.

17. **Abuse, to** (*Mal.* mĕmaki): ya-löng nyal (doubtful), *Pang. U. Aring*; (*Mal.* bĕrmaki), elāl? (el-arl), *Sak. Plus Cliff.* Angry (*Mal.* marah): yöyal *or* 'yal, *Pang. U. Aring*; jäl (jèl), *Kena. I.* Angry; swift: wal (ul), *Sem. Pa. Max.* To be ill-humoured: wal? (ul), *Sem. Pa. Max.* To insult: nĕlhal (nöl-hal), *Söm.* To oppose, to fight with (*Mal.* lawan): ya' niyar (*more correctly* nyiyar?) *or* nyiyal, *Pang. U. Aring.* To quarrel: wăl (u'l), *Sem. Buk. Max.*; wăl-wăl (u'l^{2}), *Sem. Pa. Max.* To fight: hul? (hool), *Sem. Beg.* To roar: menāl (menarl), *Tembi.* [? Cf. *Bahnar* hŭl, "to get angry"; but cf. also *Khmer* dămniel [ṭāniel], "blame."]

18. Abuse, to (*Mal.* mĕmaki): ya-bĕrasek, *Pang. Sam*, *Pang. Gal.* [? *Mal.* bĕrasak, "to press"]; A 80; A 87; I 30, 31.

19. **Accept, to**: C 48.
Accompany, to: C 221; C 228.
Accost, to: S 361.
Accurate: S 483.

20. **Accuse, to**: cheyäg? (tséy**èg**), *Sak. Kerb.* [? cf. *Cham* yak, "to accuse"].

21. Accuse, to: tudoh (toudoh), *Söm.*; tudóh (toud**òh**), *Sak. Ra.* [*Mal.* tudoh].

22. **Accustomed**: baban (*e.g.* b. mĕri, "familiar with the forest"?), *Bes. A. I.*

23. Accustomed: dāsā', *Bes. Sep.*; biasa', *Sak. U. Kam.* To remember; to know: biāsā' (biasa'), *Sem. Buk. Max.* Unaccustomed to; unaware of: biā' biāsā' (bia' biasa'), *Sem. Pa. Max.*, *Sem. Buk. Max.*; F 121 [*Mal.* biasa, "accustomed"].
Ache: S 187.

24. **Acid** (*Mal.* masam): pröd, *Pang. U. Aring.* Dry: prŏd^{n}, *Serau* [? cf. *Khmer* pray, "salted, salty"].

25. Acid; sour: a-sap, *Sak. Blanj. Cliff.*; asam (assam), *Söm.*, *Sak. Ra.*; asam; masam, *Sak. U. Kam.* Salt: chahâm, *Kena. II.*; sĕmsam, *Kena. I.*; pĕngasép, *Bed. Chiong.* Tamarind? (spec. *Mal.* asam kumbang): sem? (sĭm), *Sem. Buk. Max.*;

(sŭm), *Sem. Pa. Max.* [*Mal.* asam ; kasam ; masam].
ACID : S 349, 350.
Acquainted : K 61.
Across : A 6.
26. ACROSS ; athwart : kĕlindeng (klinding), *Sem. Buk. Max.* Across ; athwart ; breadth : hĕlinteng (hilnting ?), *Sem. Pa. Max.* [*Mal.* lintang].
Act, to : D 135.
Adam's apple (in the throat) : N 23 ; N 26 ; N 28.
27. **Add, to** (*Fr.* "ajouter" ; *Mal.* tambah) : taboh, *Sŏm.* ; tabuh (tabouh), *Sak. Kerb.* ; tamāh (tamâh), *Sak. Ra.* ; tama', *Sak. U. Kam.* More ; still : amtabuk (hamptabouk), *Sak. Kerb.* [Cf. *Mal.* tambah ; but cf. also *Boloven, Niahŏn* buok ; *Alak* būk ; *Lave* buk, "to accumulate."]
28. **Addled** (*Mal.* tĕmbĕlang) : mĕndul (mndul), *Sem. Buk. Max.* [*Mal.* mandul, "sterile"].
Adjoining : J 9.
29. **Adjutant-bird** (*Mal.* burong babi), *Leptoptilus javanicus* ; tūtul (tutŭl), *Sem. Pa. Max.*
30. ADJUTANT-BIRD : ranjau ; chim ranjau, *Bes. K. L.* ; B 216.
Adolescent : Y 41.
31. **Adultery** (*Mal.* madu, "after marriage") : truk, *Sen. Cliff.* ; C 242.
32. **Advice ;** counsel : buguru (bougourou) *Sŏm.*, *Sak. Ra.* ; bugorŏ (*bou*gorô), *Sak. Kerb.* [*Mal.* bĕrguru, "to have a teacher"].
33. **Adze** (*Mal.* bĕliong) : gäk (ghèk), *Sŏm.* ; kek^{n}, *Tembi* ; jek^{n}, *Tembi, Serau, Jelai, Sak. Em.* ; jēk^{n}, *Darat* ; jêk, *Tem. Cl.*, *Sen. Cl.* ; jek, *Sak. Plus Cliff.*, *Tan. U. Lang.* ; jäk (djèk), *Sak. Kerb.* ; jien (djïen), *Sak. Ra.* Axe (*Mal.* kapak) : jäk (dièk), *Sak. Kerb.* ; nöh gäk (nöh ghèk), *Sŏm.* ; gáp, *Sak. Ra.* Chopper (*Mal.* parang), hēg (haig), *Sem. Stev.* [? Cp. *Cham* jiong, "hoe," chăng, "axe" ; *Bahnar* ñik (nhik) ; *Jarai* ŏchong ; *Sué* kachok, "hoe" ; *Khmer* chhêk, "to cut in pieces" ; and perhaps *Bahnar* hak, "to split, to tear" ; *Stieng* hek, "to tear," jik, "to cut (*e.g.* brushwood)" ; *Khmer* chĭk [jĭk], "to hollow out."]
34. ADZE (*Mal.* bĕliong) : dabob, *Sem. Kedah.*
35. ADZE : tatok (?), *Bes. K. L.* [?= A 34].
36. ADZE (*Mal.* bĕliong), chai, *Sem. Plus* [? =A 33].
37. ADZE : biong, *Bes. K. Lang.* [*Mal.* bĕliong].
38. ADZE : puting, *Pant. Kap. Joh.* Large axe : puting, *Pant. Kap. Log.* ; pemûting, *Pant. Kap. Her.* Axe : puting pĕnuyar (puting p'nuyar), *Pant. Kap. Mad.* ; puting pĕninag (puting p'ningar), *Pant. Kap. Lem.* ; pûting bĕpĕninga, *Jak. Mad.* (*Pant. Kap.*). Small axe : puting pĕninga (pûting peninga), *Pant. Kap. Her.* ; (puting pinĭngā), *Pant. Kap. Log.* [*Mal.* puting, "pointed end," for insertion into anything].
ADZE : B 303 ; P 127.
39. ADZE-HANDLE (*Mal.* pĕrdah) : perāmhat, *Pant. Kap. Log.* ; pĕrmat, *Jak. Mad.* (*Pant. Kap.*) ; B 303.
40. ADZE, shaped like an : patul-patul, *Bes. Songs.* [cf. *Mal.* patil ; *Jav.* pĕtel, a kind of adze].
Affection : L 146-149.
41. **Affectionate :** mĕsêl, *Jak. Mad.*
Afraid : F 48-51.
42. AFRAID ; to run away ; to stray ; to lose : lĭbun, *Pant. Kap. Joh.* To run : bĕlĭbun (b'lĭbun), *Pant. Kap. Joh.* To hide : libun bêhawal, *Pant. Kap. Joh.* [? cf. *Cham* lamöng, "frightened"].
43. **After** (in place or time) : chĕnĭh, *Bes. Sep.* ; chīnī, chīnĭh, *Bes. A. I.* Future ; futurity (*Mal.* akhirat) : chīnĭh, *Bes. Sep. A. I.* [? cf. *Central Nicobar* enyāh, "after," "afterwards"].
44. AFTER : pintal, *Kena. I.* ; B 5 ; F 125.
Afterbirth : N 42 ; P 121.
45. **Afternoon :** raös ? (ra-erse), *Bers. Stev.* ; D 17 ; D 19 ; D 33 ; D 39.
46. **Afterwards :** tĕkoh (tkuh), *Sem. Buk. Max.* ; kat tĕkâh (kt tkh) ; kătĕkâh (ktkh), *Sem. Pa. Max.* Behind (*Mal.* kĕmdian) : tĕkoh (*or* tĕkâhh), *ex.* chan tĕkoh (*Mal.* jalan kĕmdian), "to follow after" (I am not sure of the form "chan"), *Sem. Kedah.* Next or subsequently (*Mal.* kĕmdian) : tĕköh, *Pang. U. Aring, Pang. Sam, Pang. Gal.* Future (*Mal.* yang kĕmdian) : bă-tĕköh, *Sem. Plus* ; G 42 ; R 60 [? cf. *Stieng* köi, aköi, "behind," "after," "afterwards" ; and cf. B 4].
47. AFTERWARDS ; now : dĕbingkai (d'binkai), *Pant. Kap. Joh.*
AFTERWARDS : B 4 ; B 6.

48. **Again**: pula, *Serau* [*Mal.* pula]; A 71; M 170-172.
Against: A 178.

49. **Age**; lifetime: 'umor ('mur), *Sem. Buk. Max.*; (oumour) *Sak. Ra.* What is your age?: marok umor ha' (hak), *Tembi.* What is his age?: brapa tahut^{n} li umâr (umâr^{n}), *Jelai*; Y 23 [*Mal. Ar.* 'umor]; A 57; L 130; P 117; W 112.

50. **Agila wood** (*Mal.* gaharu), *Aquilaria malaccensis*: klim, *Sem. Pa. Max.* [Cf. *Khmer* khlem (short *e*) [khlim]; *Stieng* klin; *Bahnar* alieng, "heart of wood."]

51. AGILA WOOD: tĕbal, *Pang. U. Aring*; tâbak, *Pant. Gah. Mant.*; 'long tabak, *Bes. Sep.*; T 207. [*Malay Taboo language* tabak, "agila wood," *J. R. A. S., S. B.*, No. 18, p. 359.]

52. AGILA WOOD: găhāyu' (khaiu'), *Sem. Buk. Max.*; gâ-lu', *Sen. Cliff.* [*Mal.* gaharu].
Agree, to: P 217.

53. **Aim, to**: nuju ? (noudyes), *Mantr. Cast.*; tuju', *Sak. U. Kam.* To procreate: mĕnuju (m'nuju), *Jak. Bâ. Pa.* Sending (*Mal.* pĕnuju): tuju *or* tuju', a small slip or sliver of bamboo which is "sent" to go and injure or kill an enemy, *Sem. Kedah* [*Mal.* tuju, "to aim"].

54. **Air**: hawá (haoua), *Sak. Ra.* Breath: hāwa', *Bes. Sep.* [*Mal. Ar.* hawa]; B 256; B 389; S 479; W 109; W 111; W 113.

55. **Alight, to**; to perch (*Mal.* hinggap): kĕnab (knb), *Sem. Pa. Max.* [?=C 48].

56. ALIGHT, TO; to perch: C 52.
Alike: S 138.

57. **Alive**: (*a*) agos, *Sem. Per.*; gōs (gose), *Sem. Ken.*; gos, *Kerbat*; gâs, *Pang. U. Aring*; gosh, *Lebir, Sak. Plus Cliff., Sak. Br. Low, Sak. Croix*; gōsh (gôch), *Sak. Kerb.*; goish, *Tembi*; gĕmos (gumos), *Sem. U. Sel.*; gĕmâs *or* gâs, *Sem. Plus*; pungas, *Kena. I.* Age: gosh (goch), *Sak. Kerb.* Life: gamas, *Sem. Jur. And., Sem. Jur. New., Sem. Jur. Rob.*; pengambus, *Ben. New.* To live: gās, *Sem. K. Ken.*; gămas, *Sem. Beg.*; gamas, *Ben. New.* To cherish; to take care of (*Mal.* plĕhera): ya-pi-gos (*pr.* pī-goss), *Pang. U. Aring, Pang. Sam*; ya'-pigoz (*pr.* pī-gozz), *Pang. Gal.* [Some of these forms are derivate, being formed from "gos" by means of the infix -ĕm- and the causal prefix pi-.] [Schmidt suggests *Khmer* aiâus [āyūs], "age," "life," "existence"; *sed quære* as to this being an Indian loan word? *Quære* as to possibility of identification with next group; for interchange of g- and r- cf. B 291.]
(*b*) Alive: rês, *Sak. Blanj. Cliff., Buk. U. Lang.*; rîs, *Bes. Sep., Serting*; ris, *Bes. Her., Bes. Malac.*; ârîs, *Bes. A. I.*; tĕrî, *Bes. Malac*; mari (?); *Rasa.* To protect: pri, *Bes. Sep. A. I.* [*Bahnar* erih; *Stieng* reh (short close *e*); *Khmer* rŏs [răs], "to live," "alive."]

58. ALIVE: chu-i; chû-i, *Sen. Cliff.*; sūi, sūy, *Sak. U. Kam.*; esui, *Tan. U. Lang.*; hisui; sūwi; suwi, *Darat*; isui; sui, *Serau*; isol, *Sak. Sung.* To seek a livelihood: ke hisui, *Serau* [? cf. *Mon* kyaing [gyuing], "living"].

59. ALIVE: hidop, *Mantr. Malac., Jak. Malac.*; D 142. To rear: hidop, *Mantr. Malac.* [*Mal.* hidup]; B 91; B 388-389; W 112.

60. **All** (*Mal.* sĕmua): nengkâm (*pr.* nengkâ^{b}m *or* neng-kâ^{b}m), *Sem. Plus*; nēng? (naing), *Mant. Stev.* Whole (*Mal.* sĕmua): nom-kom, *Pang. Sam* [cf. M 46?].

61. ALL; altogether: bobĕlo'?, yobĕlo'? (iōblu'?), *Sem. Buk. Max.*; nalo' (nalu', nlauḳ), *Sem. Pa. Max.* [?= M 40].

62. ALL; together?: kĕnul (könoul), *Söm.* It is enough (*Mal.* sudah chukup): hōi kĕnul (hōï-könoul), *Söm.*

63. ALL: dikdik, *Sak. J. Low*; di-dŭt, *Sak. U. Kam.*; döyt (*often pr.* dīyt); nadöyt (*often pr.* nadīyt), *Bes. Sep. A. I.* Done; has; finished (*Mal.* sudah): dit, *Sen. Cliff.*; dit^{n}, *Jelai.* Empty: smā dik^{n}, *Serau*; A 64. To finish: yadit, *Sak. Ra.* Finished (*Mal.* habis): bĭ-dik^{n}, *Sen. Cliff.*; döyt; nadöyt, *Bes. Sep. A. I.* Done for: döyt, *Bes. Songs.* No more: dît, *Sak. Ra.*; F 122. [? Cf. *Bahnar* di, "finished," "all," "entirely"; dik, "only"; *Cham* di, "only"; *Stieng* di, "one," "only"; dech, a particle indicating the past, the completion of an action. But cf. also *Bahnar* tâet (tôet), "end," "finished," "dead" [? cf. D 48]; *Mon* tōe [tuai], particle of completion; *Ka* ted, "all."]

64. ALL: sĕma (söma), *Sak. Ra.*; samohoñ, *Mantr. Malac.* All to-

gether: sĕmuhā (sömouhâ ; sömouhâ), *Sak. Ra.* [*Mal.* samua].
ALL: A 79; F 117; M 42; W 102-103.

65. **Allow, to** (*Mal.* biar): pra', *Sen. Cliff.*

66. ALLOW, TO: biar, *Sak. U. Kam.* [*Mal.* biar].
Alluvial deposit: W 30.

67. **Almost**: māh (mah), *Sem. Buk. Max., Sem. Pa. Max.*

68. **Alone** (*Mal.* sa'orang): lúrnom (**lour**-nom), *Sak. Ra.*

69. ALONE: gĕnar, *Bes. A. I.*

70. ALONE: derī (dérî), *Sak. Kerb.* [*Mal.* diri, "self," as in sa'orang diri, "alone by oneself"]; E 3; O 27; O 34.
Already: F 123.

71. **Also**: klö, *Bes. Sep.* Again; and then; too: klö, *Bes. Songs.* Again: klā', *Bes. Songs*; lū', lö', *e.g.* "he is well again," ya bor lū', *Sak. U. Bert.* [?=M 172].
ALSO: M 172; T 85.
Alternately: I 29; T 257.
Altogether: A 61.

72. **Always**; for ever: jĕmah, *Bes. Songs* [? cf. D 36].

73. ALWAYS: ila-lū; ilālū, *Sem. K. Ken.*; salalu' (salaluk), *Serau*; sĕlalú (sölal**ou**), *Söm*; sĕlalu (slalu), *Sak. U. Kam.*; sĕlaló (sölal**o**), *Sak. Ra.* Immediately *or* forthwith: sĕlalu (slalu); *ex.* kĕbök birang pedböd slalu, "pack up (?) the . . . (?) fruit forthwith," *Pang. Teliang* [*Mal.* sĕlalu]=P 39; M 42.

74. **Ambaloh** (tree), (also known as balau, ĕmbalau): iyoh ambāloh (aiuh ambaluh), *Sem. Buk. Max.* [*Mal.* ĕmbalau].

75. **Among**: 'ngüng, *Sak. U. Kam.*

76. **Amusement**; enjoyment; festivities: hĕse' (hsi'), *Sem. Pa. Max.* [? cf. F 56].
Ancestor: G 86.
Ancient: O 14-15.

77. **And**; with: kī-kui (kī-kouï), *Söm.* [?=A 178].

78. AND; with: ay**ôt**, *Sak. Kerb.*

79. AND; with: samā (sam**â**), *Sak. Ra.* To assemble; to bring together: samā (sam**a**), *Sak. Kerb.* All: chīp samā (tchīp-sam**â**), *Sak. Kerb.* [means "to go with"]. Together; all: chīp sama (tchīp sama), *Söm.*; G 42. Equal: sāma (sma), *Sem. Buk. Max.* With: sam**â**, *Sak. Ra.*; sama, *Ben. New.* To take shape (?): sāma' (sma'), *Sem. Pa. Max.* [*Mal.* sama].

80. **Anger**: (*a*) chĭnching, *Sem. Beg.*; cheng *or* macheng, *Sem. Jarum*; kachī, *Bes. Sep. A. I.* Rage; to be angry; to rail at; to abuse: kachīh, *Bes. Sep. A. I.*
(*b*) Angry: tĕkēñ (tĕkêñ), *Jak. Mad.*; tĕkeng (t'keng), *Jak. Lem., Jak. Ba. Pa.*; tĕken (teken), *Jak. Sim.* [*Khmer* kheng [khing], "anger," "angry"].

81. ANGER; angry: kīlé (kil**é**), *Sak. Ra.*

82. ANGRY; wroth (*Mal.* marah): get-hād, *Sem. Plus.* Burning embers: gehād (géh**ârd**), *Sak. Ra.* [Probably there is here a confusion between the Malay equivalents, marah, "angry," and bara, "embers."]

83. ANGRY: hi-ro', *Sen. Cliff.*

84. ANGRY: bilās, *Sak. U. Kam.*

85. ANGRY: seăh (sé-èh), *Bes. Her.*

86. ANGRY: ngĕridn, *Serting*; ngĕrin, *Bedu. II.* Bad: ngĕrin, *Kena. II.* [*Mal.* ngĕran, ngĕren, "angry."]

87. ANGER; angry: hâ-marah, *Söm.*; mar**â**, *Sak. Kerb.*; mārah (mâghah), *Barok.* To be angry: inmanaiá; inmanaiá, *Sem. K. Ken.* To abuse: menaiā, *Sem. K. Ken.* Cruel: mahr**â**, *Sak. Kerb.* Bad: mārās (mârâ^{as}s), *Kena. I.* [*Mal.* marah, "angry"; ? cf. *Murut Padass, Murut Trusan* maraht, "bad"; but this is probably a distinct word, connected with B 8 (*b*).]
Angina pectoris: H 64.
Angle: B 175; C 244-245.

88. ANGLE, TO: mĕpas, *Jak. Mad.*; T 107.
Angry: A 17; A 80-87; G 42; S 189.

89. **Animal**: jo-ón, *Kena. II.*

90. ANIMAL: pa'lá', *Serting.* Beast: pâ-loh, *Bera.*

91. ANIMAL: (*a*) mĕcháng, *Kena. I.*; (*b*) mĕnĕténg, *Barok*; binātak, *Sak. U. Kam*; na'tŏk (na'-tĕrk), *Sak. Blanj. Cliff.*; 'nâtang, *Bed. Chiong*; nĕténg, *Bedu. II.*; nĕteng, *Bes. Her., Blan. Rem., Bedu. I.*; neteng, *Mantr. Cast.* Beast: mĕnĕteng, *Ment. Her. I.*; netĕng, *Mantr. Malac.*; netān? *or* netā? (netain), *Mant. Bor.* Wild beast: bĕnatān (bönat**ân**), *Sak. Ra.* Insect (any little animal): mĕnatak (mönat**ăk**), *Sak. Ra.*; mĕnatan (mönat**an**), *Sak. Kerb.* Elephant: binatang gĕdang, *Pant. Gah. Mant.* [="big beast"]. Snake: binâtang panjang, *Pant. Gah. Mant.* [="long beast"]; [*Mal.* binatang,

"animal"]; B 110; B 118-120; F 218.

92. **Anjang** (name, a proper): Anjáng (Andjáng), *Sak. Kor. Gb.* [This is Malay, and is probably a corruption of panjang, "long," *i.e.* "tall" = L 58.]

93. **Ankle**: (?) jogo' chan, *Sem. Jarum, Sem. Plus*; F 220.

94. ANKLE: būkū lālīh, *Bes. Sep. A. I.* [*Mal.* buku lali]; K 40; W 147.
Anklebone: F 220.
Anklet: A 139.
Another: O 28, O 60-62.

95. ANOTHER: asik, *Sak. U. Kam.* Divers; sundry: sieng-mayeng, *Bes. Songs.* Other, another, *i.e.* different: aseng, *Bes. Sep.* Difference: aseng (asing), *Sem. Buk. Max.* [*Mal.* asing].

96. **Answer, to**: kluad (*pr.* kluadd), *ex.* ō' kluad kenlök bābēr (expld. = *Mal.* jawab (bunyi-nya) yang bharu nikah. "he answers that he is newly married"), *Sem. Kedah.* To answer; repartee: mākāhat (mkaht), *Sem. Buk. Max.* To be ill-humoured: mākāhat (mkaht), *Sem. Buk. Max.*

97. ANSWER, TO (*Mal.* balas): ya-pĕr-böd (*pr.* pörr-bödd), *Pang. U. Aring.*

98. ANSWER: blahläg (blah-lèg), *Söm.* [? *Mal.* balik, with infix -ĕl-].

99. ANSWER: jawāb (djaouâb), *Sak. Kerb., Sak. Ra.* To answer: bijawab, *Sak. U. Kam.* [*Mal. Ar.* jawab].

100. ANSWER, TO: jahut, *Mantr. Malac.* [*Mal.* sahut].

100A. ANSWER, TO: bantā, *Sem. K. Ken.* [*Mal.* bantah].

101. **Ant**: kesub, *Sem. Jur. And., Sem. Jur. New., Sem. Jur. Rob.*; kaso' (kasu'), *Sem. Pa. Max.*; P 207. Black ant (*Mal.* sĕmut hitam): kĕso' bĭltong (ksu' bĭltung), *Sem. Pa. Max.*; B 233. Ant (*Mal.* sĕmut gatal): kĕso' hākăt (ksu' hakt), *Sem. Pa. Max.*; S 50 (*Mal.* s. gila); kĕso' ngiau (ksu' ngĭiō), *Sem. Pa. Max.*; D 160 (*Mal.* karĕngga); kāsā' tāwān (kasa' tauan), *Sem. Pa. Max.* [? cf. *Central Nicobar* kāhöa, "large red ant"].

102. ANT: pĕ-tom, *U. Tem., U. Cher.*; (*Mal.* sĕmut api): kāsā' pĕtum (kasa' ptum), *Sem. Pa. Max.*; A 101; (*Mal.* kĕlengkiak): katop, *Mantr. Malac.*

103. ANT: hiāb (hièb), *Söm.*; hiāb, *Sak. Kor. Gb.*; hieb, *Sak. Br. Low*; (niéb) *Sak. Croix* [no doubt a misprint for *hieb*].

104. ANT: les, *Sem. Craw. Hist., Sem. Klapr., Sem. Ked. And., Sem. Ked. New., Sem. Ked. Rob.*; les (lis), *Sem. Buk. Max.*; les, *e.g.* lēs pās = *Mal.* sĕmut api, or "fire"-ant, lēs kĕtâm = *Mal.* sĕmut lada, or "pepper"-ant, *Sem. Plus*; lēs, *e.g.* lēs bas = sĕmut api, or "fire"-ant, lēs jābē = sĕmut lada, or "pepper"-ant, *Sem. Kedah*; lēs, *Pang. U. Aring*; *Pang. Sam*; (lès), *Kerbat*; lēz, *Pang. Gal.*; lāss, *Sem. U. Sel.*; lās, *Sak. U. Kam.*; las, *Sem. Per., Sem. K. Ken.*; *Sak. Blanj. Sw., Serau, Jelai*; lās, laas, *Sak. Em.*; lesh, *Lebir*; lâish, *Sen. Cliff.*; laish, *Sen. Cl.*; (beisch) *Sak. Kerb.* [no doubt a misprint for *leisch*, but see *supra*]. Large ant: laas, *Tan. U. Lang.* White ant: lash, *Sak. Ra.* [given with meaning "to hold" (*tenir*), but should probably be opposite to the next entry, viz. "termites"]. Black ant (*Mal.* sĕmut hitam): les bĕltek (lis bltik), *Sem. Buk. Max.*; B 233. Ant (*Mal.* s. gatal), les siān (lis sian), *Sem. Buk. Max.*; (*Mal.* s. gila), les ngau (lis ngu), *Sem. Buk. Max.*; D 160; (*Mal.* karĕngga), les suich (lis suich), *Sem. Buk. Max.*; (*Mal.* sĕmut api), les pĕtum (lis ptum), *Sem. Buk. Max.*; A 102 [*Kon Tu* lê, "ant"].

105. ANT: poss, *Sak. Sel. Da.*; pos, *Ben. New., Bes. Her.*; pâs; poys, *Bes. Sep. A. I.* Ant (*Mal.* karĕngga): poys kinggā', *Bes. Sep.* "Wax" ant: poys lilin, *Bes. Sep.*; W 51. Ant (species various): poys ma-et, *Bes. Sep.*; A 106; poys podoi, *Bes. Sep.*; poys podoi kiak, *Bes. Sep.*; poys podoi kintög, *Bes. Sep.*; poys podoi ta'a^{k}ng, *Bes. Sep.* "Fire"-ant: poys ūsh, *Bes. Sep.*; poys ūis, *Bes. Sep.*; F 124. "White" ant: poys anai, *Bes. Sep.*; A 111.

106. ANT: mĕrĕt, *Jak. Mad., Jak. Semb.*; mĕret (m'ret), *Jak. Ba. Pa.*; (m'set) *Jak. Lem.* Small ant: brät (braet), *Tan. U. Lang.*

107. ANT: bēt, *Tembi*; phak (p'hak), *Kena. I.* [cf. A 105 or 106?].

108. ANT: sĕmut (semut), *Ben. New.*; (sömout), *Sak. Ra.*; sĕmut, *Mantr. Malac., Jak. Malac.*; [*Mal.* sĕmut, "ant"].
ANT: S 30.

109. ANT, LARGE (*Mal.* sĕmut tĕmĕnggong): bĕlĭnang, *Jak. Malac., Mantr. Malac.*

110. ANT, WHITE (*Mal.* anai-anai): awun (aūn), *Sem. Buk. Max.*; 'ruñ, *Jak. Malac.*; gārui (gâ-rouï), *Söm.*; garui (garouï), *Sak. Kerb.* [this last is given with meaning "to hold" (*tenir*), but should be opposite the next entry, viz. "termites"]; groitⁿ, *Jelai.* Ant (spec. *Mal.* kĕlengkiak): měráung, *Jak. Malac.* [*Mon* grun; *Centr. Nicobar* daòin (*pr.* dâân?), "white ant."]

111. ANT, WHITE: anai-anai, *Mantr. Malac.*; inau, *Serau* [*Mal.* anai-anai]; B 143.

112. ANT, WINGED? (*Mal.* kalakatau): kikas (kiks), *Sem. Buk. Max.* [a Malay word?].

113. **Ant-eater**: pangolin (*Mal.* tĕnggiling), *Manis javanica;* mănteh (mntih), *Sem. Buk. Max.*; (mantay), *Sem. Stev.*; măntoih (mntuih), *Sem. Pa. Max.*; mantŏi, *Pang. Sam, Pang. Gal.*; mantŏi *or* mantēp, *Sem. Kedah, Sem. Plus*; mantói (mandói), *Sem. K. Ken.*; man, *Pang. U. Aring.*

114. ANT-EATER: kondâ', *Bes. A. I.*

115. ANT-EATER: tĕngóngong, *Jak. Malac.* [cf. *Mal.* tĕnggiling].

116. **Ant-hill**; mound: busut, *Bes. K. Lang.* [*Mal.* busut].

117. **Antidote** (against ipoh poison): chuping (chooping); chupeng, *Ment. Stev.*

118. **Anus**: kit, *Sem. Buk. Max.*; kīd (kid), *Sem. Pa. Max.*; dăng? kīt (dr? kit), *Sem. Buk. Max.* Bottom: kit, *Sem. Pa. Max.* Buttocks: kit *Sem. Buk. Max.*; kēt, *Sak. U. Kam.*; tīt (doubtful), *Pang. U. Aring.* Anus: holkētⁿ, hōlketⁿ *Serau*; M 199; seniogng kät (seniog'n-käd), *Sem. K. Ken.*; H 107. *Pudendum muliebre*: kīt, *Sem. Plus*; hayang kīt *or* kīt, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; M 199. Bottom: hengkit (hingkit *or* hngikit), *Sem. Buk. Max.*; M 199(?). *Pudendum muliebre*: kithanoi, *U. Pat.*; C 242. [*Mon* täket; saing [suing] täket, "anus." For the last word, if it is not connected with the rest, cf. *Khmer* konduoi [kănțuey], "vagina," "vulva."]

119. ANUS: pĕltu (pltu), *Sem. Pa. Max.* Buttocks: punchuk (puntschuk), *U. Pat.*; [? cp. *Cham* tâk, "anus"]; H 107.

120. **Anxious**: bimbang (bimbañ), *Söm.*; bimbāng (*bim*bân), *Sak. Ra.*; bimbang-atī (*bimbañ-atî*), *Sak. Kerb.* [*Mal.* bimbang hati].

Any more: M 172.

Apart: B 145; O 62; S 104.

121. APART; aside; different (*Mal.* asing): moi, *Sak. Plus Cliff.*; M 26. Enemy: bimói, *Sak. Kor. Gb.* Other: moĭ; pimoï, *Söm.*; ubā mamoi (*oubâ* mamoi), *Sak. Kerb.*; A 144. To translate: ko-ma-moï, *Sak. Kerb.*; cf. S 364? [*Mon* kmui, tmui [kmuai; tmuai]; *Bahnar* tŏmoi, "stranger"].

Ape: M 73.

122. **Api-api** (tree spec.): ītil (aitĭl), *Sem. Pa. Max.*

Apoplexy: F 155.

123. **Apparently**: bŏ, *e.g.* mikng bŏ, "apparently near," *Bes. Sep.*

Appear, to: S 138.

Apple (of throat): N 23; T 102.

Approach, to: C 217-225; G 42; T 86.

124. APPROACH, TO (*Mal.* bĕrtĕmu): lĕmah *or* lĕmbah (*pr.* lĕmahh *or* lĕmbahh), *Sem. Plus.* To get (*Mal.* dapat): ya' lĕmah *or* lembah, *Sem. Plus.* To meet (*Mal.* bĕrtĕmu): ya' lim-bâh (*pr.* lim-bâhh), *Sem. Plus.*

Approve, to: H 29; T 238; T 240.

Arched: R 160.

125. **Areca nut**: blŭk, *Sak. U. Kam.*, *Sak. U. Bert.*; blŏkⁿ, blūkⁿ, blökⁿ, *Tembi*; blekⁿ, *Darat*; blökⁿ, *Serau, Jelai.* [? Cf. *Stieng* mlu; *Khmer* mĕlū [mlūw]; *Halang* lamlù; *Sué* malua; *Kaseng* blu; *Mon* jăblu; *Bahnar* bölöu (bölâu), "betel."]

126. ARECA NUT: lakun, *Ben. New.*; P 102; U 20-21.

ARECA NUT cutter: K 47; P 106.

127. ARECA PALM: chongoi, *Bes. Sep.* Wild areca palm: chongoi, *Bes. K. L.* "Sealing-wax" palm (*Mal.* pinang raja): chongoi mĕri, *Bes. K. Lang.*; F 234.

128. ARECA NUT: pinang, *Bland. K. Lang., Ben. New.* Areca (spec. *Mal.* pinang lĕchoh?), pĕneng lăking (pnng lkng), *Sem. Buk. Max.*; S 334?; (spec. *Mal.* pinang mabok), pĕneng tuin? (pning tun), *Sem. Pa. Max.*; V 24 [*Mal.* pinang].

Argus pheasant: B 216; D 181.

129. ARGUS PHEASANT: kawong, *Pang. U. Aring*; kuăsng (kuăg'n, "deep a"), *Sem. K. Ken.*; kû-okⁿ, *Sen. Cliff.*; chep kuok, *Sak. Blanj. Cliff.*; B 216; kuau, *Mantr.*

Malac., *Jak. Malac.*; pawau, *ex.* chim pawau (*or* kawau?), *Bes. K. L.*; B 216. Bird, spec. (*Mal.* burong siol): kohäu, *Mantr. Malac.*, *Mantr. Malac. Cha.*, *Jak. Malac.* [*Mal.* kuang; kuau, "Argus pheasant"].

130. ARGUS PHEASANT: spec. (*Mal.* kuau chĕrmin): bungkui *Mantr. Malac.*, *Jak. Malac.*

Arise, to: A 156; A 190; G 15; S 429-430.

131. ARISE, TO; to awake (*Mal.* jaga *or* bangkit): (*a*) kigiū, *Sem. Jarum*; ya'kijöü, *ex.* ya' kijöü, ya' gĕteg (*Mal.* aku bangkit dĕri tidor), "I wake from sleep," *Sem. Kedah*; ya' kijüü, *Sem. Plus.* To rise (*Mal.* bangun); ya-kijiū, *Sem. Plus*; kasi-au, *Sem. Beg.*; kasio, *Ben. New.* To stand: kijau (kidjau), *U. Pat.*

(*b*) To arise; to get up: kia'in, *Sem. Pa. Max.* To stand: ki-ei, *Sem. Beg.*; (kiri), *Ben. New.*; [?= S 429].

(*c*) To arise (to get up); to rise (*Mal.* bangkit): bĕ-kûi; bĕ-kû-i, *Sen. Cliff.* To rise (get up): kūi, kūy, *Sak. U. Kam.*; (*Mal.* bangun) bekūi^{n}, bekuit^{n}, *Serau.*

(*d*) To get up; to rise: bähi (bhi), *Sem. Buk. Max.* To rise (*Mal.* bangun): ya-bihē (*pr.* bi-hē^{y}), *Sem. Kedah.* To watch: bīhē (bee-hay), *Sem. Stev.*

(*e*) To rise: kōsh (kôsch), *Sak. Ra.* To rise, of the sun, lit. to "emerge": kâh *or* kâhh, *ex.* ĕmpai kâh, "new-risen,' *Bes. K. L.*

132. ARISE, TO: lek, *Bes. Sep. A. I.* To get up (from sleep): lek, *Bes. Sep. A. I.*; lik, *Bes. Malac.* To rise (*Mal.* bangkit): lek, *Bes. Sep., e.g.* lek jöng, *Bes. Sep. A. I.*; S 429; liak, *Ben. New.*; ? cf. B 399. "Rise, get up, go (you)!" etla dĕ hä, *Sak. U. Bert.* [*Khmer* lœuk (*pr.* lŏk) [lök], "to lift," "to raise," cf. A 9; A 155; F 163? ? cf. *Bahnar* lech, lek, "to go out," "to rise" (of the sun).]

133. **Arm:** (*a*) belang, *Sem. Jur. And.*, *Sem. Jur. Rob.*; blin, *U. Kel.* Forearm: bĕling, bĕleng? (bling), *Sem. Pa. Max.*, *Sem. Buk. Max.* Arms (*Mal.* lĕngan): bäling, *Sem. Beg.* Upper arm: belang, *Sem. Jur. New.*; beling, *Sem. Stev.*, *Ben. New.*; bĕlĭng, *Pang. Jalor*; b'ling, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; bling (probably also applied, like Malay "lĕngan," to whole arm), *Sem. Kedah*, *Sem. Jarum*, *Sem. Plus*; bling, *Sem. Martin*; bliŋng (blig'n), *Sem. K. Ken.*; bĕlégn, *Serting*; bleg^{n}, *Bes. Malac.*

(*b*) Calf (of leg): bálang, *Sem. Martin*; pĕmaling? (pummaling), *Ben. New.* Leg: balang, *Sem. Beg.*, *Ben. New.* Leg (from knee to ankle): je' bālang (ji' balng), *Sem. Pa. Max.* Calf of leg: sāit bālang (sait balng), *Sem. Pa. Max.* Shin: jā' bālang (ja' blng), *Sem. Pa. Max.* Shin-bone; tibia: bālang (balng), *Sem. Pa. Max.* [*Sue* hbleng, bleng, "arm"; cf. T 60].

134. ARM: (*a*) tenrin, *U. Pat.*; kĕngrīd (kngrīd), *Sak. U. Kam.* Upper arm: kangri (kañri), *Sak. Ra.*; kendri, *Tan. U. Lang.* Forearm (*Mal.* lĕngan): kĕn-rĭt, *Sen. Cliff.*; kendrĭt^{n}, *Serau*; kendrit^{n}, *Jelai.* Biceps: kendrit, *Darat*; kendrĭt^{n}, *Jelai.* Upper arm; lower arm: kendrĭt^{n}, *Serau.* Hand: kinrí ("sharp" r), *Sak. Martin.*

(*b*) Forearm: chindring, *Sem. Jarum*; chin-deng, *Sem. Plus*; cheneng, *Sem. Stev.*; cheniäŋng? (dscheniäg'n) *Sem. K. Ken.* Wrist: chĕndeng (chnding), *Sem. Buk. Max.*; (*Mal.* buku tangan) gĕhal chindeng, *Sem. Kedah*; W 147. Wrist: chendrĕk, chendrīk, *Tembi*; chendraing tök^{n}, chĕndraing tök^{n}, *Serau*; chendreng tök^{n}, *Jelai.* Forearm: chendreg tik^{n}, chendreng tik^{n}, *Tembi*; chendreng tök^{n}, *Darat*; H 15 [cf. E 42].

(*c*) Forearm: chäräk (tchè-rèk), *Söm.*; chärek (tchèrék), *Sak. Kerb.*; chĕräk (tchörèk), *Sak. Ra.*; cherăg *or* cherég (tscherăg *or* tscherég), *Sak. Kor. Gb.*

135. ARM (forearm): (*a*) chembē, *Bes. Sep.*; chemā, *Bes. Malac.*; (chumair) *Ben. New.* Lower arm: chĕbé, *Serting*; chĕbê, *Bedu. II.*; jĕbôh, *Bedu. II.*, *Bedu. III.* Upper arm: jĕbäh (jĕbèh), *Bes. Her.*; chĕbâh (chĕbòh), *Blan. Rem.*

(*b*) Forearm: pĕr-bēr (*pr.* pĕrr-bārr), *Pang. Sam*, *Pang. Gal.*; pĕbiel (*pr.* pĕbiell), *Pang. U. Aring.*

(*c*) Upper arm: sāpal (sâpal), *Söm.*; sápal, *Sak. Kor. Gb.*; sapal, *Sak. Kerb.*, *Sak. Ra.*, *Sak. Tan. Ram.* Biceps: sapāl, *Tembi.* [*Jarai* höpa,

töngàn (the second word = *Mal.* tangan, "hand"); *Cham* popall "arm"].

(*d*) Upper arm: râpet, *Kena. I.*

136. ARM; forearm: huăl (whăl), *Pang. Jalor.* Upper arm: rhûah, *Kena. II.* [? Cf. *Central* and *Southern Nicobar* koâl; *Shom Pẽ* kowàu; *Teressa* kâr (kôr); *Car Nicobar* kel—"arm."]

137. ARM: wĕngan (wúngún), *Jok. Raff. As.* Forearm: lengan, *Mantr. Malac.*, *Jak. Malac.* Upper arm: lĕngan, *Galang*, *Bedu. II.*; rongan (zongan), *Ben. New.* [*Mal.* lĕngan, "arm," esp. "forearm"]. ARM: F 111; H 15; H 18.

138. **Armlet:** säl (sèl), *Kena I.* Bracelet: sei-kenōᵇm? *or* sei-kenâᵇm? (sei-kenōb'n), *Sem. K. Ken.*

139. ARMLET: gĕlăk (glāk), *Sak. U. Kam.*; gĕlak (clak?; klag?), *Sak. Kor. Gb.*; glakⁿ, *Jelai.* Anklet: glang jūkⁿ, *Jelai*; F 220. Lines on the hand: gĕlang (klng), *Sem. Buk. Max.* Worm (*Mal.* chaching): gĕleng, *Sem. Jarum*; gĕlang (*or* gĕlaᵍng), *Sem. Plus.* [*Mal.* gĕlang, "armlet"; gĕlang-gĕlang, "worm," spp.; *Achin.* gĕlĕng, "bracelet"; gĕlang, "worm"; *Selung* k'lang, "bracelet"; glang, "worm."]

140. ARMLET: simpai, *Bedu. II.* Rattan binding of blowpipe: simpai, *Mantr. Malac. Cha.* Rattan binding of quiver: simpai, *Bes. Malac.*, *Mantr. Malac. Cha.*, *Jak. Malac.* Scorpion: simpai, *Pant. Kap. Lem.* [*Mal.* simpai, "hoop"].
ARMLET: R 133.

141. **Armpit** (*Mal.* kĕtiak): (*a*) ledă' (lid'), *Sem. Pa. Max.*; lĕdă (ld'), *Sem. Buk. Max.*; lĕdā', *Sem. Kedah*, *Sem. Plus*; cf. A 12? Wing of bird (*Mal.* sayap): lödā' (doubtful), *Pang. Sam*, *Pang. Gal.*; H 1.
(*b*) Armpit (*Mal.* kĕtiak): krâmdok, *Sen. Cliff.*; kimdóg, *Sem. K. Ken.*
Arms: I 36: K 47; W 65.

142. **Aroid** (*Mal*, birah, bira): biah (bih), *Sem. Pa. Max.*; brak, bragmo, *Tembi*; brākⁿ, *Serau*; brakⁿ, *Darat* [*Mal.* birah; biraḳ]; L 32.
Around: O 67; R 160; R 192; T 256.

143. **Arrack:** tūak (tuaḳ), *Sem. Pa. Max.*, *Sem. Buk. Max.* [*Mal.* tuak].

144. **Arrange [?], to** (*Fr.* ranger): ubamanah (ouba-manah), *Sak. Ra.* Other: ubāh (oubāh), *Sak. Ra.*; A 121 [*Mal.* ubah, "to change"].

145. **Arrive, to** (*Mal.* sampai): ched (*pr.* chedd), *Sem. Kedah*; ched *or* chet (*pr.* chedd *or* chett), *Sem. Jarum*, *Sem. Plus*, *ex.* ched lawe' (*Mal.* sampai ka-rumah) = "to reach home" (?), *Sem. Plus*; cf. A 154.

146. ARRIVE, TO (*Mal.* sampai): ya-léo (*or* leau?), *Pang. Sam.*, *Pang. Gal.* To arrive (at the top): lâï, *Sak. Ra.*; cf. A 155?

147. ARRIVE, TO: anduih, *Sem. Pa. Max.* To arrive at: dös, *Bes. A. I.*

148. ARRIVE, TO: tiba, *Sak. Per.* (*Plus* or *Lĕngk.*?) 4 N.Q. 101; tibā (tibâ), *Sak. Ra.*; G 42; W 81 [*Mal.* tiba].
ARRIVE, TO: C 217-225; G 29; G 42; T 86.
Arrow: B 261; B 263; B 291-304; B 354; B 356; B 360; E 83.
ARROW, point of: E 65.
ARROW, shaft of: B 183.
ARROW, to dip (in poison): D 112-113.
ARROWS, quiver for: Q 17-29.
Arrow case: B 31: N 42; Q 20; Q 24; Q 26-27.
Arrow poison: P 163-175. Arrow poison receptacle, P 175.

149. **Arsenic:** wang (uang), *Sem. Buk. Max.* [*Mal.* warangan].
Artery: M 219.

150. ARTERY; pulse: jo' (ju'), *Sem. Buk. Max.*

151. ARTERY; pulse: kāeng (kaing), *Sem. Pa. Max.*

152. **Aruan**, fish, spec. *Channa orientalis*: bakib, *Sem. Buk. Max.*; bakap, *Bes. Songs.*

152A. ARUAN: hāuen (hauin), *Sem. Pa. Max.* [*Mal.* aruan; haruan].
Asam durian: D 189.

153. **Asam gĕlugur** (fruit), *Garcinia atroviridis*: nāyo' (na iu'), *Sem. Buk. Max.*; boh no'(buh nu'), *Sem. Pa. Max.*; F 284.
Asam paya (fruit): S 11.

154. **Ascend, to** (*Mal.* naik): (*a*) chuöh (*pr.* chu-öhh); ya-chuöh, *ex.* chuöh ba-dŏng = *Mal.* naik ka-rumah, "I enter a house"; chu-öh bă-chĕbak = *Mal.* naik gunong, "to climb a hill," *Pang. U. Aring*; ya-chuöh, *Pang. Sam*, *Pang. Gal.* To climb up; to ascend: chūö, *ex.* chūö kăbădŏng (*Mal.* naik ka-rumah) = "enter the house," *Pang. K. Aring.*

To land?; to go up-country? (*Mal.* naik darat): chuŏh (*pr.* chū-ŏhh) ka-höp, *Pang. U. Aring*; chuŏh ba-höp, *Pang. Sam, Pang. Gal.*; F 231.

(*b*) Ascend, to (*Mal.* naik): ya' hījâhh (*pr.* hī-jâhh), (of climbing a hill), *Sem. Plus*; hechhoi (hetchhoï), *Sak. Kerb.* To climb a hill: hechhoi (hetchhoï), *Sak. Kerb.* [? cf. *Khmer* chōu [jau], "to rise" (of the tide)].

(*c*) Climb, to (*Mal.* panjat): ya' chawad kĕbŏk, "I climb for fruit," *Sem. Plus.* To climb with feet straight: chidwād (chidward), *Sem. Stev.* [?=A 156].

(*d*) Ascend, to (*Mal.* mĕndaki, naik gunong): chat^{n}, *Sen. Cliff.* To ascend; to climb: păchun (pchun), *Sem. Pa. Max.*; cf. A 145 [cf. *Bahnar* shūŏn (xūŏn), "to ascend"].

155. ASCEND, TO, or climb (*Mal.* naik): ya' lū-weg (*pr.* lū-wegj), *e.g.* to climb a tree, *Sem. Jarum*; ya' luweg (*pr.* lū-wegj): *ex.* luweg kĕbŏk, "to climb for fruit," *Sem. Plus.* To climb: luwik *or* luwī', *ex.* luwī' jo'ū', "to climb a tree," *Pang. Belimb.*; luig (looig), *Sem. Stev.*; luei (loo-ei), *Sem. Beg.*; (looi), *Ben. New.*; lu-it, *Kerbat.* To climb; to ascend: măluit (mluit), *Sem. Buk. Max.* To climb a tree: luig kâyu, *Lebir.* To go up; to ascend; to rise: lued (luid), *Sem. Buk. Max.*; luet (luit), *Sem. Pa. Max.* To jump: luih, *Sem. Pa. Max.*, *Sem. Buk. Max.*; băluih (bălŭŭlih), *Sem. Pa. Max.*; băluih (bluih), *Sem. Buk. Max.*; bĕlueh (bluih), *Sem. Pa. Max.* To jump up; to start up: lued (luid), *Sem. Pa. Max.*; ? cf. A 9; A 132; A 146; F 163 [? cf. *Khmer* lŏng, "to ascend," or cf. A 156].

156. ASCEND, TO; to climb [go up a hill]: (*a*) oig-maté, *Söm.* To ascend: wĕt, *Sak. Guai.* To climb: u-wet, *Krau Tem.* To climb a tree: wĕt tĕkâh nĕho' (wĕt tĕ-korh nĕ-ho'), *Krau Ket.* To go up-country [*or* to land?] (*Mal.* naik darat): uit ga long, *Kerdau*; A 9. To awake (*Mal.* bangkit): ya-wŏg, *Pang. U. Aring, Pang. Sam., Pang. Gal.* To awake: inwag, *Sem. K. Ken.* To rise; to arise; to get up (*Mal.* bangun): ya-wŏk, *Pang. U. Aring.*

(*b*) Ascend, to (*Mal.* naik): bi-hûj, *Sen. Cliff.*; bi-hût; hût, *Sen. Cliff.* To ascend; to go up (*Mal.* naik): hûj; hût, *Sen. Cliff.* To climb (*Mal.* panjat): hûj, hût, bi-hût, bi-hûj, *Sen. Cliff.*; hut^{n}, *Serau.* I climb: en huut^{n}, *Jelai.* To go up a ladder: hut, *Serau.* [Hence the following: "May I enter this house? Yes, you may. No, you may not": bulē an hut^{n} (*or* hot) dŏng hē? bulē ha hūt (*or* hut). Ga hut (*or* ga hot), pe bulē (*or* pe būle), *Jelai.*] To go up: hūd^{n} (hūn(d)), *Sak. U. Kam.*

157. ASCEND, TO: naï, *Sak. Ra.*; naik, *Bedu. II.* To climb: naik, *Bedu. II.* To climb (a hill): naï, *Sak. Ra.* [*Mal.* naik]; A 6; C 165-167.

Ash: A 159-161; F 129; R 12.

158. **Ashamed**: aiep, *Pant. Kap. Joh.* [*Mal. Ar.* 'aib].

158A. ASHAMED: hĕsōl (*hŏsôl*), *Söm.*; engsăl (eñsèl), *Sak. Ra.* To be ashamed: ensâl (ensāl, "deep *a*"), *Sem. K. Ken.*; D 122.

158B. ASHAMED: sagūr, *Tembi, Serau* [cf. and dist. D 122; F 49].

159. **Ashes** (*Mal.* abu): (*a*) pöm (*pr.* pöᵇm), *Sem. Jarum*; tapip, *Sem. Craw. Hist., Sem. Ked. And., Sem. Klapr., Sem. Ked. New., Sem. Ked. Rob.*; tep-īp, *Sem. Kedah*; tĕpip (tpip), *Sem. Buk. Max.*

(*b*) tebut, *Sem. Jur. And. Sem., Jur. New., Sem. Jur. Rob.* [? Cf. *Andamanese Kede* yīr pāt; *Chariar* yīr bāt; *Beada* ig-būg-da; *Bale* id-būk, "ashes."]

160. ASHES: pahpu, habu, *Ben. New.*; abo', *Bes. Sep.* Fireplace (*Mal.* dapor): â-bu, *Sak. Plus Cliff.*; pĕngabur (p'ngabur), *Pant. Kap. Joh.* [but cf. S 25], [*Mal.* abu "ashes"].

161. ASHES: kĕchil (kchil), *Sem. Pa. Max.*; R 12.

Aside: A 121; O 62; S 198.

162. **Ask, to**; to inquire (*Mal.* tanya): (*a*) păko' (pku'), *Sem. Pa. Max.*; *Sem. Buk. Max.*; ya' pĕ-kâ', *ex.* yĕ pĕ-kâ' blāb (*Mal.* sahya tanya sĕhaja), "I only asked," *Sem. Plus.* To ask for; to demand (*Mal.* minta'): măhko' (mhku), *Sem. Buk. Max.*

(*b*) Ask, to; to inquire: ya' hā-gū', *Sem. Jarum.* To ask for: ya' hā-gū', *Sem. Plus*; ya-hā-gū', *Pang. U. Aring, Pang. Sam, Pang. Gal.*; hagū', *Pang. Belimb.*; hāgoh, *Sem. Beg.* To beg: hagoh,

Ben. New. To beg for: hagē', hagek, *e.g.* hagē' bē muntek, "ask for a little rice," *Bes. Sep.*; S 282.

163. ASK FOR, TO (a thing); to beg: ayé, *Sak. Kerb.* [?=A 162].

164. ASK, TO: ajol, *Pant. Kap. Joh.* Come in here: ajol d-ini, *Pant. Kap. Joh.* Dress: ajol de-un, *Pant. Kap. Joh.*

165. ASK, TO (a question) (*Mal.* tanya): sĕ-man, *Sen. Cliff.*; (es)smaan, *Tembi.* To ask for (*Mal.* minta): ya' sĕmañ (*pr.* sĕ-mañ), *Sem. Kedah*; ya' sĕ-mañ, *Sem. Jarum*; sĕ-man, *Sen. Cliff.*; sĕmān (smān), *Sak. U. Kam.*; semain, *Darat.* I ask for: an semain, *Darat*; en sĕman, *Jelai.* To ask for (*Mal.* tuntut): smainlah, *Serau.* Don't ask for more: ga simain lē, *Jelai.* Ask the news: siman ga, *Jelai.* To pray: sĕmān (smān), *Sak. U. Kam.* To wish; to desire; to long for: iⁿn sĕmain (it'n s'main), *Sem. K. Ken.* [clearly means "I ask"]. To request: semna-hin, *Sem. K. Ken.* [Perhaps formed with the infix -m- and connected with A 166?] [*Mon* sĕmān [sămān; smān], "to ask (a question)."]

166. ASK FOR, TO: söoi; chöoi; höoi, *e.g.* chöoi kih-oi, "I ask for a little"; söi; nösöi, *e.g.* söi uis ha' öyn, "asked us for a light"; kasoi, *e.g.* kasoi hangkih, "ask him (for it)," *Bes. Sep. A. I.* [*Tareng* sê; *Khmer* sâum [sum]; *Kaseng* sanöu, "to ask for"; but ? cf. *Khmer* suor; *Stieng* chuor "to ask (questions)"]; G 29.

167. ASK, TO (inquire): tanyā (taniā), *Sem. K. Ken.*; tanya (taña), *Sak. Kerb.*; eng tanya (eñtaña), *Sak. Ra.* [it means, apparently, "I ask"] [*Mal.* tanya].

168. ASK FOR, TO (a thing): pĕnintas (pönintas), *Söm.* To demand (ask for): mintai, *Mant. Bor.* [*Mal.* pinta'; minta'].

169. ASK, TO; to question (*Mal.* tanya): ya-mĕsâ', *Pang. U. Aring*; prĕnsâ (prönsâ), *Söm.*; pre'sā (présâ), *Sak. Ra.* [*Mal.* pĕreksa]; G 29; Q 4.

Aslant: S 244-246; S 265-266.

Asleep: S 250; S 257.

Asphyxiation: D 50.

Assault, to: S 495-497.

Assemble, to: A 79; O 30.

170. ASSEMBLE, TO; to bring together (*Fr.* assembler): nimput (nimpout), *Söm.* [*Mal.* himpun].

Assistance: H 73.

Assuredly: V 12.

171. **Asthma**: isek (aisik), *Sem. Buk. Max.*; isa' (aisa'), *Sem. Pa. Max.* [*Mal.* isak]; B 380.

Astonished: D 56; S 522, 523.

172. ASTONISHED, TO BE; to jump up (?): măjājat (mjajt ?), *Sem. Buk. Max.* [cf. *Mal.* pĕranjat ?].

173. **Astray**: uyoᵏng; yoᵏng, *Bes. Sep. A. I.*, *e.g.* yoᵏng mĕri (*Mal.* sĕsat dalam hutan), "astray in the forest," *Bes. Sep. A. I.* To forget: yong, *Bes. Songs.* To omit: yoᵏng, *Bes. A. I.*

174. **At**: da, *Sem. Stev.*

175. AT; on: pă, *Sen. Cl.* [?=B 200; ? cf. *Mon* phā, "with"].

176. AT: mo, *Söm.* To; towards: ma', *Sen. Cl.*, *Tem. Cl.*; A 6; A 8; F 231.

177. AT; in; on (*Mal.* di): kĕn, *e.g.* hê gûi kĕn tê nyun dŏkⁿ (derkⁿ) jih, "sit you upon the ground near this house," *Sen. Cl.* From (*Mal.* dĕri): kĕn, *e.g.* êng pai hôl kĕn rê, "I have just arrived from downstream," *Sen. Cl.*; A 8.

178. AT: (*a*) ku (kou), *Sak. Kerb.* To: guu [?], *Sak. Guai*; ku-ai, *Sak. Guai*; A 9 [perhaps=A 77]. [*Mon* ku, kŏ [kuiw], "to"; *Bahnar* kŏ, "to," "for," "in," etc.; cf. *Stieng* kou; *Mon* kam [kuim], "with."]

(*b*) To: ka, *Jak. Stev.*, *Bes. Songs* [*Mal.* ka, "to."]

(*c*) At; in: ha, *Bes. K. Lang.*; A 5, 6. To: ha, *Bes. Malac.*; ha, *e.g.* jön ha öyn, "give to me"; (to indicate the object, in some cases) *e.g.* Batin padoys ha öyn, "the Batin ordered me," *Bes. Sep. A. I.*; R 84. Towards: ha, *Bes. Sep. A. I.* With: ha, *Bes. Malac.* With; against: ha; hang, *e.g.* hang kikē, "with him," *Bes. Sep. A. I.*; T 53. To want (?): ha, *e.g.* öyn ha-chok mĕri ha-nĕchit chim, "I want to go to the forest to snare birds," *Bes. K. Lang.*

AT: A 5.

At once: B 145.

Atap: R 164-168.

179. **Atap chuchok** (palm spec.): barai *Mantr. Malac. Nya.*

180. **Atap minyak** (palm spec.): lĕmpēt, *Mantr. Malac. Nya.*

Athwart: A 26.

181. **Ati-ati**, daun (plant spec.) *Coleus*(?): torek, *Bes. K. Lang.*

Atrophy: T 70.

Attach, to; B 213.

182. **Attack, to** (*Mal.* mĕlanggar *or* mĕnyamok): ya-johū', *Pang. U. Aring*; ya-johū', *e.g.* nyah ō'-johū' (*Mal.* rimau mĕnĕrkam), "the tiger springs," *Pang. Sam, Pang. Gal.*; ahjiop (ah-djiop), *Söm.*; sĕrup (sörоup), *Sak. Ra.*

183. ATTACK, TO: derī (dérî), *Sak. Kerb.*

184. ATTACK, TO: lander; langger, *Bes. Sep.* [*Mal.* langgar].

Attic: B 100.

Attitude: F 246; G 63.

185. **Augment, to**; to increase: toko, *Mant. Bor.* To increase: toko, *Mantr. Cast.* [*Mal.* tokok].

186. **Aunt**: gōmó' (gômók), *Bes. Her.*; gōmōh, *Bes. Sep.*; M 192-194; O 23; S 282.

187. **Authority**: sĕgat (sögat), *Söm.*; sĕgāāt (*sögâât*), *Sak. Kerb.* Power; ability: sĕgāo; sĕgāw, *Sak. U. Kam.* Because: sĕgat (sögat), *Söm.*

187A. AUTHORITY: kuasā (kouasâ), *Sak. Ra.* [*Mal.* kuasa].

188. **Average** in size or looks (*Mal.* sĕdĕrhana): kĕche' mole' (kchi' mŭlik), *Sem. Buk. Max.*; S 284 [? *Mal.* kĕchil, "small"; molek, "beautiful"]; G 63.

189. **Await, to**: dĕdöi; dudui, *Bes. Sep.* To wait: dudui; dĕdöi, *Bes. Sep. A. I.* [? *Mal.* dudok, "to sit"]; W 5-9.

190. **Awake, to** (*Mal.* chĕlek): ya-pöh, *Sem. Kedah.* To open the eyes (*Mal.* chĕlek): ya-pin (*pr.* piᵈn), *ex.* chū med pin [=trans. of *Mal.* prov. si buta (bharu) chĕlek], "the blind man opens his eyes," *Pang. Sam, Pang. Gal.* To rise; to get up (*Mal.* bangun): ya-pipöh, *Pang. Sam, Pang. Gal.* To rise; to arise (*Mal.* bangun): ya-pong (*pr.* poŋg), *Pang. Sam, Pang. Gal.*

191. AWAKE, TO (*Mal.* chĕlek): ya-chingwang, *Sem. Plus.* To wake; to open the eyes (*Mal.* chĕlek): ya' chengwang med (*pr.* medd), *Sem. Jarum, Sem. Plus*; E 83. To watch (*Mal.* jaga): ya' chengwang, *Sem. Jarum*; ya' chi-wang *or* chi-wang medd, *Sem. Plus*; E 83.

192. AWAKE, TO: ngak, *Sem. Beg.* [*Mon* nguh, "to awake out of sleep"; *Khmer* phñĕak [bhñāk], "to wake up with a start," from ñĕak [ñāk], "sudden movement"; *Alak* ngö, "to awake"]; A 131, A 156, W 10.

193. AWAKE, TO BE: ja'-ga', *Lebir*; *Kerbat*; ja-ga', *Sen. Cliff.* To live: jaga, *Ben. New.* To mind (beware): jaga', *Sak. U. Kam.* To watch: jaga, *Ben. New.* [*Mal.* jaga]; W 10.

194. **Axe**: ka-păk, *Kerbat*; ka-pak, *U. Cher.*; ka'-pak, *Sen. Cl.*; kapok, *Tembi*; kapak, *Sak. Em.*; kapōkⁿ, *Jelai*; kapak, *Darat*; kapsâh, *Sak. Ra.* [*Mal.* kapak]; A 33, A 38. Handle of axe: A 197; B 345.

195. AXE, STONE: dan, *Sem. Stev.*; S 466. Flat side of stone axe: B 147. Round side of stone axe: S 466.

196. AXE, STONE BATTLE-: san, *Sem. Stev.*

197. AXE-HANDLE, peculiar kind of: gandī-u (gan-dī-oo), *Sem. Stev.* [the -u is probably the 3rd pers. sing. pronoun]. Back of the blade of a weapon: gannē (gannay), *Sem. Stev.*

B

Baby: B 448; C 101-108.

1. **Bachelor**; unmarried; single (*Mal.* bujang): ju-leh, *Sen. Cliff.* [? Cf. *Khmer* lĭv [līw]; *Central and Southern Nicobar* ilū, "bachelor."]

2. BACHELOR; unmarried: lang-âsh, *Kerbat.*

3. BACHELOR; unmarried man: pe-nganting, *Jak. Ba. Pa.* [*Mal.* pĕngantin, "bridegroom"].

4. **Back** (*Mal.* bĕlakang): (*a*) krâ', *Sem. Plus, Pang. Sam, Pang. Gal., Pang. U. Aring*; krâk *or* krâ', *Pang. Belimb.*; kĕrö (körö), *Söm.*; kĕru (körou), *Sak. Kerb.* Backbone: keru (kérou), *Sak. Ra.* Behind; at the back of (*Mal.* di-bĕlakang): krâ', *Pang. U. Aring*; bă-kro' *or* bă-krâ', *Sem. Jarum*; krökⁿ, *Tembi*; F 220. [*Tareng, Sue* krong; *Halang* hörong; *Sedang* bongrong; *Bahnar, Jarai* rŏng, "back"; ? cf. *Bahnar* ködŭ, "back"; ködroi, "one after another" [for k-ön-roi ?]; *Mon* krau, *Khmer* krōi, "after," "afterwards." The original root may possibly be found in A 46.]

(*b*) Back: ki-ah, *Sem. Beg.*; kiah, *Ben. New.*; kiâ *or* ki-yâ', *Sem. Jarum*; kio' (kiu'), *Sem. Buk. Max., Sem. Pa. Max.*; tio' (tiu'), *Sem. Pa. Max.* Backside; buttocks: kio' (kiu'), *Sem. Buk. Max., Sem. Pa. Max.* Back of sword: kiâ (keor), *Sem. Stev.* Blade of sword: kiâ-u (keor-oo), *Sem. Stev.* Back (part

of body); back of bow: kahir, *Sem. Stev.* Behind; backwards: kiō, *Sem. K. Ken.* Behind; at the back of: ha' kio' (ha'kiu'), *Sem. Pa. Max.*; kăkio' (kkiu'), *Sem. Buk. Max.*; D 124; F 220; H 14, 15; S 185. [Cf. *Boloven* kŭ, *Niahön* koŭ, "back"; but *Semang* often has *-i-* for *-r-*.]

(*c*) Back: iyuk, *Sem. Craw. Gram.* [perhaps a misprint for kiyu?]

(*d*) Back: kĕ-nok, *Sak. Blanj. Cliff.* Behind: könin, *Sak. Ra.* Afterwards: kĕnit^{n}, *Darat.* To walk behind: kenit^{n}, chīb kĕnit^{n}, *Sak. Em.* [*Khmer* khnâng (*pr.* khnăng)? [khnăng], "back"; ? cf. *Mon* knât [knat], "end"; *Bahnar* könit, "lower end of spine."]

5. BACK: chĕlŏt? (djĕlŏt), *Sak. Martin*; chĕlón, *Bes. Malac.*; chĕlon (tchölon), *Sak. Ra.*; chĕloñ, *e.g.* chĕloñ hau, "back of a chopper," *Bes. Sep. A. I.*; K 47. After (place): chĕlō^{d}n (chĕlōn(d)), *Sak. U. Kam.* Behind (*Mal.* di-bĕlakang): chĕlaut^{n}, *Serau*; (*Mal.* ka-bĕlakang), machelōt^{n}, *Jelai*; bā' chĕloyn, *Bes. K. L.*; (*Mal.* di-bĕlakang), chilohar, *Ben. New.* Backbone: chelōt^{n}, *Jelai.* [*Kaseng* lon, "back"; 'lon, "behind"; *Alak* lon, "behind."]

6. BACK; afterwards; waist; rudder; boat-pole: (*a*) pĕnakān (p'nakān), *Pant. Kap. Joh.* To go downstream: kĕbĕnaga' (k'b'nagak); kĕbĕnanyo' (k'b'nanyok), *Pant. Kap. Joh.* Ebb: badagang, *Ben New.*

(*b*) Back: bĕlákang, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* bĕlakang]; B 165; H 14-15; R 84; S 169; S 171. Back (of blade): A 197. Back of neck: N 32. To carry on the back: C 36.

Backbone: B 4, 5; B 336; B 339.

Backwards: B 165.

7. **Bad**: bĕlŏg, *Sem. Plus.* [See P 143.]

8. BAD: (*a*) jĕ-big, *Kerbat*; jĕbeg, *Lebir*; cha'bek, *U. Tem.*; ja' boit, *Krau Ket.*; ja'-bôt, *Sak. Guai*; jin-a-bot, *Krau Tem.* Bad or ugly: jĕ-bīg, *Pang. U. Aring*; jĕbeg, *Pang. Sam*, *Pang. Gal.* [? Cf. *Madur.* chubâ; but cf. *Andamanese Beada* jābagda; *Bale* jābōg, "bad."]

(*b*) Bad: jiöt (jieut), *Galang*; jiyêt, *Barok*; jĕhĕt, *Bes. Sep. A. I.*; jĕhăt (jĕhè^{n}t), *Bes. Her.*; jehăt (jehè^{n}t), *Bedu. II.*; jahat, *Jak. Malac.*; (djahát), *Sak. Kor. Gb.* [*Mal.* jahat].

9. BAD: bajau, *Bes. Sep. A. I.* Ugly: bajau, *Bes. Malac.* Wicked: bajau (bajow), *Bes. Bell.*

10. BAD: salah, *Bes. Bell.* Fault: salàh, *Sak. Ra.*; salàh, *Sak. Kerb.*; tĕsalor (t'salor), *Pant. Kap. Joh.* Mistake; wrong: salah, *Sak. U. Kam.* [*Mal.* salah]; see also B 484. Bad: A 86, 87; G 65; G 67-68; S 190; W 103A; W 150.

Bag: S 1.

11. BAG or wallet (for betel, etc., =*Mal.* bujam sirih): chog (*pr.* chogg), *Sem. Kedah.*

12. BAG: sĕneng, *ex.* sĕneng bed bengkad, "wallet for betel-leaf and arecanut," *Sem. Plus*; B 189; U 21. Rice-bag (*Mal.* sumpit): sĕneng, *Sem. Jarum*; seneng, *Sem. Plus.*

13. BAG for betel: tapå, *Söm.*; apok bulō (apok *boulô*), *Sak. Kerb.* Betel-box: tapong langkop (tapoñ lañkop), *Sak. Ra.* [*Mal.* tabong langkap?]. Rice-bag: tabók, *Sak. Tap.*; tapok^{n}, *Darat*; tapok^{n} chendroi, *Jelai.* [?Cf. *Cham.* tabik, "rice-bag"; or cf. *Mal.* tēpak, "a small box," *or* tabong, "internode of bamboo used as a receptacle." But cf. also *Kon Tu* pŏh; *Boloven* kapum, "basket."]

14. BAG; rice-bag (*Mal.* sumpit): kayong, *Sem. Kedah.* Mat sack: kaiyo^{k}ng (kaijok'n), *Sem. K. Ken.* [*Mal.* karong].

15. BAG; wallet: bujam, *Bes. K. Lang.* Betel-wallet: būjām, *Bes. K. L.* [*Mal.* bujam].

16. **Baggage**: pêchem pêchem, *Pant. Kap. Joh.* Clouds: pacham tatengel, *Pant. Kap. Log.*; H 83. Elephant: pechem, *Jak. Ba. Pa.*; pêchem bĕsar, *Jak. Semb.*, *Jak. Mad.*; (pêchem b'sar), *Jak. Sim.*; B 210; Y 26.

Bake, to: B 468.

17. **Bald**: sĕkueh (skuih), *Sem. Buk. Max.*; chĕkoh (chikuh), *Sem. Pa. Max.* [?=S 334].

18. BALD: laikim? (lĭakīm?), *Sem. Pa. Max.* [? =S 334].

19. BALD: pahól, *Mantr. Malac.*

20. BALD: solá, *Mantr. Malac.* [*Mal.* sulah].

Ball, musket: G 130.

21. **Bamboo**: lĕbéh, *Pang. Jalor*; labeh, *Sem. Craw. Hist.*; lĕbeh (*pr.* lĕbehh), *Sem. Kedah*; (*Mal.* buloh bĕtong), *Dendrocalamus flagellifer* (?): lĕbeh (lăbĭh), *Sem. Buk. Max.*; lĕbuih (lbuih), *Sem. Pa. Max.*; (*Mal.* b. duri), lĕbeh īle' (lbih aili'), *Sem. Buk. Max.*; T. 94; (*Mal.* b. kasap), *Ochlandra Ridleyi*: lĕbeh ek (lbh aik), *Sem. Buk. Max.*; D 137; lĕbueh *or* lĕbuas, patek?

(lbuas patĭk), *or* l. latek ? (l. latĭk ?), *Sem. Pa. Max.* [probably the former, meaning "dog bamboo," compare the corresponding *Sem. Buk. Max.* expression — evidently lĕbuih *or* lĕbuas is the proper word for "bamboo"]; (*Mal.* buloh minyak), *Oxytenanthera sinuata*: lĕbeh mĭnyak (lbh mĭñk), *Sem. Buk. Max.*; (*Mal.* b. tĕlor), ?*Schizostachyum Zollingeri*: lĕbeh tĕlo' (lbh tlu'), *Sem. Buk. Max.*; E 37; for the species *Mal.* b. rĕmbau (?), b. tilan, b. China, *Sem. Pa. Max.* and *Sem. Buk. Max.*, add the Malay epithets to lĕbuih and lĕbeh respectively. Receiver (for collecting upas poison), lĕbeh, *Sem. Kedah.*

22. BAMBOO: lê-u', *U. Tem.*; lê-u, *U. Cher.*; leyū, *Tan. U. Lang.* Bamboo pot (*Mal.* priuk buloh); lê-u *Sen. Cliff.*; pô-o' lê-u, *Sen. Cliff.*; B 24 [?=B 21; cf. *Boloven* là; *Tareng* lăt, "bamboo"; *Sué* la, "female bamboo"].

23. BAMBOO: sinlân (sinlawn), *Or. Berumb.* [Cf. B 261? or B 22? Perhaps cf. *Cuoi* srang; *Kon Tu* sarang, "bamboo"].

24. BAMBOO (*Mal.* buloh): pô-o', *Sem. Cliff.*; poo' (pook), *Serau*; pau' (pauk), *Serau* (?); pō' (pok), *Sak. Em.*; B 22. Bamboo cluster (*Mal.* rumpun): pīwo' (piuu'), *Sem. Buk. Max.*

25. BAMBOO: gĕnūng, *Jehehr*; gĕnūn (*pr.* gĕnūnn), *Sem. Jarum, Sem. Plus*; gĕnu *or* genâh, *Pang. Belimb.*; gnu, *U. Kel.* Bamboo receiver (for collecting upas), genun dog, *Sem. Plus*; B 232 [? cf. *Phnong* khnam "bamboo"].

26. BAMBOO (spec. *Mal.* b. duri), *Bambusa Blumeana*: kīdā' (kida'), *Sem. Pa. Max.*; (spec. *Mal.* b. tĕlor), *Schizostachyum Zollingeri* (?): kīdā' măko' (kida' mku'), *Sem. Pa. Max.*; E 34.

27. BAMBOO, a kind of: yeh, *Sem. Stev.*; yar, *Sem. Stev.*; a special kind used for the outer case (yå') of a blowpipe is called yar (*pr.* yarr), *Sem. Plus.* Bamboo flute: yar-hor, *Sem. Stev.* Case of blowpipe: yå', *Sem. Plus*; yeoh, *Sem. Stev.*; yô, *Söm.* Inner tube of blowpipe: you, *Söm.*

28. BAMBOO, kind of: semeng, *Sem. Stev.* A special kind, used for the outer case or sheath of the blowpipe (yå'), is called tĕming (?=*Mal.* tĕmiang), *Sem. Kedah.*; awan tĕming (aoùan tömiñ, aouan tömiñ), *Sak. Ra.*; B 29. Blowpipe: tĕmiang, *Serting, Kena. II., Bedu. I., Bedu. II., Ment. Her. I., Ment. Her II.*; *Mantr. Malac. Cha., Jak. Mad.*, tĕmiáng, *Jak. Malac.*; (temiang), *Jak. Lem., Jak. Ba. Pa., Jak. Sim.*; (tumiang), *Mantr. Cast., Mantr. Bor.*; (teemayan), *Ment. Stev.* Outer tube of blowpipe: tĕmiang, *Mantr. Malac.*; B 264. Inner tube of blowpipe: tĕmiang, *Mantr. Malac. Cha.* Arrow [clearly a mistake], tĕmiang (tamian), *Jok. Raff. As.*; (tornan), *Jok. Raff.* [a misprint of the preceding]. Muzzle of blowpipe: kapáwa-tĕmiáng, *Jak. Malac.*; H 53. Blowpipe: tĕmiang dign, *Bed. Chiong*; B 31. Inner tube of blowpipe: ānak^{n} tĕmiang, *Mantr. Malac. Nya.*; anak tĕmiang (anak tumiang), *Mantr. Bor.*; C 106. [*Mal.* tĕmiang, bamboo spec.; cf. *Lemet* smin, "bamboo," with the first word above.]

29. BAMBOO: awaat^{n}, *Tembi*; a-wât, *Sak. Plus Cliff., Sak. Blanj. Cliff.*; awād, *Sak. U. Kam., Sak. U. Bert.*; awán (aou**an**), *Sak. Kerb.*; awen (aouén), *Söm.*; awén (aou**en**), *Sak. Ra.*; auĭng (ouĭng), *Sak. Jer., Po-Klo*; auin-haui, *Sem. K. Ken.*; B 30? Water-bamboo: åwât. *Sak. Tap.* Bamboo (spec. *Mal.* aur, a big kind); hau-ūr, (*pr.* hau-urr, prob. = *Mal.* aur), *Sem. Kedah*; auach? (adach?), *Sem. Pa. Max.*; B 28; B 30. [*Selung* kaoan; *Mal.* aur, a species of bamboo].

30. BAMBOO (a kind of): suwôr, *Sem. Stev.* Bamboo (the blow-gun kind): awen suōr (aouén *sou***ôr**; aou**en** *şon***or**), *Sak. Kerb.*; B 29.

31. BAMBOO: di^{k}ng, *Bes. Sep.* Arrow-cases in quiver: dig^{n}, *Bes. Malac.* Blowpipe: ding, *Bera.* "Borneo" blowpipe: ding klampenai, *Bes. Songs*; B 28. Bamboo (spec.): di^{k}ng b'lāu, *Bes. Sep. A. I.*; (spec. *Mal.* buloh sumpitan *or* kasap) *Bambusa Wrayi* or *Ochlandra Ridleyi*: ding bĕlau, *Bes. Songs*; B 261; (spec. *Mal.* b. aur), ding haur, *Bes. Songs*; (spec. *Mal.* b. bĕtong) *Dendrocalamus flagellifer*: ding bĕtong, *Bes. Songs*; (spec. *Mal.* b. tĕlang)? *Gigantochloa heterostachya*: ding telang, *Bes. Songs*; (spec. ?), ding gunggu, *Bes. Songs.* Aeolian bamboo: di^{k}ng dioi, *Bes. Sep.* Dwarf bamboo (magic): ding dioi, *Bes. K.*

Lang. Small bamboo: dik^{ng} gapen *or* d. gāphen (*pr.* gāp-hēnn), *Bes. A. I.* Bamboo (spp.): dik^{ng} boi gadek^{ng}; and the following (dik^{ng} being used before each specific name): chinā', gadek^{ng}, gunggor, hau gadek^{ng}, kadui, kasap, mawes, minyak, sĕlak^{ng}, tĕpos, *Bes. A. I.*; B 131 (?); B 373. [*Mon* tun [dun], "bamboo"; *Bahnar, Jarai* ding; *Chrău* diñ; *Stieng* diñ (dinh), "tube." In *Mon* plāng tun [plāng dun] means "blowpipe." ? Cp. *Selung* kĕdun? (k'doon), "bamboo."]

32. Bamboo (small kind): brāsh (brèch), *Sak. Ra.* Bamboo, knot or joint of: K 40. Bamboo case: Q 23. Bamboo floor: M 62. Bamboo flute: F 194-196. Bamboo musical stringed instrument: M 221-230.

33. Bamboo shoots: abbong *or* ibong? (abbung *or* aibung?), *Sem. Buk. Max.*; rĕbŏk, *Sak. U. Bert.* [*Mal.* rĕbong]. Bamboo sliver (for upas poison): S 264.

34. Bamboos, split (for bed): echoh (etch**oh**), *Sak. Kerb.*

35. Bamboos, split: irē (ir**é**), *Sak. Ra.* [? Cf. *Mon* kărek, tărek, "to split," "to divide," *e.g.* tun [dun] kărek, "split bamboo."]

36. Bamboos, split: pĕlupō (pŏloupô), *Söm.* [*Mal.* pĕlupoh].

37. Bamboo-box (to hold ipoh poison): seut, *Sem. Stev.*

38. Bamboo tongs: tin-teb, *Sem. Stev.* [? Cp. *Bahnar* tep (tĕp), "to take between the thumb and first finger"; or *Bahnar* khep; *Mon* dăkep; *Khmer* ṭangkiep, "tongs."]
Bamboo tubes used for magical purposes: Q 17.

39. **Bamboo-rat** (*Mal.* dĕkan): hayum (*pr.* hayu^{b}m), *Sem. Jarum*; hayâm (*pr.* hayâ^{b}m), *Sem. Plus*; (*Mal.* tikus buloh), um (ūm), *Sem. Buk. Max.*; om, *Sem. Stev.*

40. Bamboo-rat: dĕkĭn, *Pang. U. Aring.*; R 33 [*Mal.* dĕkan].

41. **Banana**; plantain (*Mal.* pisang), *Musa sapientium*: (?) ku-keau, *Sem. Kedah*; kukeau (kukiău), *Sem. Pa. Max.*; kukeu, *U. Pat., U. Kel.*; keikei, *Pal.*; (*Mal.* pisang anak lĕbah), kukeau luweh (kukiu luih), *Sem. Pa. Max.*; B 137; (*Mal.* pisang bĕrangan), kukeau bĕrangan (kukiu brangn), *Sem. Pa. Max.*; (*Mal.* pisang gigi buaya), kukeau lĕmun buayuih (kukiu lmun buaiuih), *Sem. Pa. Max.*; T 170; C 270; (*Mal.* pisang jarum), kukeau jum (kukiu jum), *Sem. Pa. Max.*; (*Mal.* pisang pinang), kukeau pĕneng (kukiu pnng), *Sem. Pa. Max.*; (*Mal.* pisang raja), kukeau hēja' (kukiău hija'), *Sem. Pa. Max.*; (*Mal.* pisang tandok), kukeau bāla' (kukiău bala'), *Sem. Pa. Max.*; H 126 [? cf. *Laos* kuĕi, "banana"].

42. Banana; plantain: kĕlui? (gelúi *or* glui), *Sak. Kor. Gb.*; tĕluwi *or* kĕluwi, *Sem. Jarum*; tĕlūi, *Sem. Kedah*; (telui), *Sak. Br. Low.*; (telonille) [?misprint for telouille], *Sem. Ken.*; (*tŏl*ou**ĭ**), *Söm.*; (tŏlou**ĭ**), *Sak. Kerb.*; (tlouĭ), *Sak. Croix*; telui, teloi, *Tembi*; telei, *Serau*; telĕï, *Jelai*; teli, telai, *Darat*; telī, *Sak. Em.*; telû, *Sem. Per.*; tĕlāi, tĕlāy, *Sak. U. Kam.*; tĕlai, *Tan. U. Lang.*; tlāi, tlāy, *Sak. U. Bert.*; tlai, *Sak. Sung.*; tĕ-lê, *Sen. Cliff.*; klē, *Sak. Blanj. Sw.*; (spec. *Mal.* pisang mas) telei mas, *Serau*; (species unidentified) telui puntuk; telui Jeleï [*i.e.* of Jelai], *Tembi.* [*Southern Nicobar* talūi, "plantain"; *Khmus* tut taloi (tout taloi), "banana tree" (*tut* appears to mean "tree"); *Palaung* kloai, "plantain."]

43. Banana; plantain: jöön, *Rasa*; tlŏk (tlérk), *Serting*; diok, *U. Ind.*; yok, *Besisi coll. Nya.* [*Khmer* chek; *Annam* chuô'i, chuôk, "banana."]

44. Banana (spec. *Mal.* pisang jarum): tongtō' (tōngtō'), *Sem. Buk. Max.* Wild plantain (*Mal.* pisang hutan): tog, *Pang. U. Aring*; B 45.

45. Banana: ken-tok, *Sak. Sel. Da.*; kĕntok, *Bed. Chiong*; kentoh, *Buk. U. Lang.*; hĕntok, *Bes. A. I.*, *Bes. K. Lang.*; ĕntó^{k}, kĕntó^{k}, *Malac. Bes.*; ĕntâ' ? *or* ĕntâk ? (ĕntòk), *Bes. Her.*; 'ntor; h'ntor, *Bes. Sep.*; sĭtók, *Kena. I.* Plantain: kantuk, *Ben. New.* Pĕtai (fruit-tree), (*Parkia biglandulosa*?); hĕntu (hntu), *Sem. Buk. Max.* Wild banana: h'ntor 'tok, *Bes. Sep.*; B 44. Banana (spp.): h'ntor ambun, *Bes. Sep.*; and the following (preceded in each case by the generic h'ntor): bakar, brangan, būlū', bungā, cheröï, hābū', gadi^{k}ng, jĕlo^{k}ng, jengkā' buayā', klat, klat kĕdöyt, kli^{k}ng, minyak, nangkā', pina^{k}ng, rāja', rindah, röyt, tinto^{k}ng, tūsū', *Bes. Sep.* [?=B 44].

46. Banana: chĕbong, *Bland. K. Lang.*

47. Banana (plantain): sĕnôyon, *Kena. II.* Coconut: sĕnâyon, *Kena. II.*

48. Banana (*Mal.* pisang): ajoi, *Sem.*

Plus; tĕlui jai (töloui djaï), *Sak. Kerb.*; B 42; pisang jä (pissang djè), *Sak. Ra.*; B 49. [*Bahnar* jöi, ju; *Stieng* ju, "wild banana."]

49. BANANA: piseng, *Sem. Craw. Hist.*; *Sem. Craw. Gram.*; pĭseng (psing), *Sem. Buk. Max.*; pisâng [in MS. originally pesâng], *Sem. U. Sel.*; pisang, *Mantr. Malac.*, *Jak. Malac.*; pĭsang to (pissang to), *Sak. Ra.*; B 44, 45; [*Mal.* pisang]; F 284; H 126; U 20.
Band (round the head): H 57.
Bandolier: R 133.

50. **Bandy-legged**: kĕngkang (kngkng), *Sem. Buk. Max.* [cf. *Mal.* pengkar].

51. **Bangkong** (a kind of wild fruit-tree): tĕkah, *Pang. U. Aring*; deko', *Serau.*

52. BANGKONG: romeng, *Mantr. Malac. Cha.*
Bank (of river): R 145, 146.

53. **Barau-barau** (bird spec.): bâchau, *Kena. I.* [*Mal.* barau-barau].

54. **Bareheaded**: oichul, *Bland. K. Lang.*

55. **Bark** (of tree) kĕlûpak, *Jak. Mad.*; (kĕ'lupak), *Jak. Lem.*; [*Mal.* kĕlupak]; S 234-237; T 211.

56. BARK, stripped: koyak, *Jak. Lem.* [? *Mal.* koyak, "to tear"]. Bark cloth: C 171-182; T 217.

57. **Bark, to** (as a dog): u' ambong? (u'ämbong?), *Sem. Buk. Max.* [cf. B 58 or D 147?].

58. BARK, TO: kebŏ, *Sak. Kor. Gb.*

59. BARK, TO: jol? (jul), *Sem. Pa. Max.*; ya-jol (*pr.* joll), *e.g.* nyang ŏ'-jol (*Mal.* anjing mĕnyalak), "the dog barks," *Pang. U. Aring*; ya-jöl *or* jül, *ex.* asu' jĕbeg ŏ'-jöl=*Mal.* anjing jahat mĕnyalak (sĕhaja), "it is a bad dog, (always) barking," *Pang. Sam, Pang. Gal.*; jol, *Bes. Sep.*, *e.g.* chau jol, "the dog barks"; jöl, *Bes. Songs*; kijän, *Sak. U. Kam.* To bark aloud: kijál-jál, *Sak. U. Bert.*

60. BARK, TO: ñalak, *Mantr. Malac.* [*Mal.* salak].

61. **Barter**; exchange: nedchöt (nedtchöt), *Söm.* [? cf. *Khmer* juoñ *or* chuoñ, "to trade"].

62. BARTER; exchange: tukâr (toukâr), *Sak. Ra.* To exchange: tukar, *Serau* [*Mal.* tukar]; B 485; G 29.
Baru (tree): N 50.

62A. **Basket**: chuĕl, *Darat.*

63. BASKET, for carrying on the back: kin-bur, *Sem. Stev.*

64. BASKET, for carrying on the back: hineom, *Sem. Stev.*; sentong, *Bes. Songs.*

65. BASKET (*Mal.* ambong): rĕ-lok^{n}, *Sen. Cliff.*; rĕlŏk^{n}, *Tembi.*

66. BASKET (*Mal.* raga): gala', *Sak. U. Kam.*

67. BASKET: charok, *Pant. Kap. Joh.*

68. BASKET: gareng; grenyeng, *Mantr. Malac. Cha.* [*Mal.* garing].

69. BASKET; wickerwork: ra-ga', *Sen. Cliff.*; raga' (ragak), *Jelai.* Backbasket (*Mal.* ambong), raga' (ragak), *Tembi, Serau, Darat.* Cage: ragâ (ragâ), *Sak. Ra.* [*Mal.* raga, "wickerwork"].

70. BASKET: bakul, *Sak. U. Kam.*, *Jelai*; (bakoul), *Söm.*; (bakoul), *Sak. Ra.*, *Sak. Kerb.* [*Mal.* bakul]; C 34, 35; R 133; R 136.
Bast: S 149, 150; S 236.

71. **Bastard** (*Mal.* gampang): mĕ-nĕle', *Sen. Cliff.*

72. **Bat** (*Mal.* kĕlawar): höymeng (doubtful), *Pang. Sam, Pang. Gal.* Swallow (*Mal.* layang-layang), höymen (*pr.* höymenn) (doubtful), *Pang. Sam, Pang. Gal.* [? = B 74].

73. BAT: pāleg? (palik), *Sem. Buk. Max.*; pāleg? (plik), *Sem. Buk. Max.*; palāg? (balāg), *Sem. K. Ken.* [Cf. S 376: perhaps the word means "spider," there having perhaps been a confusion between the Malay equivalents "kĕlalawar" and "labalaba."]

74. BAT: hāpēt; sāpēt, *Bes. Sep. A. I.* Flying-fox: hampet, *Bes. Songs.* Cry of flying-fox: pē lömpe-lömpe, *Bes. Songs.* [*Bahnar* shamet (xamĕt), hamet, "bat."]

75. BAT: sĕkà', *Jak. Malac.*

76. BAT, FRUIT-, (flying-fox): kawet (kowet), *Sem. Stev.*; kawet (doubtful), *Pang. U. Aring*; kāwed (kauid), *Sem. Pa. Max.*, *Sem. Buk. Max.*; kawät (ganät), *Sem. K. Ken.* Flying lemur (*Mal.* kubong): kayi', *Sem. Kedah, Sem. Jarum.* [*Kaseng* kât (cĕt); *Mon* kawa, "bat," or *Stieng* uŏt, "a small kind of bat"; but ? cf. also *Andamanese Biada* wât-da; *Bojigiab* wât-da; *Kede* wât; *Chariar* wöt, "bat"; *Mal.* kĕlawar, kĕlalawar, "bat"; cf. B 74 (?).]

77. BAT, FRUIT-, (flying-fox): kompoi, *Jak. Malac.* [*Mal.* kolompang is noted as the equivalent in B 79; but I cannot find the word in the dictionary.]

78. BAT, FRUIT-, (flying-fox): kua^{k}ng,

Bes. Sep.; kluang, *Mantr. Malac. Nya.* [*Mal.* kĕluang].

79. BAT, FRUIT-, (small kind): kĕlāsa (*Mal.* kolompang), *Mantr. Malac. Nya.*

80. **Bathe, to** (*Mal.* mandi): (*a*) enlāy *or* enlēy, *Sem. Kedah*; ya-'nlai, *Sem. Plus*; anlai, *U. Pat.*; ïlai, *U. Kel.*; rĕ-lai, *Lebir*; ya-näï, *Pang. U. Aring*; *Pang. Sam, Pang. Gal.*; nai, *Kerbat.* To trickle(?): mănlai (mănlăi), *Sem. Buk. Max.* To swim: anlai? (anli), *Sem. Pa. Max.* Wallow; to wallow: ïlai (ailăi), *Sem. Pa. Max.*

(*b*) Bathe, to: jelai? (jél . .), *Sem. Beg.*; (jail), *Ben. New.* [Probably the same word as "enlai": the form in *Sem. Beg.* indicates that two letters have been omitted in printing: probably they were "ai" or "ei," and the word ought to be "jelai." Tomlin and Newbold copied the error. ? Cf. *Central Nicobar* kolai^{ch}, kolaï, "to bathe." Perhaps S 544 is the same word.]

81. BATHE, TO (*Mal.* mandi): ya-māmūh, *Sem. Kedah.*; mamú; mamū, *Sem. K. Ken.*; mahmu (mah-mou), *Som.*; mah-mo, *Sak. Ra.*; mamuk, *Sak. U. Kam.*; mamút, *Sak. Tap.*; wa'-mĕr, *Krau Ket.*; mod, *U. Tem.*; muh, *Sen. Cliff.*; (mouh), *Sak. Kerb.*; meh, *U. Cher.* To pour out (?): hĕmoh (hmuh), *Sem. Pa. Max.* To water; sprinkled: ammuh; muh, *Sem. Pa. Max.* [? Cf. *Stieng* muich, "to plunge into water"; *Khmer* mŭch [much], "to dive"; *Bahnar* môet, "to undergo the ordeal by water." But cf. also *Canton Chinese* muk; *Peking* mu, "to wash," to bathe."]

82. BATHE, TO: hum, *Bes. Malac.*; hum, *e.g.* chok hum, "to go and bathe"; hum dŏō, *Bes. Sep.*; W 30. [*Bahnar, Churu* hum; *Tareng* hôm; *Boloven* hòm; *Sedang* hùm; *Halang* löum; *Stieng* um; *Mon* hum ḍai' [hũ ḍāk]; also *Boloven, Niahön, Lave,* hŏm; *Alak, Kaseng* uam; *Halang* um; *Sedang* hūm, "to bathe."] G 43; W 34.

Bathing-place: T 213.

83. **Batter, to**: lempeh, *Bes. Songs*; P 203.

Bawl, to: S 175-178.

84. **Bawung** (fish spec.) *Dangila lineata*: kātim (katim), *Sem. Pa. Max.*

85. **Bay**; gulf (*Mal.* tĕlok): lĕkuit (lkuit), *Sem. Buk. Max.*, *Sem. Pa. Max.*

85A. BAY: tuŏl (doubful), *Pang. U. Aring* [? cf. *Mal.* tĕlok].

86. **Bayas** (palm spec.), *Oncosperma horrida*: tĕdo' (tduḳ), *Sam Pa. Max.*, *Sem. Buk. Max.*; tadup, *Pang. U. Aring*; P 22.

87. **Be, to**: wek, *Sem. Craw. Hist.*, *Sem. Klapr.* To be; is: wŏ? (wer), *Lebir*; (wĕr'), *Kerbat.* To be; to become; being: oe' (aueï'), *Sem. Buk. Max.*; W 92. To be: o', *Sak. Guai.* There is (*Mal.* ada-nya): wē, *Sem. Kedah, Sem. Plus*; wē' *or* wē, *Pang. Sam, Pang. Gal.*; wŏ', *Pang. K. Aring.* Some *or* there is (*Mal.* ada): wŏ', *Pang. U. Aring*; N 67. Was (*Mal.* sudah): lawek, *Sem. Craw. Hist.*, *Sem. Craw. Gram.*; B 89. [*Ka* wik, "to be"; ? cf. *Bahnar* uŏï (uây), oöï (oây), oei, ọai, "to be," "to sit," "to remain"; *Sedang* oi, "to remain"; ?=L 110; cf. also D 133.]

88. BE, TO: mo-ah, *Sem. Beg.*; moa, *Ben. New.* To be; to become; being: mo' (mu'), *Sem. Pa. Max.* To become: mo, *Sak. Kerb.* To be; to have: mo, *Söm.*; mô, mo, *Sak. Kerb.* To be: moh, *Tem. Cl.* Is; has: môh, *Sak. Plus Cliff.*; mong, *Sak. Blanj. Cliff.* To be: mĕng? (mŭng), *Sen. Cl.* To be; to have: mong (moñ); māng (mâñ), *Sak. Ra.*; maung, *Sak. Martin.* To have (=past aux. =*Mal.* ada): mang (mañ), *Sak. Ra.* To be; there is (*Mal.* ada): moh, *Tembi*; mong, *Serau, Darat, Jelai.* Not to be; there is not (*Mal.* tiada): to moh, *Tembi*; to pē mong, *Jelai.* Not to be; there is not; there is no more (*Mal.* tiada; habis): pe mong [original seems to read, he mong], *Darat.* I have: éng moám, *Sak. Tap.* To become: bêng; beng, *Sen. Cliff.* To be born: meng, *Kena. I.* Remain in the house: mang padük, *Sak. U. Kampar.* To sit: moïn, *Tembi.* [*Khmer* méan [mān], "to be, to have"; *So* mi, maimi, "to have"; *Mon* mâng [māng], "to remain"; *Niahön* mang, "to stop."]

89. BE, TO (*Mal.* jadi): ya-läm (doubtful), *Sem. Plus.* Was (*Mal.* sudah): lim, *Sem. Craw. Gram.* Have (as sign of past tense=*Mal.* sudah *or* habis): lem, *ex.* lem yĕ chi' (=*Mal.* sudah sahya makan, "I have eaten");

cp. lem hẽ' cheg ũ' (=*Mal.* sudah kita tikam dia, "we have stabbed stabbed him"), *Sem. Kedah*; B 87; Y 41.

90. BE, TO; to remain: kĕ-di, *Sen. Cliff.* To do: kĕdi (kidde), *e.g.* ta bar kidde taleh, "it is improper to do so," *Sak. J. Low.* To do (*Mal.* buat): ya' dẽ', *ex.* brā' yẽ dẽ' (*or* ya' dẽ'), "it was not I who did it," *Sem. Kedah.* To make (*Mal.* buat): ya' dẽ', *ex.* ya' dẽ' döng *or* ya' dẽ' hapoi, "I make a hut," *Sem. Jarum*; ya-dĩ', *Pang. Sam, Pang. Gal.*; ya-dĩ', *ex.* dĩ'-döng=*Mal.* buat pondok, "to build a hut," *Pang. Sam, Pang. Gal.* To cultivate: dĩ', *Bes. Songs.* Work (*Mal.* kĕrja): dẽ', *Sem. Plus*; W, 77.

91. BE, TO; there is; have: (*a*) dah, *Bes. K. Lang., Bes. Songs.* To be: da' *U. Tem.*; da, *U. Cher., Bera, Bes. Malac., Ben. New.* Alive: dah, *Sak. Sel, Da.* Yes: da', *U. Tem.*
(*b*) To be; to have(?): ada, *Sak. Ra.* [*Mal.* ada; but the forms beginning with d- are nearer to *Mon* tâh [dah], "to be"].

92. BE, TO: loh, *Mant. Bor. e.g.*, loh orang tai, "there are people." To have: laog, *Mantr. Cast.*

93. BE, TO; to have: issi. *Mant. Bor.* To be: isi, *Mantr. Malac.*

94. BE, TO: ha, *Mantr. Malac., e.g.* the master has come (*or* is here): tuan nin ha, *Mantr. Malac.* Here he is: nin ha, *Mantr. Malac.*

95. BE, TO; is; there is: ti, *Sak. U. Kam.*; R 67.
Beads: E 83.

96. BEADS, black (in necklaces): kayel, *Sak. Kerb.*

97. BEADS, black (in necklaces): sĕlī (sölĭ; sölĭ), *Söm.*; dīlä (dĭlè), *Sak. Morg.*; dilé, *Sak. Ra.* [cf. *Mal.* jĕlai].

98. BEADS, white (in necklaces): sadok, *Sem. Stev.*; sâdo, *Söm.*; sado, *Söm., Sak. Ra.*; saduā (sadouâ), *Sak. Kerb.* [? cf. *Kon Tu* kadung, "bead"].

99. BEADS, in necklaces: mani, *Sak. Ra.*; mānik, *Jelai.* Necklace: manik, *Darat* [*Mal.* maniḳ, "bead"].
Beak: S 329.

100. **Beam** (*Mal.* tutup tiang): barâ, *Sak. Kerb.* Party wall (of a house) (*Mal.* dinding): barà, *Sak. Ra.* Kitchen-rack; attic (*Mal.* para): bāra' (bārak), *Serau.* [? Cp. *Mal.* parapara, "kitchen-rack"; *Achin.* para, "garret," "loft," "ceiling."]

101. BEAM (*Mal.* tutup tiang): alang (alañ), *Sak. Ra.* Long piece of wood (*Mal.* kayu panjang): halang, *Serau* [*Mal.* alang]; B 129; D 5; P 192; P 195-197.

102. **Beans** (*Mal.* kachang): ta-jö', *Sem. Kedah*; kachang, *Serau*; (spec. *Mal.* kachang parang), *Canavalia ensiformis*: kachang băhān (kachng bhan), *Sem. Pa. Max.* Nut: kachang (katchañ), *Söm., Sak. Kerb., Sak. Ra.* [*Mal.* kachang]; F 284.

103. **Bear**: kāwāl (kaual), *Sem. Pa. Max.*; kāwab (kauăb), *Sem. Buk. Max.*; kawem (*pr.* kawe^{b}m), *Sem. Kedah, Sem. Jarum*; kawäb, *Sem. K. Ken.*; kauíp, *Sak. Kor. Gb.*; kawib, *Tembi.* Otter: kāwab (kauăb), *Sem. Pa. Max.* [apparently a mistake].

104. BEAR: dampul, *Sem. Jarum, Sem. Plus*; sĕmpaynn; sĕmpayn *or* sĕmpañ, *Sem. Jarum*; semil, *Sak. Tap.*; sam-iu [?], *Sak. Blanj. Cliff.* [? cf. *Lampong* gemol, jamal, names of two species of bears.]

105. BEAR: tĕlābăs, *Pang. U. Aring, Pang. Sam*; tĕlābaz, *Pang. Gal.*

106. BEAR: chĕgûam, *Jak. Mad.* (*Pant. Kap.*). [? Cf. *Cham* chagau; *Achin.* chagée [chagu]; *Bahnar* högâu, shögâu (xögâu); *Chrău* sh'kau (x'kău); *Annam* gau; *Alak* chăkao; *Lave* chögao, "bear."]

107. BEAR: dehó', *Jak. Malac.*; daho; hoahoa, *Ben. New.*; hēho', *Mantr. Malac. Nya.*; sehó, *Jok. Raff. As.*

108. BEAR: penlepok, *Pant. Kap. Her.*

108A. BEAR: talōk^{n}, *Tembi.*

109. BEAR: bĕrhûang (bĕkhûang), *Barok;* bruang, *Ben. New., Mantr. Malac.*; puyang, *Mantr. Malac. Nya.*; brōk^{n}, *Jelai* [*Mal.* bĕruang]; T 133.

110. BEAR: chuwei pāngpāng, *Pant. Kap. Log.* Bee: chuwei dhan, *Pant. Kap. Log.* Buffalo: chawer wong *or* won, *Pant. Kap. Joh.* Goat: chawer bek, *Pant. Kap. Joh.* Rhinoceros: chuwei jankrāt, *Pant. Kap. Log.* [Cf. *Mal.* cheweh, an expression used in the Malay *Pantang* language of the east coast fishermen = "beast."]

111. BEAR, cry of: wah-wah-wah, *Bes. Songs.*

112. **Bear, to**; to support (*Mal.* tahan): dăk, *Sen. Cl.*; B 396; E 66, 67. To bear children: C

101-103; C 106; C 109-111; T 198.

113. **Bearcat** or Binturong (*Mal.* binturong): gantih *or* ganteh, *Sem. Kedah*; kanteh, *Sem. Jarum.*

114. BEARCAT: lungan, *Sem. Jarum*, *Sem. Plus.*

115. BEARCAT: chĕpâg, *Pang. U. Aring.*

116. **Beard**: sabau (sabow), *Sem. Stev.* Lips: sābak, *Sem. Beg.* Whisker: sabang, *Sem. Stev.* Rattan edging of baskets: sabâ (sab-bor), *Sem. Stev.* [? Cf. *Tidung* sambang, "whiskers"; ? cf. *Selung* bului châmâ (booloee chaumaw), "beard"; *Tareng* habouh; *Cham* balāu chabuai, "moustache"; *or* ? cf. *Sué* sok bhu, "beard"; H 1.]

117. BEARD: janghap (djangh**ap**), *Sak. Ra.* [? cf. *Mal.* janggut, but cf. C 113]; D 98; H 1, 2; M 198.

118. **Beast** or brute (*Mal.* binatang); tiger (*Mal.* rimau): āb, *Pang. Sam*, *Pang. Gal.*

119. BEAST (or dragon?): rĕmañ, *Jak. Mad.* Pig: rēmien, *Buk. U. Lang.*; re-mang, *Sak. Sel. Da.*; rĕmâñ, *Kena. II.* [? cf. *Kon Tu* rimol, "wild boar."]

120. BEAST, wild: merga, *Söm.* [*Mal.* mĕrga]; A 90, 91; B 110; F 218; T 139.

Beat, to: C 295, 296; S 495-497.

121. BEAT, TO; to spear; to prick: kĕpang (k'pang), *Pant. Kap. Joh.*

121A. **Beautiful**: oh, *Sem. Pupier*; G 63; G 65.

122. **Because**: yé, *Sak. Kerb.*

123. BECAUSE: sĕbāb (söb**âb**), *Sak. Ra.* [*Mal. Ar.* sĕbab]; A 187; B 152; H 39; T 54; W 77; W 79.

124. **Beckon, to**: leweh? (lūuih?), *Sem. Pa. Max.*

125. BECKON, TO: mĕjing (mjing), *Sem. Buk. Max.*

126. BECKON, TO: gamet, *Mantr. Malac.* [*Mal.* gamit].

127. **Become, to**: jadi (djadi), *Söm.*; jādi (dj**âd**i), *Sak. Ra.* [*Mal.* jadi]; B 87, 88.

128. **Bed**, or sleeping-place (when of split bamboos): pĕnong, *Sem. Kedah.*

129. BED, or sleeping-place (of split bamboos): kārob (*pr.* kārobb), *Sem. Plus*; D 4; S 250, 251. Cross-pieces of bed (*Fr.* traverses de lit): charu (tchar**ou**), *Sak. Kerb.*; chiara (tch**iara**), *Sak. Ra.* Beam (*Fr.* solive): cherup, (tchér**oup**), *Sak. Ra.* Cross-beams (*Mal.* gĕlĕgar): charo' (charokh), *Serau.* Small rafters: cherak^{n}, *Serau.* Rafters (*Mal.* kasau atap): chĕ-rak, *Sen. Cliff.*; (*Mal.* kasau rumah), chelāk^{n}, *Sak. Em.* [? cf. R 167].

130. Cross-sticks used as supports of bamboo sleeping-place: pĕlayen, *Sem. Kedah*,

131. Cross-sticks used as supports of bamboo sleeping-place: kĕding, *Sem. Plus* [? = B 31].

132. Cross-pieces of bed (*Fr.* traverses de lit): glogar, *Söm.* [*Mal.* gĕlĕgar].

BED, to be brought to: W 93.

BED (of river): W 41.

133. **Bĕdukong** (fish spec.): tīkuk? (tikuk), *Sem. Pa. Max.*

134. **Bee**: gala, *Sem. Craw. Hist.*, *Sem. Klapr.*; galu, *Sem. Ked. And.*, *Sem. Ked. New.*, *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Jur. Rob.* [This word is doubtful.]

135. BEE: padau, *Sem. Kedah*, *Sem. Jarum*; tadau, *Sem. Plus.* Honey: padâu, *Sak. Kor. Gb.* [? Cf. *Andamanese Bale* woāto; *Puchikwar* wâte-da; *Kol* wâtâ-che, "bee."]

136. BEE: tĕböl (tĕ-bĕrl), *Sen. Cliff.*; tĕböl, *Jelai*, *Tembi*?; tebel, *Serau*; teböl, *Bes. Sep.*; (tebul), *Ben. New.* Bee (spec. *Mal.* kĕlulut): tăbel (tăbĭĭl), *Sem. Buk. Max.* Honey: tabal, *Sak. Br. Low.*; teböl (tebeul), *Sak. Croix*; teböl, *Bes. Malac.*; tĕbol (*tò***bol**), *Söm.*; gūlā' teböl, *Bes. Sep.*; S 512.

137. BEE (*Mal.* lĕbah): (*a*) lueh (luih), *Sem. Pa. Max.*, *Sem. Buk. Max.*; lūwē, *Sem. Kedah*, *Pang. Sam*, *Pang. Gal.*; luwē, *Sem. Jarum*; lawē, *Sem. Plus*; luēi, *Tembi*; B 41. Honey: lūwē, *Pang. K. Aring*; lĕböh, *Pang. Belimb.* Bee (spec. *Mal.* lĕbah kukusan): lueh kūkus (luih kkus), *Sem. Pa. Max.*; lueh kiam (kĭiăm), *Sem. Buk. Max.* Young of bee: wāng lueh (uang luih), *Sem. Pa. Max.*; C 101. Honey: gūlah lueh (kulh luih), *Sem. Pa. Max.*; S 512; tûlûi, *Sem. Per.*; munisang-lui, *Sem. U. Sel.*; H 122; H 119; N 42 [*Churu* luê, luēh, "bee"]. (*b*) Honey: ayu lĕbah, *Blan. Rem.*; ayer lĕbah, *Bedu. II.*; ayer lebah, *Jak. Lem.*; ayer lĕbéh, *Barok*; W 33; manisan lĕbah, *Bedu. II.*; manisan lĕbah, *Jak. Semb.*; H 122 [*Mal.* lĕbah, "bee"].

138. BEE: bâni dahan, *Pant. Kap. Her.*; B 350. Honey: sĕmpĕloh bani dahan (s'mp'loh bani dahan), *Pant.*

Kap. Lem.; R 76; W 34. [*Batak* uwáni; *Bugis* awáni; *Mangkasar* báni; *Timor, Rotti* fáni; *Bima* áni; *Katingan* banyi (banjie); *Sampit* binani (binanie); *Jarai* honi; *Achin.* unoi, "bee"; *Cham* hani, haning, "honey."]

139. Bee: kĕrulud (kerzulud), *Ben. New.*; kĕlulut, *Jak. Malac.* Honey: ayer kĕlulut, *Jak. Malac.* [*Mal.* kĕlulut, a small wild bee].

140. Bee, small wild: (sp. *Mal.* kĕlulut), *Trigonia:* shūht, *Bes. A. I.* [*Bahnar* shut (xut); *Boloven, Niahön, Alak* shŭt (xŭt); *Sedang* sut; *Kaseng* sùt; *Halang* süt; *Stieng* sūt; *Chrău* shut (xut), shuĕt (xuĕt), "bee."]

Bee: B 110; H 135; W 25.

141. Bee, Borer-; beetle (*Mal.* kumbang): tālŏng, *Sem. Jarum*; tālŏng (*pr.* tālŏgn), *Sem. Plus*; tĕmleng (tmling), *Sem. Buk. Max.*; talŏk, *Söm.* Millipede (*Mal.* gonggo'): tālong (talung), *Sem. Pa. Max.*

Bees'-wax: W 47-51.

142. **Bee-tree** (*Mal.* tualang): gul, *Sem. Kĕdah*; tĕgul, *Tembi*; teragul, *Serau.*

143. **Beetle**: (*a*) kĕmor (kömor), *Sak. Kerb.* Insect: kĕmor (kömor), *Söm.*; kĕmór (kömor), *Sak. Kerb.*; kĕmûr, *Serting.* Insect; worm (*Mal.* ulat): kĕmăr, *Tembi*; kĕmor, *Serau.* Maggot: kĕmūng (kmūng), *Sak. U. Kam.* White ant: kemuan, *Tembi*; kemot^{n}, *Serau* [or *Tembi*]. (*b*) Caterpillar; worm: (*Mal.* ulat), kĕmāi (kmai), *Sem. Pa. Max., Sem. Buk. Max.*; (spec. *Mal.* ulat bulu): kĕmāi sok (kmai suk), *Sem. Pa. Max.*; kĕmai sog (doubtful), *Pang. U. Aring*; S 1.; kamai (*pr.* kamaiy) *or* kamai jĕlik, *Sem. Jarum, Sem. Plus*; ile' kĕmāi? (aili' kmai), *Sem. Buk. Max.*, [this last must surely be for kĕmāi ile', else it means "hairs of the caterpillar"]; T 94; (spec. *Mal.* ulat nangka), kĕmāi năngkā' (kmai nngka'), *Sem. Pa. Max.* Abscess of the teeth: kĕmāi pĕnek? (kmai pnik?), *Sem. Buk. Max.*; T 168; T 170. [There are a number of insect names which appear to be in some way connected with the above: *e.g. Khmer* khmor [khmur], "cricket"; khmaut [khmūt], "black winged insect which gnaws wood"; *Bahnar* kömŏt, "moth" (*Fr.* ciron); *Chrău* kömosh (kömox), kömoh; *Stieng* kömiet, "maggot" (*Fr.* charançon); *Stieng* kömuon, "beetle" (*Fr.* espèce de cerf-volant); *Mon* thmă, "beetle"; khămhă, chmă, chămă, "insect"; *Bahnar* shamot (xamot), "bug"; *Achin.* kamuwĕ, "white ant"; and cf. M 180 and W 25.]

144. Beetle: kumbang, *Tembi, Serau, Jelai*; kumbāng (koumbâñ), *Sak. Ra.* [*Mal.* kumbang; B 143 (*a*) may possibly be connected]; B 141.

144A. Beetle: harang-hárui, *Sem. K. Ken.*; cf. A 110?

145. **Before**: chiang (tchiang), *Bes. Her.*; cha'chok, *Serting.* First; in front: chiang, *Bes. Malac.*; (*Mal.* hadap), chiang, *ex.* chok bā'-chiang (*Mal.* jalan ka-hadapan) = "to proceed, go forward," *Bes. K. L.* To precede; to go before: chong (chung), *Sem. Buk. Max.* A moment (*Mal.* sakĕjap): öchang, *e.g.* dudui öchang, "wai, a moment," *Bes. K. L.*; öcha^{k}ngt *Bes. A. I.* At once: chiang; siang, *Bes. Sep. A. I.* Apart; separate (*Mal.* asing): ka-seng, *ex.* chöp ka-seng (*Mal.* jalan dahulu), "go on by yourself" [it is also said to mean "in front"], *Sem. Kedah.* In front: chia^{k}ng; sia^{k}ng, *e.g.* chokleh chia^{k}ng, "walk in front," *Bes. Sep. A. I.* Go first: cho'lah chiang, *Bes. Malac.* Formerly; first (?): ka'-seng (ka'sing), *Sem. Pa. Max.*; kâsing, *Sem. Stev.* Past: former (*Mal.* yang dahulu): bă-seng (*lit.* forwards), *Sem. Plus.* Previously (*Mal.* dahulu): ba-seng, *Pang. U. Aring, Pang. Sam* (?), *Pang. Gal.* (?) Formerly; yesterday: hanu seing (?) (hanou seiñ), *Söm.*; N 67 [? = E 63].

146. Before: chāno (tchāno), *Sak. Ra.* Before; in front of (*Mal.* di-hadap): chin-ah, *Pang. U. Aring*; A 6; G 42. Go first; go on ahead! chanu' (chanuk), *Serau*; cheba' chanu' (chebaḳh chanuḳ), *Sak. Em.* Let me go first: en chanu en chip, *Darat.* Face (*Mal.* muka): chin-ah (*pr.* chin-ahh), *Pang. U. Aring, Pang. Sam, Pang. Gal.* Formerly: cha'nu, *Sak. Blanj. Cliff.*; chānu (tchânou), *Sak. Ra.* Long ago: chanú'-chanú', *e.g.* "old folks of bygone days," mai 'ngrā' chanú-chanú, *Sak. U. Bert.* Half (*Mal.* săparoh): china'ah *or* chinăh (doubtful), *Pang. U. Aring.* Breast: chenhā (chen-

har), *Sem. Stev.*; chĕnāmmăh (chnammh), *Sem. Buk. Max.*; S 186. Breastbone (*Mal.* tulang dada): chen-ah (*pr.* chen-ahh), *Sem. Kedah*; chĕnūnā', *Sem. Plus.* Collar-bone (*Mal.* tulang sĕlangka): jin-had (*pr.* jin-hadd), *Sem. Kedah*; jen-luk, *Sem. Jarum*; chĕnup *or* chin-up, *Pang. U. Aring, Pang. Sam, Pang. Gal.* Neck (*Mal.* leher): chin-ot (*pr.* chinott), *Sem. Plus*: jĕnok (jnuk), *Sem. Buk. Max.*; chĕng-ok, *Sen. Cliff.*; chengăkⁿ, *Jelai.* Nape of the neck: chĕndăt (chndt), *Sem. Buk. Max.*; chĕndăd (chndd), *Sem. Pa. Max.*

147. BEFORE: adip, *Sem. Craw. Gram.*; hadap, *Ben. New.* Chest; breast: hadap, *Pant. Kap. Mad.* Face: hadap, *Pant. Kap. Joh.* Door (railing to prevent children falling down ladder): hadap anak, *Pant. Kap. Joh.* Flat side of stone axe: adap, *Sem. Stev.* [*Mal.* hadap, "front"].

148. BEFORE: dăhūlū' (dăhûluⁿk), *Blan. Rem.*; dahūlu' (dahûluk), *Bedu. I.* [*Mal.* dahulu]; B 380; Y 31. To go before: A 6.

Beg, to: A 162-168.

149. **Beginning** or foot (*Mal.* pangkal): tĕbŏng (doubtful), *Pang. U. Aring.* [? cf. *Khmer* dâmbâung [ṭăpūng], "first," "beginning."]

150. BEGINNING or foot: jĕ-īs (*pr.* jĕ-iss), *Pang. Sam, Pang. Gal.*

151. BEGINNING or foot: toᵇm; tom, *Bes. Sep.*; tâᵇm *or* taᵇm, *Bes. K. L.* [Probably identical with T 203, which see.]

152. BEGINNING: molâ, *Sak. Kerb.* Because; cause: mūlă' (mul'), *Sem. Buk. Max.* [*Mal.* mula].

153. BEGINNING: ahwāl (*a*houâl), *Söm.*; (ahouâl), *Sak. Ra.* Far; a long time: awal, *Pant. Kap. Joh.* Near; new: bêh awal, *Pant. Kap. Joh.*; F 121 [*Mal. Ar.* awal].
BEGINNING: R 176; T 203.

154. **Behind:** dong yô, *Sak. Kerb.*; ti-nuyö (ti-nouyö), *Söm.*; A 46; B 4-5.

154A. **Bĕlandas** ("untattooed Belendas"): au (ow), *Sem. Stev.* [This cannot be a name applied to real Bĕlandas, as they live a long way off from the Sĕmangs. Probably it refers to Sakais of the northern group. Stevens appears to have misapplied the term Bĕlandas to the Sakais generally.]

155. **Belch, to:** kĕni'ob (kniu'b), *Sem. Buk. Max.*; chĕndo' (chnduk) *Sem. Pa. Max.*

156. BELCH, TO: gĕr-m, *Sak. U. Kam.*

157. **Bĕlian wangi** (tree spec.), *Dichopsis obovata*: cheh (chih), *Sem. Pa. Max.*; (*Mal.* belian chĕpis?), cheh wangi (chih uangi), *Sem. Pa. Max.*; M 78.

158. **Belief;** to believe: pāchāya' (pachaia'), *Sem. Buk. Max.* To believe: ya' chāyā' *or* pĕchāyā', *ex.* yĕ mengid tĕpéchāyā', "I don't believe (it)," *Sem. Kedah*; pĕrsĕria' (persriaᵏ), *Krau Em.* To disbelieve: pe he perchaya' (perchayak), *Krau Em.* Religious belief: pĕrchaya (pertchaya), *Söm.*; pĕrchayă (pertchayâ), *Sak. Ra.*; pĕrchāyo (pertchâyo), *Sak. Kerb.* Doubt; to doubt: bie' păchāyā (bii' pchaia), *Sem. Buk. Max.*; F 121 [*Mal.* pĕrchaya, "to believe"]; M 71; T 77.

158A. **Believe, to:** intĕras; keraas, *Darat.*

Bellow, to: D 74.

159. **Belly:** (*a*) cheong, *Sem. Craw. Hist., Sem. Ked. And., Sem. Ked. Rob., Sem. Ked. New.* [Newbold has the word, by a misprint, opposite "blood" in his list]; (chĕong), *Sem. Craw. Gram.*; (tcheong), *Sem. Klapr.*; chung (tchoung), *Sem. Klapr.*; chong (chung), *Sem. Buk. Max.*; chegⁿ (tscheggen), *U. Pat.*; chŏng (chĕrng), *Lebir, Kerbat*; ē? chong (aichong), *Sem. U. Sel.* [? cf. B 161]. Entrails: chĕong *or* chong (chŏng *or* chăung), *Sem. Buk. Max.* Stomach: tchang (tchŭng), *Pang. Jalor*; chŏng (*pr.* chögn), *ex.* piyass *or* penyass chŏng (*Mal.* sakit pĕrut), *lit.* sick stomach, *i.e.* diarrhœa, *Sem. Kedah*; chŏng, *Pang. K. Aring, Pang. U. Aring, Pang. Sam, Pang. Gal.*; chung (choong), *Sem. Stev.*; ēchŏng, *Sem. Kedah.* Gizzard (*Mal.* ampĕdal; but it is given in the section relating to the *human* body): a'chong (a'chung?), *Sem. Pa. Max.* Intestines (*Mal.* tali pĕrut): urit chŏng, *Pang. U. Aring*; ured chŏng, *Pang. Sam, Pang. Gal.*; S 186.
(*b*) Belly: ratoan, *Ben. New.* [? Cf. *Cham* tyan; tean; *Cancho, Rodé* tean; *Chreai* kajean; *Bisaya, Sangir* tian; *Iranun, Dusun, Sulu* tĭan (*Sulu* acc. to Haynes

tiân); *Menado* tijan, "belly"; cf. *Achin.* tiĕn, "fœtus."]

160. BELLY: (*a*) koad, *Sem. Jur. And.*, *Sem. Jur. Rob.* [*Sem. Jur. New.*, by a misprint, has it opposite to "blood"]; kod, *Sem. K. Ken.*; kūt (koot), *Sem. Beg.*; (kŭt), *Sem. Per.*; kut, *Ben. New.*, *Sem. Pa. Max.*, *Sen. Cl.*, *Tem. Cl.*, *Jelai*; kot, *Sen. Cliff.*; köt (kĕrt), *Krau Ket.*, *Krau Tem.*; kötⁿ, *Tembi*, *Serau*, *Darat*; kröt? (krŭt), *Sak. Blanj. Sw.*; kăd, *Sak. U. Kam.*; pöt (pĕrt), *U. Tem.*; [but ? cf. B 164]. Stomach (*Mal.* pĕrut), kud, *Pang. Gal.*; köt (kert), *Sak. Guai*; kut, *Tem. Cl.*, *Sen. Cl.*; kât (kot *or* koat), *Sak. Kor. Gb.* Big belly; paunch: kut nĕbo' (kut nbu'), *Sem. Pa. Max.* Stomach-ache (?): bĕsā kut (bsa kut), *Sem. Pa. Max.* Mother's womb; pregnant: kĕt, *Sak. Tan. Ram.*; G 117; S 185; S 187; S 197.
(*b*) Belly: kius kichut (?), *Sem. Pa. Max.*; chĕŏt, *Buk. U. Lang.* Big belly; paunch: chĕkāt (chkat), *Sem. Buk. Max.*

161. BELLY: eg, *Sak. Br. Low*, *Sak. Croix*; aik, *Sak. Sung.*; ēt, *Tembi*; iet, *U. Kel.*; ohut, *Ben. New.*; u'ut, *Bes. Songs*; e-úit, *Bes. Her.*; ĕöt; ŏöt, *Bes. Malac.* Breast: ahig, *U. Kel.* Liver (*Mal.* hati): et, *Serau.* Stomach (*Mal.* pĕrut): ēg (*pr.* ägg), *Sem. Jarum*; ēg (*pr.* ägg), *ex.* pētīss eg (*Mal.* sakit pĕrut), *lit.* sick stomach, *i.e.* diarrhœa, *Sem. Plus*; S 187; u'ut, *Bes. Sep. A. I.* [*Central Nicobar* aich, "belly."]

162. BELLY: (*a*) bûlang, *Kena. I.* [? cf. *Sibop*, *Ba Mali*, *Lirong*, *Long*, *Pokun* burē, "belly."]
(*b*) Belly: bĕtĕng, *Tan. Sag.* [*Malang*, *Kenyah* (*Lepu*), *Kalabit* bâtăk; *Maloh*, *Lepu Sauar* bătăng; *Biaju Dayak* bèntèng; *Tidung* banteng; *Javan.* wĕtĕng; *Sunda.* bötöng; *Bugis* wătang; *Mangkasar* batang; *Lampong* betang, "belly."]

163. BELLY: dendak, *Tan. U. Lang.*

164. BELLY: (*a*) lĕ-poch, *U. Cher.*; lĕpót, *Serting*; lopot, *U. Ind.*; lĕpón, *Bed. Chiong.* Stomach: lĕ-put, *Bera.* [Has been explained by Hervey as by metathesis of pĕrut, *quasi*=rĕ-put: *sed quære.*]
(*b*) Belly: pĕróᵏ, *Sak. Martin*; pĕrhōt (pĕkhôt), *Barok*; pĕrút, *Mantr. Malac.*, *Jak. Malac.*, *e.g.* "my belly is pinched with hunger," pĕrút gĕnting o-eh lapar, *Jak. Malac.* [*Mal.* pĕrut]; G 75; H 116; I 115; N 18.
Belly-ache: S 185-187.
Beloved: D 57, 58.

165. **Below**: (*a*) kiyum (kiyoum), *Sem. Klapr.*; kiyom, *Sem. Craw. Hist.*, *Sem. Craw. Gram.*; kiyom *or* kyom, *Sem. Kedah*, *Sem. Plus*; krop, *Sen. Cliff.*; (*Mal.* di-bawah), nun kĕrop (noun körop), *Söm.*; kĕn-krop, *Sen. Cliff.*; krōpⁿ *Krau Em.*; mĕkrōp, *Serau*; (*Mal.* ka-bawah), ka-kiyom (*or* ba-kiyom), *Sem. Jarum*; kă-kiyom (*or* ba-kiyom?), *Sem. Plus*; ma'krop, *Sen. Cliff.* From below (*Mal.* dĕri bawah): kĕn-krop, *Sen. Cliff.* Back: kyom, *Pang. K. Aring.* Backwards: bă-kyom, *Pang. K. Aring.* Backwards or behind: bâ-ka'un, *ex.* hamphess bâ-ka'un (*Mal.* tinggal kă-blakang), "left behind," *Pang. Belimb.* [Having regard to the meaning, I have put this word here; but the form suggests T 51. See R 60.] Downstream (*Mal.* ka-hilir): ka-yom (kiyom?), *ex.* yĕ chöp ka-yom, "I am going downstream," *Sem. Kedah.* Lower waters of river: kiyam (kĭiăm), *Sem. Buk. Max.* To go downstream: ki-om, *Lebir*; ki-ong, *Kerbat.* Below the wind; leeward: mĕnjo' kiām (mnju' kiam), *Sem. Buk. Max.* Lower eyelid: krup, *Tembi.* To bring (*Mal.* bawa): kĕrupⁿ, *Tembi* [clearly an error, due to a confusion between *Mal.* bawa *and* bawah]; F 29; M 199; R 83; S 236. [*Khmer* krōm; *Lave* krom; *Halang* krum, "below"; cf. also *Stieng* könüm, "below"; krum, "the space below a house which is raised on piles"; *Bahnar* könam, "below"; kram, "to sink"; pökram, "to submerge"; krôm, "lower part."]
(*b*) Below; underneath; lower waters of river: hāyăm? (haim), *Sem. Pa. Max.* Formerly; past (*Mal.* sudah lalu): sudah hīm (sudh him), *Sem. Pa. Max.*; W 109.

166. BELOW (*Mal.* di-bawah): tĕ-pā', *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*

167. BELOW: di bawá (di baoua), *Sak. Ra.* [*Mal.* di bawah]; B 400; E 12.
Belt: B 214; G 25-27; R 38, 39; R 183.

168. BELT, for blowpipe quiver: châs (chors), *Sin. Stev.*

169. BELT, for blowpipe quiver: tūn, *Tum. Stev.*

170. BELT for quiver: bognang, bögnan (*bog***nañ**, *bög***nan**), *Sak. Ra.*

171. **Bĕmban** paya (shrub): amīn gūl (amin gul), *Sem. Pa. Max.*; H 113.

172. BĔMBAN puteh (tree), ? *Clinogyne* spec.: tālah (talh), *Sem. Buk. Max.* Bĕmban paya (shrub): tālah gūl (talh gul), *Sem. Buk. Max.*; H 113, For the spec. *Mal.* bĕmban jĕchak (?). b. kampong, *Sem. Buk. Max.* adds the Malay epithets to the generic word tālah.

173. **Bend**; curve: antioh (antiuh), *Sem. Buk. Max.* Reach of a river: antiau (antiău), *Sem. Buk. Max.* [*Mal.* rantau, "bend or reach of river"]; C 24, 25.

174. **Bend, to** (intrans.): yam; lang yam, *Bes. Songs.*

175. (*a*) BEND, TO; round; arched: kĕladong (kladng), *Sem. Buk. Max.* Corner; angle (*Mal.* baliku); crooked; round; arched; circle: kĕladong (kladung), *Sem. Buk. Max.* Bent; crooked; curved; to bow down: kĕlbong (klbung), *Sem. Buk. Max.* Crooked (*Mal.* bengko'): klengrong *or* kleng-rong, *Sem. Jarum.* Hollowed; pitted with holes: kĕluhum (kluhum), *Sem. Buk. Max.* Frizzled, of hair (*Mal.* kreting): kĕlangol, *Pang. Sam, Pang. Gal.*

(*b*) Crooked: kion (kiōn); kiun, *Sem. Pa. Max.* Curly; crooked: kio'an (kiu'n), *Sem. Buk. Max.*; kēwān? (kiuan), *Sem. Pa. Max.*; S 221. Curly: tĕnyut (tŋut), *Sem. Pa. Max.*; trūan, *Sak. U. Kam.* To crawl: kĭwed? (kĭuid?); kĭwet (kiuit), *Sem. Pa. Max.* Coiled: gewet-gewet; klēwēn, *Bes. Songs.* Crooked (*Mal.* bengko'): klăh-wāh, *Sem. Plus*; kĕleh-wa', *Sak. Plus Cliff.* Crooked (of limbs?): kiāwīl (kiauil), *Sem. Buk. Max.* Knotted: kĭwel (kiuil?), *Sem. Buk. Max.* Swelling of the joints: saii klewed? (sĭ-ee klewed), *Sem. Stev.*

(*c*) Bent; crooked: wāākⁿ, *Tembi, Darat*; wāāk, *Serau* [or *Tembi*?]; biwōkⁿ, *Serau.* Curvature: uān (ouân), *Sak. Ra.* Hunchbacked: uan (ouan), *Sak. Ra.* [Cf. *Achin.* kiwang-kiwot; "kiwiĕng-kiwot, "to move in curved lines"; kiwing, "bent"; *Mon* wen, "crooked," "to be crooked"; kăwen, "to curl"; waing [wuing], "a hoop"; *Bahnar* uīn, "curve"; pöuīn, "to bend"; hauēn, "with distorted limbs"; uing, "turning," "moving in a circle"; uit; uit uing, "to roll into a round shape"; pöuit, pöuing, "to take a roundabout path"; uōng, "bend" (in a road or stream); *Khmer* ōn, "to bow"; vieng [wieng], "way round," "sinuous"; vien [wien], "in coils"; khvien [khwien], "spiral"; *Boloven* tavän; *Niahön* tuwän; *Alak* tăweñ, "curve"; cf. V 24.]

176. BEND, TO; curly: ke' (ki'), *Sem. Buk. Max.*

177. BEND, TO; bowed: (*a*) pako'-pako', *Bes. Songs.* Crooked: bĕng-kong, *Sak. Blanj. Cliff.* Curvature (*Fr.* courbe): bengko (benko), *Söm.*; bingkó (bink**o**), *Sak. Kerb.* [*Mal.* bengkoḳ].

(*b*) Hunchbacked: bakand**ô**, *Sak. Kerb.*; pangkhân, *Bes. K. L.*; bongko (boñko), *Söm.* Crooked: bungkó, *Sak. Kor. Gb.* [*Mal.* bongkoḳ].

(*c*) Covered with lumps; knobby: tungku-tungku, *Bes. Songs.*

178. Bent and bowed: rongko'-royon, *Bes. Songs.*

179. Bent out sideways: juntul-juntul, *Bes. Songs.*

180. With twisted feet: pia chan di ye'? (pia? chndĭii'?), *Sem. Buk. Max.*; F 220; I 1?

181. With twisted feet: hērud chān (hirud chan), *Sem. Pa. Max.* Distorted in the legs or feet: hērut chān (hirut chan), *Sem. Pa. Max.*; F 220 [*Mal.* erut].

Beneath: B 165-167; E 12.

181A. **Bengku**? (tree spec.): lembâʸt, *Bes. Songs.*

Bent: B 175-181; S 226, 227; S 541; W 21.

182. **Bĕrangan babi** (tree spec.): 'long brēh; brēs, *Bes. Sep.*

183. **Bĕrtam** palm, *Eugeissona tristis*: chĕmbāg (chmbaḳ), *Sem. Pa. Max.*, *Sem. Buk. Max.*; chinbeg, *Sem. Stev.* Shaft of blow-gun dart (made of bĕrtam stem): chinbeg, *Sem. Plus.*

183A. BĔRTAM palm: pĕdoh (pedoh); beltop pĕdoh, *Serau*; pĕdăr beltākⁿ, *Sak. Em.*; B 184.

184. BĔRTAM palm: bĕltāp, *Sak. U. Kam.* Atap (thatch): bĕrtam (brtam), *Sak. Ra.* [*Mal.* bĕrtam].

185. **Bĕrtam**, burong (bird spec.): mua', *Mantr. Malac.*

186. BĔRTAM bird: kerórong, *Jak. Malac.*

187. **Bĕrumbong** (tree spec.): tĕrpăn (trpn), *Sem. Pa. Max.*
Beside: R 100; S 198.

188. **Bĕsisi** (tribal name): 'Sisi, *Bes. K. Lang.*
Bespatter, to: S 409.
Best: G 65; G 68.
Betel: E 27.

189. BETEL-LEAF (*Mal.* sirih): bed (*pr.* bedd), *Sem. Plus*; bē', *Pang. Belimb.*; B 12.

190. BETEL: jĕ-râk, *Sen. Cliff.*; jĕrek^{n}, jerag, *Tembi*; jerak^{n}, *Jelai*; jerak, *Serau, Darat*; jerāk, *Sak. Em.*; jerag, *e.g.* "do you plant betel here?" mang he chöd jerag pedih? *Krau Em.*

191. BETEL: (*a*) chamai, *Bes. Malac.*; chabi? (tjali), *U. Pat.* Betel-leaf: jambi, *Ben. New.* Wild betel: chambai, *Bes. K. Lang., Bes. Sep.*; chamai, *Mantr. Malac.* [*Lampong* jambai].
(*b*) Pepper (spec. *Mal.* lada china), *Piper chaba*: chābē (chabi), *Sem. Buk. Max.* [*Mal.* chabei, "pepper spec."].

192. BETEL: piandañ, *Sak. Ra.* [? *Hindust.* pândân, "betel-tray"]; cf. B 198 (?).

193. BETEL: sīh (sih), *Sem. Pa. Max., Sem. Buk. Max.* Betel-leaf (*Mal.* sirih): si-yeh, *Sem. Kedah*; siri, *Söm.*; sirih, *Ben. New.* [*Mal.* sirih].

194. BETEL-leaf: krekap, *Pant. Kap. Log.* Carved design?: krakap, *Mantr. Malac. Cha.* [*Mal.* kĕrakap].

195. BETEL-leaf: kĕnayek (k'nayek), *Pant. Kap. Mad.* Gambier: kā-yed (*pr.* kā-yedd), *Sem. Kedah* [? cf. *Mon* phyat [phyuit], "astringent"; see S 349].

196. BETEL-leaf: pĕmĕdas? (pimādās), *Pant. Kap. Log.*; (pemedas), *Pant. Kap. Her.*; pĕmĕdas daun (p'm'das daun), *Pant. Kap. Lem.*; L 35. Pepper: pĕdas, *e.g.* pĕdas cho^{k}ng, "black pepper," *Bes. Sep. A. I.*; R 37; pĕmĕdas? (pimādās), *Pant. Kap. Log.*; pĕmĕdas buah (p'm'das buah), *Pant. Kap. Joh.* [Mal. pĕdas, "pungent"; cf. F 260; see also H 140].

197. BETEL, wild: sĕlūang *Mantr. Malac. Nya.*
Betel-bag: B 11-13; B 15.

198. **Betel-box**: pĕnanam (pönanam), *Söm.*; cf. B 192?; B 13; E 27.
Betel-nut: A 125-128.
Betel-nut cutter: K 47; P 106.
Betel wallet: B 11-13; B 15.
Betrothed: F 90.
Better: G 65, 66; G 71.

199. **Between**: M 100.

200. BETWEEN: på, *Söm.* [?=A 175].

201. BETWEEN: enchop (*ent*chop), *Sak. Kerb.*; E 76; I 72; M 99; S 198.
Beware, to: A 193.
Beyond: R 83; S 198; T 51.
Biceps: A 134; A 135; E 42.
Bidan (bird spec.): H 78.

202. **Big** (*Mal.* besar): 'bök *or* tĕbök (*pr.* 'bö' *or* tĕbö'), *Sem. Kedah*; bŏŏ *or* tē-bŏŏ (the öo is a complex vowel sound passing from ö to pure ō), *Sem. Jarum, Sem. Plus*; bŏŏ, *Pang. U. Aring, Pang. Sam., Pang. Gal.*; bŏ, *Pang. Belimb., Pang. K. Aring*; (bŏ), *Lebir*; bŏu (bĕr-ŭ), *Kerbat*; baŭ, *Sem. Martin.* Broad (*Mal.* luas): ön-bā', *Pang. Sam., Pang. Gal.* Coarse; thick: tĕbo' (tbu'), *Sem. Buk. Max.* Great: naba'h, *Sem. Beg.*; naba, *Ben. New.*; H 14; S 310; S 465; W 29; W 109. To increase: nĕba' (nbaḳ), *Sem. Pa. Max.* Large: nĕbo' (nbu'), *Sem. Pa. Max.*; tĕbo' (tbu'), *Sem. Buk. Max.*; tĕböo (terbūr), *Sem. U. Sel.* hibu (h*i*bou), *Söm.*; bô, *Sak. Kerb.* Loud (of noise), (*Mal.* bĕsar bunyi): tĕbŏk (*pr.* tĕbŏ'), *ex.* tĕbŏ' amed kling baling (*Mal.* bĕsar amat bunyi rimau), "loud indeed was the roar of the tiger," *Sem. Kedah*; tĕbŏŏ, *Sem. Jarum, Sem. Plus.* To grow (of plants); to rise: nĕbuok (nöbouok), *Söm.* Leper: nĕbā' (nba'), *Sem. Pa. Max.* Leprosy: the "great sickness": mĕje' nĕbā'? (mji' nba'), *Sem. Pa. Max.*; S 187. Tall; big (of body): tĕbo' bĕsar? (tbu' bsr), *Sem. Buk. Max.*; B 210; tĕbud nĕbā' (tbud nbaḳ), *Sem. Pa. Max.*; H 87.

203. BIG: mĕnak, *Pang. K. Aring*; mĕnā', *Pang. Belimb.*; mĕnā (mĕ-nar), *Krau Tem.*; mĕ-na', *Krau Ket., Sak. Guai.* Big; fat: mĕno' (mĕnok), *Tembi.* Fat (plump): mĕnu (*mön*ou), *Sak. Kerb.*; (*Mal.* tambun, in orig. tumbun); mĕno' (mĕnok; menok), *Tembi.* Great; big: mĕ-nu, *Sak. Plus Cliff.* Large: mĕ-nû, *Tem. Cl.*; menu, *Sak. Br. Low*; (menou), *Sak. Croix*; W 30. Speak loudly! chakap menu, *Tembi.*

Thick (*Mal.* kasar): na mĕnu' (naměnuk), *Tembi.* A big boy; a youth: mĕnu (mĕnuk), *Tembi.* Forest (*Mal.* rimba): menug^{n}, *Tembi* [probably this should go under H 91]; see F 43. [? Cf. *Mon* jĕmnōk (*from* jnōk), "great."]

204. Big: pa-gah, *U. Tem.* Big: pa'ö? (pa'-er), *U. Cher.* Fat: pa' öh? (pa'-ĕrh), *U. Cher.*

205. Big: (*a*) 'ntueh (ntou*eh*); 'ntui (ntouï), *Sak. Ra.*; ĕn-toi, *Sen. Cliff.*; ĕntoi, *Tembi*, *Darat*; entoi, *Serau*; 'ntōi, 'ntōy, *Sak. U. Kam.*; tói, *Sak. Tap.*; ĕntŏr, *Sak. Martin.* Fat; thick: entoi, *Serau.* Great: 'ntōi; 'ntōy, *Sak. U. Kam.*; kedui, *Ben. New.* Large: ntong, *Sak. Sung.*; ĕntoi? (nutoi), *Sak. Chen.*; ntôé (the *e* is very softly pronounced), *Sak. Ra.*; ĕn-toi, *Sen. Cl.*; ĕn-tui, *Sak. Blanj. Cliff.*; entuai, *Tan. U. Lang.*; thói (t'hói), *Serting.* Chief of village (*Mal.* kapala kampong; pĕngĥulu): maintoi, *Jelai*; M 23; R 7. [*Southern Nicobar* omtĕ, "large"; *Bahnar*, *Boloven*, *Niahön* tih; *Stieng* tĭh; *Lave* tĭh tĭh; *Kat*, *Suk* ti; *Kaseng*, *Halang* teh; *Phnong* te? (tés); *Prou* ti? (tis); *Xong*, *Old Khmer*, *Samrê*, *Por* tak (tac), "big"; *Chong* tak, "great."]
(*b*) Big: kadue (kadooay), *Bes. Bell.*; kadui, *Bes. Sep. A. I.* (it is "politer" than B 207); kadai, *Mantr. Malac. Cha.* Large: ka-do-ih, *Sak. Sel. Da.*; kaduai, *Buk. U. Lang.*; kadui, *Bes. K. L.*; kadoi, *Bed. Chiong*; kadái, *Bes. Her.*; kădă, *Bes. Malac.* [? Cf. *Khmer* kantol [kănṭul], "thick," "stout"; *Annam* to, "thick," "fat." But cf. *Centr. Nicobar* karū, kadū, "large," "big," "great," "much"; endūa, "larger"; *Shom Pĕ* dūi; *Teressa*, *Chowra* karū, "large."]

206. Big; large: kori, *Pant. Kap. Lem.* Elephant: kori pĕnĕgāp (kori p'n'gâp), *Pant. Kap. Joh.*; cf. B 210, 212 [?=B 205].

207. Big: kadam, *Bes. K. L.*; kadam (*pr.* kadaᵖm), *Bes. Sep. A. I.* ("bhasa kasar," as dist. from B 205).

208. Big: ra'-tul, *Bera* [? connected with B 205].

209. Big; large: bandong, *Kena. I.* [connected with B 210?].

210. Big: bĕsar, *Mantr. Malac.* Large: bĕsar, *Mantr. Malac.*, *Jak. Malac.*; bĕsör (bĕseur), *Galang.* Elephant: bĕsar pênêgap, *Pant. Kap. Her.* [*Mal.* bĕsar].

211. Big: D 66; F 35.

212. Large: bagin, *Pant. Kap. Mad.* Wide; stout: bagin, *Pant. Kap. Joh.* Elephant: bagin pĕnĕgāp (bagin p'n'gâp), *Pant. Kap. Joh.*; G 43; cf. B 206; V 20 [connected with B 209, 210?].

213. **Bind, to**: bök; beek^{n}, *Serau*; bak, *Sak. Em.*; bök; kabök, *Bes. Sep. A. I.*; (kabuk), *Ben. New.* To attach (make fast to): nĕg-buk (nögh-bouk), *Söm.*; äbuk (èb**ouk**), *Sak. Kerb.*; rimb**ok**, *Sak. Ra.*; bók, *Sak. Ra.* To build: bök (berk), *Sen. Cliff.* To entwine (=tie up) (*Mal.* lilit): kabök, *Bes. K. L.* To join; to splice (*Mal.* ubong): bök, *Bes. K. Lang.* To make ready (*Mal.* siap-kan): bök; bök hē'no^{k}ng (*prob.* = "to tie up"), *Bes. Sep.*, *e.g.* bök he-nong = "get ready" or "gird yourself," *Bes. K. L.* To tie: bök (bĕrk), *Sen. Cliff.* Bark binding for stone axes: böt (bert); bet, *Sem. Stev.* Rattan (*Mal.* rotan): ken-bök, *Sem. Kedah.* A special kind of rattan (*Mal.* rotan sĕni'): awe kenbök, *Sem. Kedah*; R 39. [*Annam* buok; *Stieng* buôt; *Central Nicobar* pâk-hata (pôk-hata), "to bind"; *Boloven*, *Niahön*, bŭk, "to attach," "to bind"; *Lave* bŭk, "to attach."]

214. Bind, to: jĕköd (jĕ-kĕrd), *Krau Tem.*; ya-iked *or* iket, *Pang. U. Aring.* To tie or fasten: ya' iked (*pr.* ikedd), *Sem. Jarum.* Knot in a string (of stringed instrument?): nekat, *Sem. Stev.* To tie: chĕkat, *Sak. U. Kam.* Belt: îkat mambong, *Pant. Kap. Joh.*; H 116. Rattan binding of adze (*Mal.* krawat bĕliong): pīkut^{n}, *Mantr. Malac. Nya.* [Cf. *Mal.* ikat, "to bind," from which some of these words are certainly derived, while the others appear to be ultimately related. But cf. also *Bahnar* kŏt; köt (kât); *Stieng* kot; *Sedang* köt, "to bind"; *Mon* dăkat, "to tie in a knot."]
Binding (of axes, blowpipes, quivers, etc.): A 140; B 213, 214; R 39.
Binturong: B 113.

215. **Bird** (*Mal.* burong): kăwŏd (*pr.* kă-wŏdd), *Sem. Kedah*, *Sem. Jarum*; kawod, *Sem. Plus*; kawo^{t} (kawot'), *U. Pat.*; kawau, *Sem. Craw. Gram.*, *Sem. Plus*, *Sem. U.*

Sel. [the MS. of this last originally read "kawow"], *Sem. Martin, Pang. Belimb.*; *Pang. K. Aring, U. Kel.*; (not generally used with names of birds), *Pang. U. Aring*; kāwau (kauău), *Sem. Buk. Max.*; kāwāu (kauăau), *Sem. Pa. Max.*; kau-au, *Sem. Beg., Kerbat*; kauwau, *Lebir*; (kôw-wôw), *Sem. Stev.*; kawao, *Sem. Ked. Mar., Sem. Jur. Mar.*; kuau (kuou), *Ben. New.*; G 16. Fowl: kawao, *Sem. Craw. Hist., Sem. Klapr., Sem. Ked. And.*; *Sem. Ked. New., Sem. Jur. And., Sem. Jur. Rob., Sem. Jur. New.* [Probably "bird" is really meant. For other words for "fowl," *i.e.* the domestic fowl, *see* that heading.] H 1; P 56.

216. BIRD: chiap, *Sak. Br. Low*; chap (tchap), *Sak. Korb. Lias, Sak. Croix*; chăp (tschăp), *Sak. Kor. Gb.*; (tchèp), *Sak. Kerb.*; chăp (tschăp), *Sak. Martin*; chēp, *Sak. Tan. Ram., Sak. U. Kam.*; (chêp), *Tem. Cl., Sen. Cl.*; chēep (chaiep), *Tan. U. Lang.*; chep, *Sak. Plus Cliff., Sak. Blanj. Cliff., Sak. Blanj. Sw.*; chip (tschip), *Sak. Tap.*; chep? (chĕp), *Or. Berumb.*; chek^{n}, chep^{n}, *Tembi*; chep^{n}, *Jelai*; chep^{n}, chēep, *Darat*; cheep^{n}, *Sak. Em.*; chīp? (chip—*i* long), *Sak. Sung.*; chäb^{m}? (dschäb'n), *Sem. K. Ken.*; chäm (tchèm), *Sak. Ra.*; chēm (cheym), *Sem. Per.*; (tchém), *Söm.*; (chêm), *Krau Tem.*; chem, *Krau Ket., Sak. Sel. Da.*; (tchem), *Sem. Ken.*; chim, *Buk. U. Lang., Bes. Bell.*; chīm (*pr.* chhīm), *Bes. Sep. A. I.*; chibm, *Bes. Her.*; chībm, *Serting*; chīm (chĭm), *Bera., Bes. Malac.* Birds: chip-chip (tschip-tschip), *Sak. Tap.* Owl: chem (tchém), *Söm.* Pigeon: chēm (tchêm), *Söm.*; chăp; chep (tschăp; tschép), *Sak. Kor. Gb.* Female Argus pheasant: chimeoi, *Sem. Stev.* Swallow: chim, *Bers. Stev.* Ugly; rotten (*Mal.* burok): cheep, *Serau.* [Clearly a confusion arising from similarity of sound of *Mal.* burok *and* burong.] [*Mon* kăchim [găchē]; *Rodé, Annam, Cham* chim; *Achin.* chichim; *Cancho* xim (*pr.* chim?); *Chréai* kchim; *Jarai* chim; *Sedang, Halang, Kaseng* chèm; *Sue* hem; *Bahnar* shem (xem); *Cuoi* chem-tu; *Phnong* sum; *Prou* chêm; *Boloven, Niahön, Lave* chăm; *Alak* chim; *Suk* kiem; *Xong, Huei* chiem; *Stieng* chum; *Trao* sim; *Kha Bī*chīm; *Selung* kekyōm (keckyoam); sisom, "bird." *Khmer* chap [chăp], "sparrow," probably goes with T 349. *Car Nicobar* chechōn, "bird," may perhaps belong here, but the equivalents "shichūa" in the other dialects (*Shom Pē* sichūa) make it at least doubtful. Undoubted cognates are *Khasi* (*Standard* and *Synteng*) ka sim; *Lyngngam* sim; *Wār* ka ksem; *Palaung* hsim, sim, "bird"; *Santali* sim, "cock."]

216A. BIRD: kalobok, *Rasa* [? cf. B 215; but cf. also B 482].

217. BIRD: sâbu, *Kena. I.* [? cf. B 215].

218. BIRD: ungeh, *Jak. Malac.* [*Mal.* unggas]; F 257.

219. BIRD: burhóng (bukhóng), *Barok*; burong, *Ben. New., Mantr. Malac.* [*Mal.* burong]; F 257; W 132.

220. BIRD, species of: chĕbau, *Mantr. Malac. Cha.*

221. BIRD (sp.): kalau; chim kalau, *Bes. K. L.*

222. BIRD (sp.): chim kalongkoit (described as the tiger's jackal: they say that if it sings "kalo^{k}ng-kalo^{k}ng kwom" the tiger is at hand, but if "koit-koit chonggō'," it is only a pig. The bird is said to sit upon the tiger's back), *Bes. Sep.*

223. BIRD (unidentified, perhaps = chim kwiyau): kūkēau; chim kukeau, *Bes. K. L.*

224. BIRD (sp.): kung-kung, *Bes. Sep.*

225. BIRD? (sp.): seg-wog (a kind of bird?), *ex.* surau halug, surau segwog, "the lizard cries, the — bird cries," *Pang. Sai.*

226. BIRD (sp.): tĕnabol, *ex.* kawau tĕnabol wong babarr, "the tĕnabol bird has (——?) young ones," *Pang. Teliang.*

Birth: C 101-106.

Birth demon: D 91.

Bison: C 54-58.

227. **Bite, to** (*Mal.* gigit): (*a*) ya' lahet (*pr.* la-hett), *Sem. Plus* [but see S 144].

(*b*) Bite, to: lihap, *Kena. I.* To eat: jáháp, *Kena. I.* [*Por* hap; *Old Khmer, Xong* hob, "to eat."]

228. BITE, TO (*Mal.* gigit): ya' kāb (*pr.* ya' kabb), *Sem. Jarum*; ya-kāb (also used of snake-bites, tiger-bites, etc.), *ex.* jekob ō'-kab chyas yĕ kĕtĕ hālăt, "a snake has bitten my hand and I shall die," *Pang. U.*

Aring; ya-kāb, *Pang. Sam*, *Pang. Gal.*; ākâp (ākop *or* ékop *or* ekoap), *Sak. Kor. Gb.*; kap, *Serau.* To bite; to gnaw: kăb (kb), *Sem. Pa. Max.*, *Sem. Buk. Max.*; măkăb (mkb), *Sem. Buk. Max.* To chew: inkāb; in-kāb, *Sem. K. Ken.* To devour (*Mal.* makan): kāb, *ex.* bö' yĕ ŏ'-kab (*or* ja-ŏ'-kab) ka-baleng (*Mal.* mak sahya di-makan de' rimau), "my mother was eaten by a tiger," *Sem. Plus.* To eat (*Mal.* makan): ngab-ngab (*bhasa kasar*?), *Sem. Kedah.* Tooth: kap-kâp, *Sak. Ra.* [*Achin.* kab; *Laos* kop, kob; *Central Nicobar* opkâp-hata; *Chrau* kap; *Bahnar*, *Stieng*, *Boloven*, *Niahön*, *Alak*, *Lave*, *Kaseng*, *Halang* kăp; *Khmer* khăm (khām); *Cham* kaik, "to bite."]

229. BITE, TO: gadn, *Serting*; kage^{k}ng, *Bes. Sep.*; kage, *Bes. Malac.* [?= B 228].

230. BITE, TO (*Mal.* gigit; unggis): hêpong, *Mantr. Malac. Nya.*; M 61; T 170.

231. BITE, TO (of a snake): katop; pētot, *Bes. Sep.* [*Mal.* patoh?].

232. **Bitter**: (*a*) kadeg, *Sem. Craw. Hist.*; kâdeg, *Sem. Klapr.*; kedeg (*pr.* ke-degg), *Sem. Jarum*, *Sem. Plus*; kĕdeg, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; kĕdäg (ködèg), *Sak. Kerb.*; kĕdek (kdik), *Sem. Pa. Max.*, *Sem. Buk. Max.*; kĕdäk (ködèk), *Söm.*; kĕdät (ködèt), *Sak. Ra.*; kédet, *Sak. Tap.*; kĕdet^{n}, *Jelai*; kĕdöyt (usually kĕdeg?), *Bes. K. L.*; kĕdöyt, *Bes. Sep.*; kedäg? (getäg), *Sem. K. Ken.*; tĕchĕdeg, *ex.* tĕchedeg pĕsakau dĕkamparr, *Pang. Teliang.* Salt (adj.); salty (*Mal.* masin; asin): kĕdet (kdit), *Sem. Pa. Max.*; S 339.
(*b*) Upas poison (*Mal.* ipoh): dak (dăk), *Sem. Pa. Max.*; dok (duk), *Sem. Buk. Max.*; keteg (*pr.* kĕtegg), *Sem. Kedah*; gĕndok (gndok), *U. Kel.*; dog (*pr.* dogg), *Sem. Plus*; dog *or* dok, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; dok, *Pang. Belimb.*, *Sin. Stev.*, *U. Pat.*, *Jak. Stev.*; dop, *Söm.*; dô, *Sak. Kerb.*; B 25. Dart-poison: dâg (dāg, "deep a"), *Sem. K. Ken.*; dok chĕngräk (dok-chngräk), *Sak. Tan. Ram.*; P 163. Blowpipe poison board: iu-dok (ee-oo-dogk), *Sem. Stev.*; T 211; S 358.
(*c*) Gambier: kĕtĕt? (ketait), *Ben. New.* [*Central Nicobar* täak (tēak); ? cf. *Bahnar*, *Stieng* tăng; *Mon* kătang; *Annam* dăng, "bitter."]
BITTER: G 7.

233. **Black** (*Mal.* hitam): beltek, *Sem. Kedah*, *Pang. U. Aring*; bĕltēk (bltik), *Sem. Buk. Max.*; biltek, *Sem. Stev.*; bil-tek, *Lebir*; belteg, *Sem. U. Sel.*; beltag, *Pang. Sam*, *Pang. Gal.*; balteng, *Sem. Craw. Hist.*; balting, *Sem. Klapr.*; belting, *Sem. Ked. And.*, *Sem. Ked. Rob.*, *Sem. Ked. New.*, *Sem. Ked. Mar.*, *Sem. Jur. Mar.*; belteng, *Sem. Jur. And.*, *Sem. Jur. Rob.*, *Sem. Jur. New.*; blĕtēng, *Sem. Ij.*; beltäng? (beldäng), *Sem. K. Ken.*; bĕrteing (brteiñ), *Söm.*; bĕtung (btung), *Sem. Pa. Max.*: teng, *Krau Tem.*; B 249; T 129. Grey: bĕtung pitau (btung pitu), *Sem. Pa. Max.*; bĕltēk mĕchampor piltau (bltik mchmpr pltu), *Sem. Buk. Max.*; W 101; B 249; R 120 [? cf. *Javan.* buṭĕng, "dark."]

234. BLACK: bĕl-het, *U. Tem.*; blĕhen (blöhen), *Sak. Ra.*; belă^{k}, *Sak. Martin*; bĕlak (bl-ak); bĕlāk (bl-āk), *Sak. U. Bert.*; blāāk, *Sak. Tap.*; mĕ-äk, *Sak. U. Kam.* "Black and blue" (with a bruise), (*Mal.* lĕbam): blaak, *Tembi.*

235. BLACK: (*a*) guweg, *Sem. Plus*; gowed (*pr.* go-wedd), *Sem. Plus.*
(*b*) Black: gĕcheh, *Sem. Jarum*; gri-yah, *U. Cher.*

236. BLACK: lĕnieh (löniéh), *Sak. Kerb.*; lenié, *Sak. Croix*; lengöh (?); lengah? [MS. reading doubtful; it might be "lengerh," probably mis-read "lenyerh" by De la Croix, whence his and De Morgan's forms above?], *Sak. Br. Low*; rengā (reñgâ), *Sak. Kerb.*; ringa, *Sak. Kor. Gb.*; rengah, *Tembi*, *Serau*; jönga'? (jĕrngak), *Darat.* Black (and any dark colour generally): rĕ-ngah, *Sen. Cl.* Blue: rĕ-ngah, *Sen. Cliff.* Red: lĕ-gih, *Lebir*; rengā (reñâ), *Sak. Ra.*; rĕngān (rngān), *Sak. U. Bert.*; elnani, *Sak. Tap.* Mist; fog: rĕngā (rngá), *Sak. Kor. Gb.* [cf. R 54, 55]. [? Cf. *Khmer* rongĭt (?); ngongüt [ngăngĭt], "dark."]

237. BLACK: sekai, *Sem. Per.*

238. BLACK: sāyă (sâyâ^{n}), *Kena. I.*

239. BLACK: cheratap, *Tan. U. Lang.*

240. BLACK: dĕmĕrzed? (dummerzed), *Ben. New.* Black; charcoal: mĕrĕsĭk (m'r'sĭk), *Pant. Kap. Joh.*

Charcoal: zĕmzēd? (zumzaid), *Ben. New.*; [see H 65; H 116].

241. BLACK: (*a*) heram, *Bes. Bell.*; hiraᵖm; hirŏᵖm, *Bes. Sep. A. I.*; hirúm, *Bes. Malac.* [cf. *Kawi* hirĕng; *Javan* irĕng].
(*b*) Black: hitam, *Ben. New.*, *Bes. Malac.*, *Mantr. Malac.*, *Jak. Malac.* Blackness: hitam, *Ben. New.* [*Mal.* hitam, a variant of the last]; G 114.

241A. "BLACK and blue," as a bruise (*Mal.* lĕbam): dūr, *Tembi.*

241B. "BLACK and blue": lĕbam, *Jelai* [*Mal.* lĕbam].

242. **Blade** (of weapons, knives, etc.), (*Mal.* mata): ĕm-pākⁿ, *Sen. Cliff.* [?=M 202]; B 4; C 125.
Blear-eyed: E 83.
Blight: I 24.

243. **Blind**: koh (kuh), *Sem. Buk. Max.*; chof (*or* chof met), *Pang. U. Aring*; chū med, *Pang. Sam*, *Pang. Gal.*; chū met (*or* med), *Pang. Sam*, *Pang. Gal.*; chīd bĕkun (chid bkun), *Sem. Pa. Max.*; W 98; (*Mal.* buta chĕlek), koh chĕle' (kuh chli'), *Sem. Buk. Max.*; kĕtuk (ktuk), *Sem. Pa. Max.* Blind: chichuk man? (tschischukmau), *Sak. Kor. Gb.*; E 83 [? cf. *Khmer* khvăk, "blind"].

244. BLIND: līpāch? (lipanch), *Pant. Kap. Joh.*

245. BLIND: buta', *Sak. U. Kam.*; būta' (butak); buta' (butak), *Tembi*; būta, *Serau* [*Mal.* buta]; D 22; E 83; W 98.

246. **Blisters** (*Germ.* Schwielen): ting-līt (ting-leet), *Sem. Stev.*; H 15.

247. **Blood** (*Mal.* darah): nyāp, *Sem. Plus*; yāp, *Pang. U. Aring*; yāp (*or* yāb?), *Pang. Sam*, *Pang. Gal.* Red (*Mal.* merah): yāp, *Sem. Plus*; nyāp *or* tyāp, *Sem. Plus.* Wound (*Mal.* luka): yāp, *Sem. Kedah*; nyāp, *Sem. Jarum.*

248. BLOOD: lōt, *Tembi*; lót, *Sak. Kor. Gb.*; lōd, *Sak. Br. Low*; bĕlûd [?], *Sak. Blanj. Sw.* [This last may possibly (even probably) be "bĕhîd" =B 249.] Dysentery: hamb-lod, *Söm.*

249. BLOOD: muhum, *Sem. Jur. And.*, *Sem. Jur. Rob.*, *Sem. Buk. Max.*, *Sem. Jur. Mar.*, *U. Kel.*; (moo-hoom), *Sem. Stev.*; mohum [in MS. originally "mohoom"], *Sem. U. Sel.*; măhum (mhum), *Sem. Pa. Max.*; (mahoom), *Sem. Stev.*; mahum, *Sem. Ken.*; mahŏm, (*pr.* mahŏᵇm), *Sem. Kedah*; möhöm (merhum), *Sem. Stev.*; mahani, *Sem. Per.*, *Ben. New.*, *Bes. Her.*, *Kena. II.*, *Serting*, *Bed. Chiong*, *Bedu. II.*; mahám, *Bes. Malac.*; mahaᵖm, *e.g.* m. mah, "human blood"; m. kĕtur, "pig's blood," *Bes. Sep.*; bahŏm (*pr.* bahŏᵇm), *Sem. Jarum*; bahŏm, *Sem. Plus*; buhum, *U. Pat.*; behīm (béhîm), *Sak. Ra.*; bĕhīpⁿ, *Serau*; behīp (bĕheep), *T'an. U. Lang.*; briep-n, *Sak. Sung.*; bihitⁿ, *Sak. Em.*; bĕhīt, *Sak. U. Kam.*; bĕ-hîr, *Sen. Cliff.*; bĕhi, *Sak. Blanj. Cliff.*; lĕhîm, *Sak. Guai*; S 468; S 470; T 106; U 27; V 24. Orange (colour): măhum (mhum), *Sem. Buk. Max.* Red: măhum (mhum), *Sem. Buk. Max.*; R 51. Black (venous) blood: măhum bĕltek (mhum bltik), *Sem. Buk. Max.*; măhum bĕltum (mhum bltum), *Sem. Pa. Max.*; B 33. Red (arterial) blood: măhum tăhueng (mhum thuing), *Sem. Buk. Max.*; măhum păhām (mhum păhăam), *Sem. Pa. Max.*; R 51. Menses: măhum kib (mhum kib), *Sem. Pa. Max.*; maham pa'hari, *Bedu. II.* Dysentery: chēret măhum (chirit mhum), *Sem. Buk. Max.* [*Mon* chhim; *Khmer* chhéam [jhām]; *Stieng* măham; *Bahnar* pham; *Bahnar Röngao* mahām; *Sedang* mehiam; *Tareng* aham; *Sue* ham; *Alak* băham; *Niahön*, *Lave*, *Halang* pham; *Boloven* pöm. Kuhn cites *Santhal* māyām, *Ho* maiūm, *Mundari* mayom — all meaning "blood." R 51 is perhaps connected. Cf. also *Central Nicobar* mahām, "menses"; *Car Nicobar* mām, "blood"; and possibly *Chowra Nicobar* pāheoit, "blood," explains some of the Sakai forms.]

250. BLOOD: che-nâh, *Sak. Sel. Da.*; chahâ, *Kena. I.*; za, zais, *Ben. New.* [? cf. B 249].

251. BLOOD: daia, *Sem. K. Ken.*; derhä (dekhè), *Barok*; dara, *Söm.*; dárâ, *Sak. Kerb.*; darat, *Buk. U. Lang.*; darah, *Bland K. Lang.*, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* darah]; S 32.
Blood-vessel: M 219.

252. **Bloom, to**: babŏ, *Sak. Kor. Gb.*
Blossom: B 445; B 448, 449; F 186-193.

253. **Blotches** on the skin; leucoderma? (*Mal.* sopak): sīla' (silk), *Sem. Pa. Max.*

254. BLOTCHES on the skin (*Mal.* panau):

pānau (panu); *Sem. Pa. Max.*; (*Mal.* panau bĕngkarong), pānau mādang (panu madng), *Sem. Pa. Max.*; L 111; (*Mal.* panau bĕsi), pānau bĕsī (panu bsi), *Sem. Pa. Max.*; I 39. Smallpox (*Ger.* blattern): panáu (banáu), *Sak. Kor. Gb.* [*Mal.* panau].

255. **Blow, to**: nya (nja), *Sak. Kor. Gb.* [?=B 390].

256. BLOW, TO (*Mal.* puput): (*a*) ya-pöt, *Pang. U. Aring*; ya-pöd, *Pang. Sam, Pang. Gal.*; pūᵈn (pūn (d)), *Sak. U. Kam.*; G 42; tĕpös; tĕpöss *or* tĕpöas, *ex.* ö' tĕpös wong bĕkau, "they blow about (?), the young flower-blossoms," *Pang. Teliang* [meaning doubtful]. Blowpipe: put, *U. Tem.*; sĕ-put, *U. Cher.* To shoot with a blowpipe: puh *or* yă-puh, *Pang. Belimb.*; putpūt (pout-poût; pout-poût), *Sak. Ra.*; ampetput, *Darat*; pūtⁿ, *e.g.* "please show me how men shoot with the blowpipe," chōba tĕrniol en rēlok mai pūtⁿ, *Jelai*; hĭ-pût; hi-pût, *Sen. Cliff.*; G 42. To extinguish: tĕput (töpout), *Söm*; nāput (nâpout), *Sak. Kerb.* Breath (*Mal.* nafas): pöd (*pr.* pödd), *Sem. Jarum.* To winnow (*Mal.* tampi), ya-pöt, *Pang. Skeat.* Air: pâs, *Sak. U. Kam.* Storm: pósh, *Sak. Ra.*; pöis, *Tembi*; pŏs or pöös, *Serau*; pâä (pâè), *Sak. Ra.* [This word is given as= *Mal.* ribut, but the collector uses the French word *gale*, which means scabies, and is clearly wrong.] Wind: pus (pouss), *Söm.*; hipoi, *Tembi*; poi, *Darat, Sak. Sung.*, *Krau Em.*, *e.g.* "this wind is pleasant," poi bâr dih, *Krau Em.*; pâi; puī, *Sak. Em.*; póih? (bóih), *Sak. Martin*; pohói, *Kena. I.*; poieh, *Tan. U. Lang.*; pōä (pôè), *Sak. Ra.* [These words seem to be ultimately connected with *Achin.* put, *Mal.* puput, "to blow," but they are not Malay loan-words; cf. *Mon* paik [puik], "to blow (as the wind)"; *Stieng* pōk; *Khmer* bâk (*pr.* bâk?) [pak], "to fan," "to blow"; cf. *Bugis* săpu'; *Mangkasar* sapu'; *Bulu* sĕput; *Ngaju Dayak* sipet, "blowpipe"; and cf. *Boloven, Niahön, Lave, Halang* păt; *Alak* ăpăt; *Bahnar* pat, töpăt, "to extinguish"; and see also B 390.] W 112.

(*b*) Blowpipe: sumpitan, *Rasa.* [*Mal.* sumpitan].

257. BLOW, TO (a blowpipe): (*a*) lālah; nālö, *Bes, Sep.* To shoot (with blowpipe): nâlö, *Bes. K. Lang.*; lö, *Bes. Songs*; sĕnlu (sönlou), *Söm.*; chāhlu (chèh lou), *Sak. Kerb.*; cf. B 261? To fight: bălūh, *ex.* chok bălūh (*Mal.* pĕrgi bĕrklahi), "to go and fight,"—in rapid speech abbreviated to "chobluh" (*i.e.* cho' b'luh), *Bes. K. L.* To shoot with the blowpipe (*Mal.* mĕnyumpit): ya' hā-lūh (*pr.* hā-luhh), *Sem. Plus*; hālūh, *Pang. U. Aring*; hālūh, *Pang. Sam, Pang. Gal.*; nen-luh *or* hen-luh, *ex.* aneg öhh hijöb hen-luh (*or* nen-luh), "this child knows how to shoot," (?also hāluh?), *Sem. Kedah*; G 42. To go shooting: cho' nāleh, *Bes. Malac.* To kill: blu, *Sak. Kor. Gb.* To hunt: baluᵏ, *Bes. Malac.* To pursue (chase): halau, *Bes. A. I.*; chok bālū, *Bes. A. I.* [It seems doubtful whether all these words are connected. ? Cf. *Bahnar* blah, "to wage war"; *Halang* tĕblah; *Sedang* bla, "war"; cf. *Mal.* halau, "to drive."]

(*b*) To extinguish (*Mal.* padam): ya' pĕlīt, *Sem. Jarum, Sem. Plus*; ya-plöd, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; pilôt, *Sak. Ra.*; bĭ-lut, *Sen. Cl.*; bĭ-lût, *Sen. Cliff.* To put out (fire): lat, *Sak. U. Kam.*; plöt ūs (*or* ūis), *Bes. Sep.* [*Mon* plāt [pluit], "to be extinguished"; *Khmer* lât? [lut; lăt], "to extinguish."]

258. BLOW the nose, to: kâhēs, *Bes. A. I.* To sneeze: kĕndas (knds), *Sem. Pa. Max.*; kenchas? (kendschass; kendschās), *Sem. K. Ken.*; gichas (gítschas; gitschass), *Sak. Kor. Gb.*; chesh, *Kena. II.*; mĕkīs, (mkis), *Sem. Buk. Max.*; nēhē, *Bes. K. L.*; nēhē (?), *Bes. A. I.*; bĕrnis, *Bes. Her.* [There appear to be distinct words here: cf. *Khmer* ñŏs [nös]; *Achin.* hiĕs; *Centr. Nicobar* hehā-haiñe, "to blow the nose" (? cf. *Khmer* kies; *Stieng* kieh, khieh, "to snuff a torch"); and *Khmer* kandas [kăṇtās]; *Stieng* köndeh, "to sneeze."]

259. BLOW the nose, to (*Mal.* hingus), ya-batog (?), *Pang. Sam, Pang. Gal.* [*Mal.* batok, "cough"]. To blow: C 253; W 97; W 112. To blow up the fire: B 467.

260. **Blowpipe**: pĕnichul, *Sem. Plus.*

261. BLOWPIPE: (*a*) belāu, *Sem. Ij.*;

belau, *Sak. Br. Low*; belâo, *Sak. Croix*; be-la-oh, *Sak. Sel. Da.*; bĕlau, *Pang. K. Aring*; bĕ-lâu, *Sen. Cliff.*; bĕlâu, *Bes. Malac.*; bĕláu, *Bes. Her.*; bĕ-lau, *Sen. Cl., Lebir*; bĕlo (*bŏ*lo), *Sak. Ra.*; blâ-hû, *Tem. Cl.*; b'lahu, b'lâu, *Bes. Sep. A. I.*; blaue, *Sin. Stev., Bes. Stev.*; blâu, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; blaû, *Sak. Kor. Gb.*; b'lau, *Pang. Belimb., Buk. U. Lang., Tan. U. Lang.*; blāu, *Sem. Plus, Sem. K. Ken., Sak. Tan. Ram.*; blâu, *Sem. Per*; blau, *Sem. U. Sel., U. Pat., U. Kel., Kerbat, Sak. Blanj. Sw., Sak. Sung., Serau, Darat* (?); blaung, *Tembi*; blao, *Söm., Sak. Kerb.*; (blaŏ), *Or. Berumb.*; blâo, *Sak. Jer., Po-klo, Jehehr, Söm., Sak. Kerb., Sak. Martin*; bĕlau (blāo, blāw), *Sak. U. Kam.*; b'lau (blou), *Bes. Bell.*; blahau? (blahan), *Pal.*; malau? (malan), *Jak. Stev.* Outer case of blowpipe: bĕlo (*bŏ*lo), *Sak. Ra.*; ló, *Sak. Kerb.* Inner tube of blowpipe: blâo, *Sak. Kerb.*; bĕlo (*bŏ*lo), *Sak. Ra.* Blowpipe dart: kĕ-non bĕlau, *Sak. Blanj. Cliff.*; C 102. [*Khmer* kŏmphlōh [kŭbhloh], "blowpipe" (apparently from phlōh [bhloh], "twin," "double," in reference to the mode of construction).]

(*b*) Blowpipe: sĕláu, *Kena. I.* Blowpipe mouthpiece: chĕluh (**chêlouh**; **chêlouh**), *Sak. Kerb.*; chälu (chêlou), *Sak. Ra.* Outer tube of blowpipe; inner tube of blowpipe: senlu (senlou), *Söm.* [cf. B 23; B 257?].

262. BLOWPIPE: sĕlīgi sĕmāmū' (sĕlĭgi sĕmâmûk), *Blan. Rem.* [*Mal.* sĕligi, "javelin"; sămambu, "Malacca cane"].

263. BLOWPIPE: pĕmĕralis (p'm'ralis), *Pant. Kap. Joh.* Blowpipe dart: pĕranis (p'ranis), *Pant. Kap. Joh.* BLOWPIPE: B 28; B 30, 31; B 256. Carvings on blowpipe: D 157; L 130; R 133. Cleaning rod of blowpipe: L 32. Inner tube of blowpipe: B 27, 28. Joint of outer case of blowpipe: J 7. Longer part of inner tube of blowpipe: M 20. Mouthpiece of blowpipe: P 223. Muzzle of blowpipe: B 28. Outer case of blowpipe: B 27, 28. Ring on blowpipe: R 133. Shorter part of inner tube of blowpipe: F 63; F 220. Tube of blowpipe: D 66.

264. BLOWPIPE, outer case of: tâgö; 'gö, *Bes. K. Lang.*; tagu, *Mantr. Malac. Cha.*; (tagur), *Mantr. Bor.*; tāgu (targoo), *Mentr. Stev.* Stem of blowpipe: tagö; 'gö, *Bes. Sep.* Outer tube of blowpipe: tagu tĕmiang, *Mantr. Malac. Nya*; B 28 [cf. *Cham* taguh, "small tube of bamboo used as a float in fishing"].

265. BLOWPIPE, outer tube from junction to carved part of: cha-nam-pah, *Sem. Stev.* Carved part of outer tube of blowpipe: chanampahī (cha-nam-pah-ee), *Sem. Stev.* Long bamboo sheath or collar which is slipped over the end of the inner blow-gun tube: chĕnampā', *Sem. Kedah*; jĕnābă, *Sem. Plus.*

266. BLOWPIPE, middle piece of inner tube of: chemat, *Bes. K. Lang.* Thick part of inner tube: chĕmat, *Mantr. Malac. Cha.* Shorter part of shaft: senemar, *Sem. Stev.*

267. BLOWPIPE, junction of tubes of: chaihaib (chĭhĭbe), *Sem. Stev.* Junction of inner tube?: chaihaib tahā (chĭhĭbe tahar), *Sem. Stev.*

268. BLOWPIPE join (esp. the join of the outer case or sheath of the blowpipe): chĕnertim (*pr.* chĕnerrtim), *Sem. Plus.*

269. BLOWPIPE tube (the bamboo tubing which is fitted over the two middle ends of the inner blowpipe tube to join them): charem (*pr.* chare^{b}m), *Sem. Plus.*

270. BLOWPIPE, longer part of inner tube of: isi (iss-ee, esee), *Sem. Stev.* Short part of inner tube: isi-u (is-ee-oo; esee-oo), *Sem. Stev.* [? cf. F 170].

271. BLOWPIPE mouthpiece: akong, *Sem. Stev.* [? = P 223].

272. BLOWPIPE mouthpiece: (*a*) tamim (made of resin), *Sem. Stev.*; tameng, *Sem. Kedah*; tambam, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; tĕmbun (tömboun), *Sak. Kerb.*; (*töm*boun), *Sak. Ra.*; tĕmbung (*töm*bouñ), *Sak. Ra.*; tĕbông, *Bes. K. Lang.*; tĕbo^{k}ng, *Bes. A. I.*; tĕbóg^{n}, *Bes. Malac.*; tĕbog^{n}, *Mantr. Malac. Cha.*; tĕbogn, *Mantr. Malac. Nya.*; tĕbóng, *Mantr. Malac., Jak. Malac.*; tabong? (tabon; tabu), *Mantr. Bor.* [? = M 100].

(*b*) Wood for mouthpiece of blowpipe: tĕboh (*tŏ*boh), *Sak. Kerb.*

(*c*) Bracelets: tā-ben (*pr.* tā-be^{d}n *or* tābedn), *Pang. U. Aring.*

273. BLOWPIPE, carved ring-marks round the outer case or sheath of: ner-ner (*or* nger-nger) (*pr.* närr-närr *or* ngärr-ngärr), *Sem. Kedah.* Nick round the shaft of a blowpipe dart just above the ipoh, which enables the point to break off in a wound: ngēr-ngēr (*pr.* ngär-ngär), *Sem. Kedah.*

274. BLOWPIPE, carvings on: grāt, *Bes. Malac.*

275. BLOWPIPE, muzzle of: gala', *Bes. Malac.*, *Mantr. Malac.*; gĕloi, *Mantr. Malac. Cha.*

276. BLOWPIPE, inner rim at end of: lengai^{t}, *Mantr. Malac. Cha.*; (linghite), *Mentr. Stev.*

277. BLOWPIPE, ring of rattan at mouth of: chūl, *Bes. A. I.*; chûl, *Bes. K. Lang.* Inner rim a few inches from end of blowpipe: chol, *Mantr. Malac. Cha.*

278. BLOWPIPE, second inner ring of: sĕnglâ', *Mantr. Malac. Nya.*; sĕnglâk (sunglork), *Mentr. Stev.*

279. BLOWPIPE, cleaning-rod for: kenbas (*pr.* kenbass), *Sem. Kedah.*

280. BLOWPIPE cleaning-rod: bendrad, *Sem. Plus*; bingrot, *Ben. Stev.*, *Materialien*, pt. i. p. 103.

281. BLOWPIPE cleaning-rod: mĕneyap? (munneyyap), *Sem. Stev.*; jĕnghêk, *Bes. K. Lang.*; jeng-hek, *Bes. A. I.*

282. BLOWPIPE cleaning-rod: kalto; kal**to**, *Sak. Kerb.*

283. BLOWPIPE cleaning-rod: roknang (rokn**añ**), *Sak. Ra.*

284. BLOWPIPE wadding (*Mal.* rabok): lĕmöl, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; samul, *Tum. Stev.*; sel*moïl*, *Sak. Ra.*; sĭlimul (sillimul), *Sin. Stev.*

285. BLOWPIPE wadding (*Mal.* tukas): pasul (passūl), *Sem. Stev.*; basul (bassoul), *Söm.*

286. BLOWPIPE wadding (*Mal.* tukas): nal; 'ndal; hĕndal, *Bes. Sep. A. I.*

287. BLOWPIPE wadding: rab**ô**, *Sak. Kerb.*; rabo^{k}, *Jak. Malac.*; rabok, *Mantr. Malac.*, *Mantr. Malac. Cha.*; (*Mal.* rabok tukas), barok, *Bes. Skeat.* Wadding put in the quiver to protect the arrow-heads: yabō (jabō), *Sem. K. Ken.* [*Mal.* rabok; cf. *Bugis*, *Mangkasar* baruk; *Bulu* waruk.]

288. BLOWPIPE, tree yielding wadding for: jäk (dièk), *Sak. Kerb.*

289. BLOWPIPE wadding: gĕte (ghöté), *Sak. Ra.*

290. BLOWPIPE wadding: kabong (kaboñ), *Söm.* [*Mal.* kabong, *Arenga saccharifera*].

291. **Blowpipe arrow** (or dart): ko-orr, *U. Tem.*; kŏ-ong, *U. Cher.*; gon, *U. Pat.*; rong (roñ), *Sak. Ka.*; 'rŏh, *Sak. Martin*; rok, *Sen. Cliff.*; roek, *Tan. U. Lang.*; rôk, *Sak. Sung.*; rōk^{n}, *Serau*, *Darat*; rrauk^{n} (r'rowkun), *Sin. Stev.*; sĕrāng (sĕrâñ), *Kena. I.* Shaft of blowpipe arrow: rong (roñ), *Sak. Ra.* Blowpipe: leläk^{n} (lelorken), *Tum. Stev.* Dart: grŏg; *e.g.* poisoned dart: grŏg mangchĕngrä' (grŏg mangchngrä'); dart without poison: grŏg ti ta' bĕchĕngrä' (grŏg ti ta' b-chngrä'), *Sak. U. Kam.*; P 163. [Cf. *Bahnar* mrŏm; *Sedang* mrom; *Jarai* mröm; *Cham* braṃ; *Churu* baram; *Khmer* prūoñ [bruoñ]; and *Bahnar*, *Sedang* arāng; *Lave* drang, "arrow."]

292. BLOWPIPE arrow: bêl, *Sak. Sel. Da.*

293. BLOWPIPE arrow: dāmăk, *Pang. Belimb.* (the shaft of the dart is made of the leaf-stalk of the langkap palm, and the butt-end of the heart (pulur) of the "hawk rattan" (rotan lang)); damok; lomok, *Bes. Malac.*; damok, *Mentr. Stev.*; domók, *Kena. II.*; domok, domō', *Bes. Sep. A. I.*; dômók, *Bes. Her.*; dumuk (doomook), *Bers. Stev.*; damö (dammer), *Buk. U. Lang.*; dâmak, *Blan. Rem.*, *Bed. Chiong*, *Ment. Her. I.*; damak, *Rasa*, *Mantr. Malac. Cha.*; dama', *Jak. Malac.*, *Mantr. Malac.*; dama, *Pal.*; lamaka, *Ben. New.*; lămăka, *Sem. Beg.* [*Mal.* damak].

294. BLOWPIPE arrow: segár, *Sak. Kor. Gb.*; segā**r**, *Tembi*, *Serau*; sigar (seegar), *Tum. Stev.*; sĕgal (*sŏg***al**, sŏghàl), *Sak. Kerb.* Shaft of blowpipe arrow: sĕgal (*sŏ*ghal), *Sak. Kerb.* Mid-rib of leaf: sĕgăh (sgh), *Sem. Buk. Max.* [*Mal.* sĕgar, "hard spike (of a species of palm):"]

295. BLOWPIPE arrow, point of: ngnyess, *Sem. Stev.* Shaft of blowpipe dart: layös (*pr.* layöss) (it is made of bĕrtam stem), *Sem. Kedah.* Point of a sword: inges-u (ing-ess-oo), *Sem. Stev.* [The -u is probably the 3rd pers. sing. pronoun.]

296. BLOWPIPE arrow, point of: ngo?; nyo? (ño), *Söm.*

297. BLOWPIPE arrow, point of: choï, *Sak. Kerb.*

297A. BLOWPIPE arrow, point of: ranchap, *Rasa.*

298. BLOWPIPE arrow, shaft of: gŏigir, *Jak. Malac.* Arrow: klikir, *Ben. New.*

298A. BLOWPIPE arrow, shaft of: mendas, *Rasa.*

299. BLOWPIPE arrow, shaft of: (*a*) kenio^{k}ng *or* kenio^{g}ng? (keniok'n; keniog'n?), *Sem. K. Ken.*
(*b*) ayong, *Sem. Stev.*; huyang, *Bes. Malac.*, *Mantr. Malac.*, *Mantr. Malac. Cha.* [Possibly connected with *Mal.* hujong, E 65; cf. *Cham* hajung, "point."]

300. BLOWPIPE, wood of which the arrow-shaft is made: langkap, *Mantr. Malac. Cha.* [*Mal.* langkap].

301. BLOWPIPE dart, lightwood head of: brul (because made from awe brul = rotan lang), *Sem. Plus*; brul, *Tum. Stev.*, *Sin. Stev.*; behúl, *Bes. Malac.* Butt of blowpipe arrow: beol, *Sem. Stev.*; biol, *Sem. K. Ken.* A special kind of rattan (*Mal.* rotan lang): awe brul, *Sem. Plus*; R 39.

302. BLOWPIPE arrow, butt of: pahabong, *Mantr. Malac.*, *Mantr. Malac. Cha.*, *Jak. Malac.*; pahbong, *Rasa.* Arrow: pahabong, *Bland. K. Lang.*

303. BLOWPIPE arrow, butt-end of: bĕlibok *or* bĕlibō', *Pang. Belimb.*; libŭt, libút (lib**oût**; lib**out**), *Sak. Ra.* Adze-handle (explained as = *Mal.* basong pĕrdah): pĕlĭbut^{n}, *Mantr. Malac. Nya.* Wood for mouthpiece of blowpipe: lebut, *Ben. Stev.*, *Materialien*, pt. i. p. 103 [cf. *Batak* lebut].

304. BLOWPIPE arrow, butt of: basso, *Som.*; *ba*s**ô**, *ba*ss**ô**, *Sak. Kerb.* Butt of blowpipe arrow (made of pulai): pasuk (pasook), *Tum. Stev.*; bāsukn (barsukan), *Sin. Stev.* Mouthpiece of blowpipe: bâsong, *Mantr. Malac. Nya.*; basung (bassoong), *Ben. Stev.*, *Materialien*, pt. i. p. 103 [*Mal.* basong, "a soft kind of wood"].
BLOWPIPE arrow poison: P 163-175. Blowpipe arrow poison spatula: S 355-358. Blowpipe arrow poison tray: T 201. Blowpipe arrow quiver: Q 17-29; S 234. Arrow cases in quiver: N 42. Cap of quiver: S 234. To shoot with the blowpipe: B 256, 257; S 163.

305. **Blue** (*Mal.* biru): letsat, *Sem. Kedah.*

306. BLUE: 'mper, *Sak. U. Kam.*; her-oi, *Sem. Plus*; brau, *Sem. Plus*; biru (birou), *Som.*; biru (bir**ou**), *Sak. Ra.* Dark blue: biru bido' (biru biduk), *Sem. Pa. Max.*; O 15. Light blue: biru kĕjuh (biru kjuh), *Sem. Pa. Max.*; Y 41 [see Y 25B].

307. BLUE: tras bâtu', *Bedu. II.*; B 236; R 54, 55; W 98.

308. **Blunt** (*Mal.* tumpul): belūt (?) *or* bel-ŭt (?), *Sem. Kedah*; bĕlut (blut), *Sem. Buk. Max.*; (blut, bluh?), *Sem. Pa. Max.*; mĕlŭd, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; gilo^{t}n (gilot'n), *Sem. K. Ken.*; belo**ñ**, *Sem. Plus*; blög^{n}, *Tembi*; bluk^{n}, *Serau*; bĕlok (blok), *Sak. U. Kam.* Smooth; greasy: bĕluih (bluih), *Sem. Pa. Max.* [?=F 261; *Bahnar* löt; löt (lât), "blunt."]

309. BLUNT: bĕkūt; bĕkūyt, *Bes. Sep. A. I.*

310. BLUNT: chempho^{k}ng, *Bes. Sep. A. I.*; chemphong, *Bes. K. L.* [cf. *Mal.* tumpul?]
Boar, wild: P 73-90.

311. **Board**: papan, *Sak. U. Kam.* [*Mal.* papan].

312. **Boat**: kupon, *U. Kel.* [? Cf. *Mon* k'ḅang [kḅăng], "ship"; *Selung* k'bang, kebang; and perhaps *Car Nicobar* kopòk, "boat."]

313. BOAT: rĕ-nong, *U. Cher.*

314. BOAT: chilokoi (chee-lo-koih), *Sak. Sel. Da.*

315. BOAT: bīdŭ' (doubtful), *Pang. U. Aring*; bidah, *Or. Laut.* [*Mal.* biduk, "a kind of fishing-boat."]

316. BOAT: jengkeng, *Or. Laut.* Dug-out boat: pāhū jongkong, *Bes. Songs*; B 319. [*Mal.* jukung, "a kind of fishing-boat."]

317. BOAT: (*Mal.* prahu): lopēh, *Pant. Kap. Log.*; (*Mal.* jalor, "dug-out boat"), lupek, lopek, *Pant. Kap. Joh.* Ship; boat: lôpek, *Jak. Mad.*; (*Pant. Kap.*). [*Mal.* lopek, "a kind of boat."]

318. BOAT: sampan, *Ben. New.*, *Jelai*; (sampau), *Sem. Beg.* [*Mal.* sampan].

319. BOAT: pahu' (pahuk), *Sem. Craw. Hist.*, *Sem. Ked. New.*; (pahouk), (pahak), *Sem. Klapr.*; pāhâ', *e.g.* yal ¸p. "to embark," *Bes. Sep. A. I.*; pahŭ, *Bes. Sep.*; pahu, *Bes. Malac.*; piyahu, *Sem. Per.*; pahu, *Sem. U. Sel.*; diahu, *U. Pat.*; pra'-hu', *Lebir*, *Kerbat*; prahu'? (prahŭk), *Bes. Her.*; pra-hû, *U. Tem.*; prahŭ, *Sak. Kor. Gb.*; prăhû, *Sak. Blang. Sw.*; prāhu, *Sak. Br. Low*; prahu, *Serau*, *Darat*, *Jak. Malac.*; praoh, *Sak. Croix*; prahuk^{n}, *Jelai.* Ship; boat: prāhu (prâhh**ou**, *Söm.*;

prahú (prahou), *Sak. Kerb.*; prahu (prahou), *Sak. Ra.* Ship: prāháu, *Or. Trang.* Big boat: prahu untoi, *Jelai*; perhu ntoi, *Darat.* Boat (*Mal.* sampan): prahu timbong, *Darat*; B 316 [*Mal.* pĕrahu]; S 160.

Boat-pole: B 6.

320. **Body**: pī (pee), *Sem. Jur. And., Sem. Jur. New., Sem. Jur. Rob.*

321. Body: lēy *or* lēy, *Sem. Jarum, Sem. Plus*; lī, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; (lɨ), *Lebir*; ling, *Kerbat*; W 78; tù? [MS. reading doubtful; it might be "lil," in which case it would agree with the preceding], *Sak. Br. Low.*

322. Body: ê-kur, *Sak. Plus Cliff.* [Cf. *Mon* chăku [jăku], "body"; numeral coefficient of persons; see T 5.]

323. Body: brōkⁿ, *Jelai*; (brôkⁿ), *Sen. Cliff.*; brōk (brohk), *Or. Berumb.*; brok, *Sak. U. Kam.*; bro', *Sak. Blanj. Cliff.*; bĕrô, *Sak. Blanj. Sw.*

324. Body: dil, *Krau Ket.*; dêl, *Krau Tem.*

325. Body: kre' (kri'), *Sem. Pa. Max.*; krĕp, krĕt, *e.g.* kadui krĕt (*Mal.* bĕsar badan), "big of body"; kĕtĕ' (*or* kĕtĕ') krĕt (*Mal.* kĕchil badan), "small of body," *Bes. Sep. A. I.*; kret, *Bes. Sep.*; (kreyt), *Ben. New.*; krät, *Bes. Malac.*; ge-rĕt, *Sak. Sel. Da*; S 237; W 30. Flesh: krätᵗ, *Bes. Malac.* Life: krêp, *e.g.* nahöl tempâ' krêp, "is it true, on your life?" [lit. "true (so may your) body be stricken?"], *Bes. K. Lang.*

326. Body: kĕbó', *Serting*; tuboh, *Bed. Chiong, Mantr. Malac., Jak. Malac., Jac. Lem.* [*Mal.* tuboh].

327. Body: furzin, *Ben. New.* [Doubtful.]

328. Body: bahán, *Kena. I.*; badân, *Sak. Kerb.*; bādan, *Tembi*; bedăn (bedèn), *Barok* [*Mal. Ar.* badan].

329. Body: nyāwa' (nyâwak), *Galang, Bedu. II., Bedu. III.* Expired: tus nyāwa' (tus ñaua'), *Sem. Pa. Max.* [*Mal.* nyawa, "life"]; F, 170; M 23; S 169.

Body (of musical instrument: M 228.

Boil: A 11, 12; A 15; T 248.

330. **Boil, to** (*Mal.* rĕbus): ya' chĭtâh (*pr.* ya'-chĭtâhh), *Sem. Jarum*; ya' chītâh (*pr.* ya' chĭtâhh), *Sem. Plus*; ya-tâh (*pr.* tâhh) *or* chi-tâh, *ex.* chi-tâh tom (*Mal.* = mĕrĕbuskan ayer), "to boil water," *Pang. U. Aring.* To boil rice (*Mal.* masak nasi): ya-chĕ-tâh, *ex.* ning tā-hū (*or* töd-ed) yĕ chĕtâh, "I am not clever at cooking," *Pang. U. Aring.* [Possibly connected with the next word? ? Cf. *Bahnar* tŏ, "hot"; pötŏ, "to heat."]

331. Boil, to (*Mal.* rĕbus): tom (*pr.* toᵇm) *or* hatom, *Sem. Skeat.*; tohop, *Sak. Ra.* [*Mon* tŏ (*pr.* tōm); *Khmer* dăm [tãm], "to cook by boiling"; *Kon Tu* dom, "to cook."]

332. Boil, to; vegetables: subāi; subāy, *Sak. U. Kam.* Dish of food; cooked food; curry [the original has "plat, cuisine," *Mal.* kari]: subāi (soubâi), *Söm.*; subai (soubaï), *Sak. Kerb.* [*Cham* habai, "to cook a stew"; *Jarai* höbai, "to cook"; ? cf. *Bahnar, Halang* pai; *Sedang* pé, "to cook," especially "to boil"; and see B 334.]

333. Boil, to: mâ'âh; mo'oh, *Bes. A. I.*

334. Boil, to, (food other than rice): bas, *Kena. I.* To boil: rĕbus (rŏbous), *Söm., Sak. Kerb.* [*Mal.* rĕbus; but, for the first word, cf. also *Boloven, Niahön* buch; *Alak* bŭt; *Mon* bah [ḅuih], "to boil"; and B 332.]

335. Boil, to, (rice): bĕrtanak, *Jak. Malac.* [*Mal.* tanak]; B 468; C 238.

336. **Bone**: (*a*) jā'is (ja'is), *Sem. Pa. Max.*; jehi (gehee), *Sem. Jur. And., Sem. Jur. Rob.*; (gehe), *Sem. Jur. New.*; S 187. Backbone; spine: jă'is tio' (j'is tiu'), *Sem. Pa. Max.* Loins?: jāskiā' (jaskia'), *Sem. Pa. Max.* Midrib; spike (of palm leaf): jās kīo' (jas kiu'), *Sem. Pa. Max.* Thigh-joint? (*Mal.* kunchi păha): jāh kăh (jah kh), *Sem. Pa. Max.*; R 103. [*Mon* jut, "bone."]

(*b*) Bone: ai-eng, *Sem. Craw. Hist.*; aieng, *Sem. Ked. And., Sem. Ked. New., Sem. Ked. Rob.*; aying, *Sem. Klapr.*; ī-yeng, *Sem. Kedah*; e-hing, *Sem. Stev.*; iaang, *Sem. Per.*; je-eng (*pr.* jē-eŋng), *Sem. Jarum*; jē-eng (*pr.* jē-eŋng), *Sem. Plus*; je'ing, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; jahang, *Ben. New.* [also zuhang, *Ben. New.*, a misprint?]; jahang (diahañ), *Sak. Ra.*; jaáng, *Kena. II., Bes. Her.*; ja'ang, *Bes. Malac.*; jĕ-ang, *Serting*; ja'aᵏng, *Bes. Sep. A. I.*; jiaŋng (diag'n), *Sem. K. Ken.*;

chaang, *Darat*; jaak^{n}, *Tembi*, *Jelai*; ja-akn, *Sak. Sung.*; jaak, *Serau*; jâ-äk, jâ-ak, *Sen. Cliff.*; jâhak, *Tan. U. Lang.*; jĕā', *Sak. U. Kam.*; jĕ-â, *Sak. Blanj. Sw.*; S 169. Ankle: jiaŋng kaldoŋng (diag'n kaldog'n), *Sem. K. Ken.*; K 40. Breast-bone (*Mal.* tulang dada): je'ing chĕnup, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; ja'a^{k}ng genôs, *Bes. Sep.* Backbone (*Mal.* tulang bĕlakang): ī-yeng kiå' *or* kiyå', *Sem. Kedah*; jeng-krå', *Sem. Plus*; je'ing krå', *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; jaŋng kio (djag'n-kio), *Sem. K. Ken.*; jaak chelok^{n}; jaak chelōk^{n}, *Serau*; ja'a^{k}ng kho^{k}ng, *Bes. Sep. A. I.* Rib: jiaŋng chiyos? (diag'n dschios), *Sem. K. Ken.*; R 102. Shin-bone (*Mal.* t. kring): je'ing bö'öng, *Pang. U. Aring*; je'ing langut, *Pang. Sam*, *Pang. Gal.*; jiaŋng kode^{k}ng (diag'n kodek'n), *Sem. K. Ken.*; jāng kemong, *Serau*; jaang kĕmong, *Jelai*; C 5. Skull; cranium: ieng kui (e-eng-koee), *Sem. Stev.*; N 29; R 103. [*Khmer* cha'ing [chhăing]; *Khmus* cheang; *Lemet* siengang; *Annam* shĕöng?(xu'o'ng); *Sedang* siöng; *Bahnar* shiöng (?); *Kuy Dek* anghang; *Sué* hăng; *Boloven* hang; *Tareng* ngang; *Central Nicobar* ong-eng; *Kolh* jang, jāng; *Halang* kasieng; *Sedang* köseng; *Wa* hsa-ang; *Rumai* ka-āng, "bone." Cf. F 220.]

337. Bone: bé-lul, *Sak. Sel. Da.*

338. Bone: gus, *Kena. I.* [? Cf. B 336 (*a*).]

339. Bone: tūleng (tulēng), *Sem. Buk. Max.*; toleng, *Sem. U. Sel.*; tulak (toulák), *Söm.*; tulág, *Sak. Kor. Gb.*; tulag, *Sak. Br. Low*; tolà, *Sak. Kerb.*; tulāk^{n}, *Tembi*; tulang, *Bland. K. Lang.*, *Mantr. Malac.*, *Jak. Malac.* Backbone; spine: tūlăng kio' (tulng kiu'), *Sem. Buk. Max.*; tulang kong, *Mantr. Malac.* Shin-bone; tibia: tūlang kuah (tulng kuah), *Sem. Buk. Max.* [*Mal.* tulang]; H 32.
Bone (of nose): N 98.
Border (of nails): N 3.

340. **Bore** (a hole), **to**: (*Mal.* gerek); ya' hor (*pr.* ya' horr), *Sem. Plus.*; (*Mal.* korek), hōr, *Serau.*

341. Bore (a hole), to: gäkó, *Sak. Kor. Gb.*

342. Bore, to (hollow out): puk (pouk), *Söm.*; petpuk (*pet*pouk), *Sak. Kerb.* [? Cf. *Bahnar* bŏk, "to hollow out"; and perhaps *Stieng* puk, "to peel"; *Mon* put, "to excavate."]

343. Bore, to: koye' (kui'), *Sem. Pa. Max.* [*Mal.* korek]; C 296; D 107, 108.

343A. **Born**: igōi; igōy. *Sak. U. Kam.* To be born: B 88.

344. **Borrow, to**: pinjam, *Sak. U. Kam.*; pinjap^{n}, *Serau* [*Mal.* pinjam]; B 484.
Bossed: S 541.
Bottle, water: P 234.
Bottom: A 118.

345. **Bough**: (*a*) teboa, *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Jur. Rob.* Fork (of tree): tâba, *Sak. Ra.*; T 211. End of handle: tabbok, *Sem. Stev.* Handle of stone axe: tabag-u (tab-ag-oo), *Sem. Stev.* [*u* probably =3rd pers. sing. pron.] [*Lave* tabö; *Jarai* töbăng, "branch."]
(*b*) Branch (of tree): chābang (chabng), *Sem. Buk. Max.* Fork (of tree): chabang (tchabañ), *Söm.*; chabak (tchaba**k**), *Sak. Kerb.* Forked: chabang, *Bes. Songs* [*Mal.* chabang].

346. Bough (branch): dĕng-dŏk^{n}, *Sen. Cl.*; dĕng-dok^{n}, *Sen. Cliff.* Branch; twig (of tree): jäldōl (tschäldŏl *or* dschäldōl), *Sak. Kor. Gb.* Branch (of a river or tree): chĕdang *Jak. Sembr.* Branch: sîlang, *Kena. I.* Bridge (*Mal.* titi): jernōl dendauk, *Serau.* Stem of tree (*Mal.* batang): dengdăk^{n}, *Krau Em.* [cf. B 393]. [*Niahön* dāng, "branch."]

347. Bough of a tree: (*a*) roh, *Ben. New.*; râh (ròh), *Serting*, *Bes. Her.*; răh; râk, *Bes. Sep.*; rhăk, *Bes. Songs.* Branch: yăh (*pr.* yahh), *Sem. Kedah*; yoh (*pr.* yohh), *Pang. U. Aring*; yoh (iuh), *Sem. Pa. Max.* Twig: răh; ro', *Bes. Sep.*; raweh, *Bes. Songs.* End or top (*Mal.* ujong), yăh (doubtful), *Pang. U. Aring*; yăh, *Pang. Sam.*
(*b*) Bough of a tree: rasa, *Ben. New.*
(*c*) Branch: èchâk, *Tan. U. Lang.*; (*Mal.* dahan), ichak, *Darat*; chang jehu^{k}, *Jelai*; T 211.

348. Branch: lembong, *Bes. Songs.*

348A. Branch: chempāti (tchempâti), *Sak. Kerb.*

349. Branch: rangkeing? (rañkeiñz); ranting (rantiñ), *Sak. Ra.* Twig: rantik^{n}, *Jelai* [*Mal.* ranting].

350. Branch: dêhén, *Barok*; B 138. Spear: perdahan, *Pant. Kap. Her.*;

pindāhān, *Pant. Kap. Log.*; pēnahân, *Jak. Mad.* (*Pant. Kap.*); (p'nahân), *Pant. Kap. Joh.* [*Mal.* dahan, "branch of tree."]

351. Branch; twig: hĕrengis (h'rengis); rengis, *Pant. Kap. Joh.* Twig: rangas, *Darat, Jelai.* Branch; tines (of deer): ranggas, *Bes. Songs* [cf. *Mal.* ranggas; rengges]; L 32; T 207; T 211; T 262.

352. Branched: jĕrokak-jĕrokih, *Bes. Songs.*

Bought: B 485.

353. **Bow** (*Mal.* panah): īg (?) *Sem. Kedah*; ig, *Sem. Ij.* [in the MS. only]; ēg, *Sem. Plus*; āg, *Sem. K. Ken.*; (arg), *Sak. Plus Cliff.*; ak, *Söm.* Back of bow: ig, *Sem. Stev.* [*Lemet* ak (ac); *Chrău* a, "bow"; *Stieng* ak, a tool used in preparing cotton before spinning it; *Danaw* ak; *Riang* āk, "bow"; *Alak* ak, "cross-bow."]

354. Bow (*Mal.* panah): (*a*) loyd (*pr.* loydd), usually made of "tĕmakâh" wood, *Sem. Plus*; loid, *Sem. Stev.*; loids, *U. Pat.*; lo^{d} (lod'), *U. Kel.*; lo-i, *Sem. Beg.*; loi, *Ben. New.* Bow and arrow: lâig (lāig), *Sem. K. Ken.*

(*b*) Arrow, of bow (*Mal.* anak panah): loyd (*pr.* loydd) (doubtful), *Sem. Plus*; loig, *Sem. U. Sel.*; laut? *or* lât? (laut), *Sem. Per.*; lŏd *or* lĕlād, *Sem. Ij.* Arrow-point: loï, *Söm.* Arrow: loig, *Sak. Plus Cliff.* Arrow, of bow (*Mal.* anak panah): wong loyd (it has an iron head and is winged with a hornbill's feather), *Sem. Plus.* [It seems probable that "loid" properly means "bow," not "arrow"; cf. *Mal.* panah and anak panah.]

(*c*) Arrow, of blowpipe: tinlad (*pr.* tinladd), *Sem. Kedah, Sem. Plus*; tin-lad, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; tenloyd (*pr.* tenloydd), *Sem. Plus*; ten-laj, *Lebir*; tĕn-lait, *Kerbat*; tenlai, *U. Pat.*; tĕlai', *Pang. Belimb.*; tela, *U. Kel.*; penlaig, *Sem. Stev.*; sin-laut? *or* sinlât? [cf. *supra* (*b*)] (sin-laut), *Sem. Per.*; senlóit, *Sem. K. Ken.*; senloï, sen-loï, *Söm.*; met sin-loyd (*or* tinloyd), *Sem. Kedah*; sluk, *Sak. Tan. Ram.* Arrow-head: tenlāi, *Sem. K. Ken.* Butt-end of blowpipe arrow: sig-loid, *Sem. Stev.*; Q 17. [*Sedang* lok, "bow"; *Mon* leau [lau], "arrow." But the following Andamanese words are curiously similar: *Biada* tīrlēch-da; *Bojigiab* tolā; *Kede* tīrlēich; *Chariar* tīrlēit, "sharp wooden arrow."]

355. Bow of bamboo: wuo (wooó), *Sem. Stev.* [? *Mal.* busur; *Jav.* wusu].

356. Bow: panah, *Tembi.* Arrow of bow: anak panah, *Sak. Blanj. Sw.* [*Mal.* panah, anak panah].

357. Bow (with string): klichan, *Sem. Stev.*

358. Bow (without string): klepob, *Sem. Stev.*

359. Bow, long point of: neowā (neowar), *Sem. Stev.* Short point of bow: neowā-u (neowar-oo), *Sem. Stev.* [This must be one of Stevens' blunders. The -u is probably the 3rd pers. sing. pronoun.]

360. Bow, arrow of, (unpoisoned): chenĕkis (chen-ne-kis), *Sem. Stev.*

361. Bow (feathered part of arrow of): präg (prèg); prég, *Söm.*

Bowstring: R 38; R 173; R 183.

362. Bowstring, knot in a; notch in a bow for the string: chelos, *Sem. Stev.* [cf. (for the latter meaning) C 296].

363. Bowstring, to string a [?]: moping, *Sem. Stev.* To shoot with the bow: S 164.

Bow down, to: B 175.

Bowl: C 201, 202; C 290, 291; S 153.

Bowstring: B 357; B 362, 363; R 38; R 173; R 183.

364. **Box**: pĕtī (pötî), *Söm.*, *Sak. Kerb.*, *Sak. Ra.*; pĕti (pöti), *Sak. Kerb.*; (peti), *Darat*; pĕtik^{n}? (petik^{n}), *Serau* [*Mal.* pĕti]; B 37; S 222.

Box, to: S 497.

365. **Boy**: san yen, *Sak. Plus Cliff.*; seng yen, *Sak. U. Kam.*; san-yet, (*e.g.* s. ma'-chut = "small boy"), *Sen. Cliff.*; suniid kréil, *Sak. Tap.*; sangit krāl, *Sak. U. Kam.* A youth (*Mal.* budak): san yen, *Sak. Plus Cliff.*; said kral, *Sak. Blanj. Cliff.* Big boy: sĕnyen drāk^{n}, *Jelai*; O 19. Small boy: sainyāt machât, *Jelai.* Girl: sangit kĕrdōl, *Sak. U. Kam.*; suniid kúdor, *Sak. Tap.*; said krĕdor, *Sak, Blanj. Cliff.*

366. Boy: kôlôp, *Jack. Ba. Pa.* [*Mal.* kulop]; C 101-108; M 15, 16; M 18; Y 42.

Bracelet: B 272; R 133.

367. **Brackish** (water): payoh (paiuh), *Sem. Pa. Max.* [*Mal.* payau]; W 30.

368. **Brain** (*Mal.* otak); lĕkem, *Pang.*

U. *Aring, Pang. Sam, Pang. Gal.*; lekim, *Sem. Stev.* Brain; marrow: lākĭm (lkim), *Sem. Buk. Max.*; lākĭm (lakim), *Sem. Pa. Max.* [? cf. S 334].

369. BRAIN: utak (outák), *Sak. Ra.* [*Mal.* otaḳ]; H 46; H 48; I 27.
Branch: B 345-351; L 32; T 207; T 211; T 262.
Branched: B 352.

370: **Brave**: bănī'? (bn'), *Sem. Pa. Max.*; I 39; S 465; bianī, *Sem. K. Ken.*; brani', *Sak. U. Kam.*; (braniḳ), *Serau* [*Mal.* bĕrani]; H 116.

371. **Breadfruit** tree (spec. *Mal.* kĕlur), *Artocarpus incisa*: hatoh (hatuh), *Sem. Pa. Max.* [doubtful; see A 6].
Breadth: A 26.

372. **Break, to** (*Mal.* patah): ya' pĕleg (in sense of snapping of timber, etc.), *Sem. Jarum, Sem. Plus*; pĕluk (pölouk), *Sak. Kerb.*; poluh echäk (polouh étchèk), *Sak. Kerb.*; C 296.

373. BREAK, TO (*Mal.* pĕchah); ya-chel, *Pang. Sam, Pang. Gal.* To break across (*Mal.* patah): ya-chel, *Pang. Sam, Pang. Gal.* To break; broken: chel (chil), *Sem. Buk. Max.*; chăl (chl), *Sem. Pa. Max.* To break: tal, *Kena. I.* Fracture: chel ?, chal ? (chl), *Sem. Buk. Max.*; chel (chil), *Sem. Pa. Max.*; chel-chel (chil[2]), *Sem. Buk. Max.* Break; split; tear: chel'her, *Pant. Kap. Joh.* Firewood: chĕ-lehĕr, *Jak. Mad.*; chel-'her, *Jak. Lem.*; chel-hĕr, *Sak. Pa. Ba.* Distorted in the legs or feet: chel chan (chil chn), *Sem. Buk. Max.* Black mark made with charcoal: chenel-ūs (chen-*el*-oos), *Sem. Stev.* Part of bamboo with the skin stripped off for blackening: chenal-ūs (chen-*al*-oos), *Sem. Stev.* Firestick (hanging): chenīl (chen-eel), *Sem. Stev.*; C 296.

374. BREAK, TO (*Mal.* putus): ya' kĕtis (*pr.* ya' kĕtiss; of the parting of thread), *Sem. Jarum*; ya' kĕtīs (of the parting of thread) (*pr.* kĕtiss), *Sem. Plus*; ya-kĕtös (*pr.* kĕtöss), *Pang. Sam*; ya-kĕtöz (*pr.* kĕtözz), *Pang. Galas*; kĕtök, ketök, *Bes. K. Lang.* To break (intrans.): kĕtök, *Bes. A. I.* Easily broken; frail: kitóig ? (gitóig), *Sem. K. Ken.* [*Central Nicobar* hentòish-nga, hentăk-nga; *Bahnar* kötek; *Stieng* têch, "to break" (as a string); ? cf. *Khmer* dach [ṭāch], "breach"] [? cf. S 185] [? cf. *Mal.* putus].

375. BREAK, TO. (*Mal.* pĕchah): (*a*) ya' bĕkāh (of breaking in pieces), *Sem. Jarum*; ya' bĕkāh (of breaking in pieces) (*pr.* bĕkahh), *Sem. Plus*; bĕ-kâh, *Sen. Cliff.*; bĕkā (bökâ), *Söm.*; bĕkah, *Serau*; bekah, *Tembi, Serau.* To break (into little pieces): bĕkah (bkh), *Sem. Pa. Max.*, *Sem. Buk. Max.* To break up: bĕkah (bkh), *Sem. Buk. Max.* Fracture: bēkah (bikh), *Sem. Pa. Max.* To tear (*Mal.* koyak): bĕ-kâh, *Sen. Cliff.* To hatch out (of eggs): u bĕkah (aubkh), *Sem. Buk. Max.* [The u is the 3rd pers. sing. pronoun.] [*Achin* bĕkah, "to split"; ? cf. *Mal.* pĕchah; *Mon* păkaw, "to break."]
(*b*) To break and scatter: pĕchāh-pīchīt, *Bes. Songs* [*Mal.* pĕchah]; C 296; R 60; T 112.

376. BREAK, TO, the neck of a fish: kleng, *Jak. Mad.*; k'leng, *Jak. Lem.* To kill: kleng, *Jak. Ba. Pa.*

377. BREAK, TO, out into buds (?); to swell (said to = *Mal.* bĕr-buku-buku *or* bĕrputik): telelpul, *ex.* telelpul wong bākau, "the blossoms break out (or swell)," *Pang. Teliang.*

378. BREAK, TO, wind: păhom (phum), *Sem. Buk. Max.*; păhăm (phm), *Sem. Pa. Max.* [*Khmer* phŏm; *Bahnar* phâm (phôm), same meaning.]

379. **Breakers**; broken water: suangan, *ex.* ō' mūdē' tengah suangan, "he (the crocodile) ascends the stream amid the breakers," *Sem. Kedah.*

380. **Breast** (*Mal.* dada): (*a*) sop, *Sem. Beg., Ben. New.*; hub (houb), *Sak. Ra.* Heart: hub, *Sak. Kor. Gb.*; hūp[n], *Tembi.* Asthma: sub, *Sem. Buk. Max.* [? Cf. *Mon* kăsa'; *Khmer* suot; *Stieng* nsŏh; *Bahnar* shoh (xoh), "lung."]
(*b*) Breast: dugdog, *Sem. Plus*; tutúp, *Sak. Kor. Gb.*; tutop (toutop), *Sak. Kerb.*; tĕndo' (tndu'), *Sem. Pa. Max.*; ĕntu (ntou), *Sak. Ra.*; entĕ ('ntĕ), *Sak. U. Kam.*; ĕntö (en-tĕr), *Sak. Blanj. Cliff.*; ĕn-ta, *Sen. Cliff.*; ĕntöh, *Jelai*; entöh, *Darat*; untöh, *Serau*; S 187. Breast-bone: dug-dog, *Sem. Plus.* Chest: ĕntōk (ĕntohk), *Or. Berumb.* To the front: ma ĕntöh, *Jelai.* [*Bahnar*, kötöh, "breast."]
(*c*) Breast: dadô, *Söm.*; da'-da', *Lebir, Kerbat, U. Cher.*; dada,

Mantr. Malac., *Jak. Malac.* Chest (male): dadā engkō^{d}n(dadā engōd'n), *Sem. K. Ken.*; M 15. Before, in front of (*Mal.* di-hadap): kă-dādā', *Sem. Jarum*; bă-dādā', *Sem. Plus*; endāda, *Tembi.* [*Mal.* dada, "breast."]

381. BREAST (*Mal.* dada): dĕ-ni, *U. Tem.*

382. BREAST: genôs, *Bes. Sep.*; ganus, *Ben. New.*; ngā, *Bes. Malac.* Female breast: gnokampotn, *U. Ind.*; F 67.

383. BREAST: râpang, *Kena. I.*

384. BREAST: pĕnhalas? (punhallas), *Ben. New.*

384A. BREAST; chest (*Mal.* dada); karöb, *Tembi.* B 146, 147; B 161; C 89; G 13; H 64; S 186, 187.

385. BREAST: (*a*) ām (ahm), *Pang. Jalor.* Female breasts: 'ăm ('m), *Sem. Buk. Max.*; âm, *Lebir*, *Kerbat*; ām, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.* Breast nipple: am, *Sem. Stev.*; A 12. Breast nipple: met 'ăm (mit 'm), *Sem. Buk. Max.*; met ām, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; E 83; ūjong 'ăm (aujng 'm), *Sem. Buk. Max.*; E 65. Milk (*Mal.* susu): ām, *ex.* ō' lĕtehh, ām-ō' bra' = "she is tired, she has no milk" (of a woman feeding her infant), *Sem. Plus*; ām, *Pang. U. Aring.* Milk: leng 'ăm (ling 'm), *Sem. Buk. Max.* Woman's milk: leng am, *Sem. Stev.*; H 119. To suckle: mā'ek am; ek mā'am (ma'ik āmīk ma'm), *Sem. Buk. Max.*; G 29.

(*b*) To drink (*Mal.* minum): ya' ām *or* y' ām, *ex.* y' ām tom = "to drink water, to drink," *Sem. Plus*; ya-ām, *Pang. U. Aring*; ām, *Pang. K. Aring*, *Pang. Belimb.*; am, *Sem. Kedah*; amtom, *U. Pat.*; ami-ong, *Sem. Per.*

(*c*) Breast: mĕm, *Or. Berumb.* Bosom: măm, *Sem. K. Ken.* Female breasts (*Mal.* susu): min, *Tembi*; mem, *Serau*, *Darat*, *Jelai*; mēm, *Sak. Martin.* Teat; female breast (*Mal.* kopek): mem, *Sen. Cliff.*; chi-tê mêm, *Sen. Cliff.* Teat: man-măm, *Sem. K. Ken.*; E 83. Milk: mäm, *Sem. K. Ken.*; tê-u mem, *Sen. Cliff.* To suck (*Mal.* isap): mem, *Sen. Cliff.* [*Bahnar* möm, möm toh (mâm, mâm toh) (toh = "the teat"); *Selung* mam; *Achin.* mom, "female breasts"; *Cham* mâṃ; *Mon* mau, "to suck"; *Selung* ma-am, ma'am, "to drink."]

(*d*) To drink: mong, *Rasa* [? cf. 386].

386. BREASTS, female: (*a*) bu, *Sem. Pa. Max.*; bot, *Sak. Kor. Gb.*; bot^{n}, *Tembi.* Milk: bu (boo), *Sem. Jur. And.*, *Sem. Jur. Rob.*, *Sem. Jur. New.*; bót, *Sak. Kor. Gb.*; tāik bu' (taik bu'), *Sem. Pa. Max.* Nipple: bau? (bow), *Sem. Jur. And.*; (bou), *Sem. Jur. Rob.*; A 12; met bu', (mit bu'), *Sem. Pa. Max.*; E 83; ūjong bu' (aujng bu'), *Sem. Pa. Max.*; E 65. Talon (*Mal.* susuk taji): bu', *Sem. Pa. Max.* [This is clearly a mistake.] To nurse; to give suck: ek bu' (aik bu'; aik buk), *Sem. Pa. Max.*

(*b*) To drink: măbu' (mbu'), *Sem. Buk. Max.*; mā-bu', *Sem. Kedah*; bû, *Sem. U. Sel.* [in MS. originally "boo": this was intended to represent the *ū* sound, and was accordingly changed to *bû* by the Straits Asiatic Society's secretary]; bu bateu? (bu-batsu), *U. Kel.*; bo^{k}ng, *Bes. Sep. A. I.* [? Cf. *Khmer* bau [pau], "to suck."]

387. BREASTS, female: (*a*) tuh, *Bes. Malac.* Milk: tuk, *Pang. Belimb.*; tūh, *Bes. Sep. A. I.*; thuh, *Ben. New.* [*Mon* tâh [tah]; *Khmer* doh [ṭoh]; *Stieng* tŏh; *Bahnar* toh; *Central Nicobar* toah; *Southern Nicobar* toāh; *Shom Pĕ* tōa; *Teressa*, *Chowra* tòh; *Car Nicobar* täh, "female breast"; *Boloven*, *Niahön*, *Alak*, *Lave*, *Kaseng*, *Halang*, *Sedang* toh; *Stieng* kötŏh, "teat"; *Mon* ḍaik tâh [ḍāk tah], "milk."]

BREASTS, female: (*b*) susu, *Mantr. Malac.*, *Jak. Malac.*; suso' buas (susok buas), *Pant. Kap. Joh.* [*Mal.* susu].

Breast-bone: B 146; B 336; B 380; S 198.

388. **Breath** (*Mal.* nafas): lĕjög (*pr.* lĕjögg), *Sem. Plus.* To breathe: kĕni juk (kni juk), *Sem. Buk. Max.*; G 29. Desire? (*Mal.* nafsu): nĕkjuk (nkjuk), *Sem. Pa. Max.* [Confusion of nafsu and nafas?] Expired: pūtŭs nĕjok (puts njuk? *or* nmbuk?), *Sem. Buk. Max.* Heart (disposition?): nĕjuk (njuk), *Sem. Buk. Max.* Alive; breathing: hunjong nĕkjuk (hunjung nkjuk), *Sem. Buk. Max.* Life: nĕkjub (nkjub), *Sem. Buk. Max.* Impotent: kĕtis nĕjuk (ktis njuk), *Sem. Buk. Max.*;

B 374; G 29. [*Cham* yuk, ayuk, "to blow"; *Bahnar* hiup, "to blow" (with the bellows); *Stieng* hip, "to breathe."]

389. BREATH (*Mal.* nafas): (*a*) lef-hof (*pr.* leff-hoff), *Sem. Kedah*; nufof, *Pang. Skeat*; nahám; lahám, *Sak, U. Kam.*; nĕhöm, *Tembi, Darat.* henum, *Sak. Kor. Gb.* Breath; life (*Mal.* nyawa; nafas): lĕhöm; *Serau.* I breathe: henum yé, *Sak. Kor. Gb.* Soul: lahám; nahám, *Sak. U. Kam.* [? cf. *Khmer* danghöm [tanghöm], "breath"].
(*b*) To breathe: nihhueh (nihhuih); nīhueh (nihuih), *Sem. Pa. Max.*; ying ma'ihāi? (ïing miihai), hihāi (hihai), *Sem. Buk. Max.*; nåshōs, *Sem. Pa. Max.* Alive; breathing (*Mal.* hidop bĕrnăfas): nes-hus (nes-hus *or* nehus), *Sem. Pa. Max.* [I doubt the *s..s* in these two words: they are possibly a mere device of writing, for *ih, eh.*]
(*c*) To breathe: kaha, *Bes. A. I.* Air: kohoi (ko-hoï), *Söm.*; **(ko-hoï)**, *Sak. Kerb.*
(*d*) To yawn (*Mal.* nganga): hā', *Pang. Sam, Pang. Gal.*; hihái, *Serting*; ma'ihāi? (miihai), *Sem. Buk. Max.*; ûhai, *Kena. I.*; wohāi, *Bes. Sep. A. I.*; nihoi, *Sem. K. Ken.*; A 54; B 256. [*Khmer, Mon* hā; *Stieng, Bahnar* ha, "to open" (especially the mouth).]

390. **Breathe, to**: (*a*) hanoi, *Bes. A. I.* Life; annoi, *Ben. New.* [?=B 389].
(*b*) Wind: pi-noi, *Sen. Cliff.*; pi-nui, *Sak. Blanj. Cliff.*; pinui, *Sak. Blanj. Sw.*; pinūi; pinūy, *Sak. U. Kam.*; pinoi, *Serau* [?=B 255 or connected with B 256?].

390A. BREATHE, TO: slōd, *Sem. K. Ken.*; B 388, 389; C 253.
Breathing: B 388.
Breeze: W 109.

391. **Bridge**: nesduk (nes-doukh), *Söm.*; (*Mal.* titi), dôrr, *Sen. Cliff.* To cross by a bridge (*Mal.* titi): he dăr, *Krau Em.*; "you can cross this way," mang hem dor rendåkn di, *Krau Em.*; B 393 [? cf. *Mon* khătân [khădăn], "bridge"].

392. BRIDGE: lu (lou), *Sak. Kerb.* [?=B 391].

393. BRIDGE: serendong (s'rendong), *Pant. Kap. Joh.* Bridge made of a fallen tree-trunk (*Mal.* titian): tekhong, *Bes. K. L.* [cf. B 346].

393A. BRIDGE: jenoois (jenöois), *Sak. Em.* [cf. B 346].

394. BRIDGE: titi, *Sak. Ra.* To cross (a river): titih *or* bŭ-titih, *Pang. Belimb.*; pīpē', *Pang. U. Aring.* To cross over: bĕdichep (?), *Pang. K. Aring* [cf. *Mal.* titi?]. Bridge (of musical instrument): P 100.
Brightness: D 41; L 74; L 78.

395. BRIGHTNESS; shining: lija' (lijak), *Sem. Buk. Max.* To dissolve: lĭja' (lĭjak), *Sem. Buk. Max.* Liquid (adj.): lija' (lijak), *Sem. Buk. Max.* [One of these meanings is doubtless a blunder: I do not know which is the right one, probably "brightness," *Mal.* chahaya, which has been confused with *Mal.* chayer, "liquid."]

396. **Bring, to**: (*a*) ya' yūi *or* yöï, *ex.* yöï ba' öh = "bring here," *Sem. Jarum*; iyŏi (ijŏi, ijŏr), *Sem. Martin.* To bear: yoe (yöe), *Sem. Craw. Hist.* To carry: iyoi, *ex.* tangkē bâh ŏ'-iyoi, "the fruit-spray is carried (?) by him," *Pang. Teliang.* To put down: yoe (yoë), *Sem. Klapr.* To lay down: huei (houeï), *Söm.*; F 124 [*Shom Pĕ* yau-mē, "to bring"].
(*b*) To bring: en, *Sak. Plus Cliff., Sak. Kerb.*; ên, *Tem. Cl., Sen. Cl., Sak. Blanj. Cl.*; an, *Sak. Ra., Sak. Slim., Bes. Sep.*; aïn (?), *Sak. Martin.* To bring (*Mal.* bawa); to carry (*Mal.* dukong): en, *Serau.* To carry: en (eu), *Sak. Lĕngk.*; (*Mal.* angkat), an, *Bes. Sep.*; ka'an, *Bes. Songs.* To take: 'an, *Bes. K. Lang.* Bring here: en beh, *Sak. Plus Cliff.*; ên bâ dê, *Sak. Blanj. Cliff.* Bring my things: en bram pa ēng, *Krau Em.* From: ka'an, *Bes. A. I.* To take away: en, *Sak. Plus Cliff.*; ka'an, *Bes. Sep. A. I.*; an chu, *Bes. Sep.*; ên chip chip, *Sak. Blanj. Cliff.* To take out: ên ba' bê, *Sak. Blanj. Cliff.* To take up: ēn-ok, *Sak. Plus Cliff.* With: 'an, *Bes. Songs.* [*Stieng* añ, "to carry on the back" (? cf. also *Stieng* an; *Bahnar* ăn, "to give"; but see G 32).]
(*c*) To bring: jing-ing, *Sem. Beg.* To lift (*Mal.* angkat): ya' jeng, *Sem. Kedah.* To lift *or* pick up (*Mal.* angkat): ya' jeng, *Sem. Plus*; ya-tanjeng, *Pang. Sam, Pang Gal.*; ya-tanjing, *Pang. U. Aring.* To take (*Mal.* ambil): ya' jeng, *Sem. Jarum.* To take up (*Mal.* angkat): jö? (jĕr), *Sak. Blanj. Cliff.*; G 32. [*Central Nicobar* yïang-tare, "to bring"; cf. *Khmer* yok [yak];

Bahnar iŏk, "to take"; but see C 28.]

(*d*) To take; to take away (*Mal.* ambil): nyōng (njŏng), *Sak. Martin.* Take (imper.), niáng, *Sak. Tap.*; G 42. [I am not sure that (*a*), (*b*), (*c*), (*d*) are all related, but cf. I 1 and I 3.] [I doubt the connection of *Mon* neang [nang], "to bring."]

397. BRING, TO: pătăp (pètèp), *Söm.*; ma' te', *Sak. Plus Cliff.* To take away: ma' tĕ' chîp, *Sak. Plus Cliff.*; G 42.

398. BRING IN, TO (*Mal.* bawa masok): tĕr moig, *Sak. Plus Cliff.* To put: tĕrmoit, *Sak. Plus Cliff.*

399. BRING, TO (?): klet, *Bes. K. Lang.* To carry on the back: klĕk, *Bes. Sep. A. I.* To lift: klĕt, *Bes. Malac.* To pick up: klek, *Bes. Songs* [A 132 ?].

400. BRING, TO; to take: hambin, *Pant. Kap. Joh.* Below: hamben, *Pant. Kap. Joh.* To carry (*Mal.* pikul): m'-en; m'hen, *Pant. Kap. Joh.* To pick up: 'mben; ŭmben, *Pant. Kap. Joh.* To receive: hambin kĕkok (hambin k'kok), *Pant. Kap. Joh.* To lay by: āmbin, *Pant. Kap. Log.*; hambin, *Pant. Kap. Her.* [*Mal.* ambin, "to carry on the back."]

401. BRING, TO: bah, *Jak. Malac.*; bawai (bavai), *Mentr. Bor.*; bawa' (bawak), *Ben. New.* To carry (*Mal.* dukong): măbā' (mba'), *Sem. Buk. Max.*; bā' (ba'), *Sem. Pa. Max.*; bo', *Sen. Cliff.*; bö'? (bögh), *Tembi*; bo'? (bokh), *Serau.* To take away: baté, *Sak. Kerb.*, *Sak. Ra. Phyllanthus urinaria* (*Mal.* dukong anak): bā' wāng (ba' uang), *Sem. Pa. Max.*; C 101. [*Mal.* bawa, is related to some of these words; cf. *Achin.* ba, "to bring," "to carry"; *Selung* bah, bak, "to carry"; *Cham* bā, "to bring," "to give"; *Stieng* bah, "to give"; ba, "to carry (a child in the arms)"; *Bahnar* băk, "to carry (hanging from the neck)"; *Khmer* po [ba], "to carry in the arms."]

To bring: F 124.

To bring together: A 79.

Brinjal: S 339.

Bristle: T 94, 95.

402. **Brittle**; fragile: yapoh (iapuh), *Sem. Buk. Max.* [*Mal.* rapoh].

403. **Broad** (*Mal.* luas): men-ēy, *Sem. Jarum*; mahai, *ex.* beteau tani mahai (*Mal.* ayer itu luas), "that river is broad," *Sem. Plus.* Gap; intervening space; wide; broad; width; size: mĕhai (mhai), *Sem. Buk. Max.*

404. BROAD (*Mal.* luwas): lawes (*pr.* lā-wess), *Pang. U. Aring*; angloas, *Sem. K. Ken.* To spread; to stretch: lueh (luih), *Sem. Pa. Max.* Wide: lĕwas (löouass), *Sak. Kerb.*; luas (louass), *Sak. Ra.* [*Mal.* luas, luwas].

405. BROAD: bidang, *Bes. Songs* [*Mal.* bidang].

406. BROAD; wide (*Mal.* lebar): lêbar, *Sak. Ra.*; lībaï, *Söm.* Wide; width: lĕbe (lbi), *Sem. Pa. Max.* [*Mal.* lebar]; B 202; M 46.

407. **Broken**; decayed (of teeth): gĭweng? (gĭuŭng), *Sem. Pa. Max.*; B 373; C 296; T 168.

408. **Brood on, to** (eggs): sĭpet (sĭpit), *Sem. Buk. Max.*

409. BROOD ON, TO (eggs): awam? (aŭuām), *Sem. Pa. Max.* [*Mal.* ĕram].

Brook: W 27-30.

Broom: F 21.

410. **Brother**: inak, *Sem. Ked. And.*, *Sem. Ked. Rob.* Elder brother: inak, *Sem. Craw. Hist.*, *Sem. Klapr.* Uncle: înak, *Bedu. III.* [? Cf. *Mon* anai [anāai], "uncle" (elder brother of parent)].

411. BROTHER: tuh, *U. Pat.*, *U. Kel.* Elder sister (*Mal.* kakak): tō (?), *ex.* tō ber (*Mal.* kakak adik), "big and little sisters," *Sem. Plus*; tō', *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; to', *Kerbat*, *Lebir.* Sister: tuh-yalu (tuh-jalu), *U. Kel.*; F 60.

412. BROTHER or sister, elder: au (ow), *Pang. Jalor.*

413. BROTHER, elder (*Mal.* abang): (*a*) bāh (*pr.* bāhh), *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; bă, *Sem. Plus.* Brother or sister (*Mal.* sudara): bē, *Pang. U. Aring*; yăbeh *or* yăbē, *Pang. Belimb.* Elder sister: ibah (eebah), *Bes. Bell.* [? Cf. *Mon* ḅhoa; iḅhoa [ḅhai; iḅhai], "elder sister"; or *Selung* bie (beeai), "brother."]

(*b*) Brother, younger (*Mal.* adik): bēr (*pr.* bärr), *Sem. Kedah*, *Sem. Jarum*; ber (*pr.* bärr), *ex.* ō' tĕ-bēr = *Mal.* dĕngan adik jantan-nya, "he and his younger brother," *Sem. Plus*; be, *Sem. Craw. Hist.*, *Sem. Ked. New.*; bê, *Lebir*; bi, *Sem. Klapr.* Younger brother (or sister): bel, *Pang. K.*

Aring; bē (beh), *Pang. Jalor.* Sister (*Mal.* adik): bēr (*pr.* bärr), *Sem. Jarum, Sem. Plus.* Younger brother (*Mal.* adik): bēr (*pr.* bärr) temkal, *Pang. Sam, Pang. Gal.*; bē tem'kal, *Pang. U. Aring*; M 15. Younger sister (*Mal.* adik): bēr (*pr.* bärr) yālū, *Pang. Sam, Pang. Gal.*; bē yālū, *Pang. U. Aring.*; F 60.

(*c*) Brother: tobē (tobai), *Sem. Jur. And., Sem. Jur. Rob.* Younger brother: tobē (tobai), *Sem. Jur. New.* [? A combination of B 411 and B 413, or cf. *supra* ō' tĕ-bēr = "he and his younger brother."] Comrade: bē-ē (beh-eh), *Pang. Jalor.*

414. Brother: pah, *U. Pat.* Elder brother: pāᵏ *or* pā', *Sem. Jarum*; pā, *Sem. Plus.* Elder sister: pāk (*pr.* pā'), *Sem. Kedah*; pā', *Sem. Plus.* Younger brother: po, *Sŏm.*; pô, *Sak. Kerb.*; pö? (per), *Sak. Plus Cliff.* Younger sister: pö? (per), *Sak. Plus Cliff.* Younger brother or sister: pökⁿ, *Tembi.* [Perhaps two distinct words: cf. *Khmer* bong [pong], "elder brother"; and *Khmer* phââun; pââun [phă'ūn; pă'ūn]; *Mi* pung (poung), "younger brother."]

415. Brother, elder: ploh, *Sak. Plus Cliff.*; kló, *Sak. Kor. Gb.*; klô, *Sŏm.*; kĕlō (kölô), *Sak. Kerb.* Elder brother [perhaps also elder sister]: kelokⁿ, *Tembi.* [? Cf. *Mon* kălū [kălo], "relative"; *Khmer* kelò [klò], "friend," "comrade."]

416. Sister: pertoye, *Ben. New.* [Is this for *pö* (*per*) *tō ye*, "my elder and younger sister," B 414+B 411 +I 1?]

417. Brother, elder (*Mal.* abang): tĕ-nê, *Sen. Cliff.*; tĕnä (tönè), *Sak. Ra.*; tĕnä', *Sak. U. Kam.*; tĕ-nai, *Sak. Blanj. Cliff.*; tenetⁿ, *Serau.* Elder brother; elder sister: tenet, *Jelai.* Elder sister: tĕmai, *Kena. I., Kena. II.*; tĕnă' knă', *Sak. U. Kam.*; F 64.

418. Sister: mă, *Sak. Kor. Gb.* Elder sister: mo', *Sak. Tan. Ram.* Elder sister-in-law: ma-no', *Sak. U. Bert.* Younger sister: mŏjong, *Kena. I., Kena. II.* [?=B 419].

419. Brother, younger: mĕ-nang, *Sen. Cl., Sak. Blanj. Cliff.*; mĕnan (mönan), *Sak. Ra.*; mĕnāng; mĕnāng 'ngsīl, *Sak. U. Kam.* Younger brother or sister: menang, *Serau, Jelai.* Younger sister: mĕ-nang, *Sen. Cl., Sak. Blanj. Cliff.*; mĕnang knă', *Sak. U. Kam.*; F 64. Little girl: minăng (*or* menăng *or* minéng?) babó, *Sak. Kor. Gb.*; F 61. Brother-in-law (*Mal.* ipar): mĕnâ-i, *Sen. Cliff.* Younger brother-in-law; younger sister-in-law: mĕnāi (mnāi), (more distinctly) mĕnāi (mnāi) krāl; mĕnai kĕrdōl (mnāi krdōl), respectively, *Sak. U. Bert.*; M 15; F 63. Son: menŭ, *Sak. Kor. Gb.* Mother-in-law: doi-hoi menăi, *Or. Berumb.*

420. Brother: piatn, *U. Ind.*

421. Brother: i-ék, *Serting*; geä' (geèk), *Bedu. II.*; gehek, *Ment. Stev.*; kĕngä, *Bes. Malac.* Elder brother: yĕ'; yĕk, *Bes. Sep. A. I.*; yék, *Bes. Her.*; yek, *Bes. Sep.*; ge-ék, *Blan. Rem.*; géek, *Bed. Chiong*; ge-ä' (geèk), *Bedu. III.*; gehä (géhè), *Mant. Bor.*; gehé, *Mantr. Cast.*; geéh, *Jak. Malac.*; geê, *Mantr. Malac.*; jä, *Bes. Malac.* Elder brother: kĕ'ĕ' *or* yĕ'; yek, *Bes. K. L.* Brother: yeh adi (yeh adee), *Bes. Bell.* Sister: kĕngä, *Bes. Malac.* Elder sister: yi-et, *U. Tem.*; yi-et, *U. Cher.*; kĕnä, *ex.* kĕnä yĕ' = "my elder sister" (?), *Pang. Belimb.* Husband: gai, *U. Kel.*

422. Brother, elder: mohôlok, *Kena. I., Kena. II.*

423. Brother, younger: tăk (tèⁿk), *Kena. I.. Kena. II.*

424. Sister: nau, *U. Pat.*; gahu (gahoo), *Ment. Stev.*; gau (gow), *Bes. Bell.* Elder sister: gā-ū' (gâûk), *Ment. Her. I.*; ga-ū' (gaûk), *Bes. Her.*; (ga-ûk), *Serting, Blan. Rem.*; (ga-ûk), *Bedu. II.*; ga-ō' (ga-ôk), *Bedu. III.*; gaū (gaû), *Bes. Malac., Mantr. Malac.*; gāu; gāu', *Bes. Sep. A. I.*; gaho, *Mantr. Cast., Mant. Bor.*

425. Brother: abŏng (abeung), *Galang*; habang, *Barok.* Brother-in-law: ha'-bang, *Lebir* [*Mal.* abang, "elder brother"].

426. Brother, elder: kaka, *Ben. New.* Elder sister: kaka', *Jak. Malac.* [*Mal.* kakak].

427. Brother: sedorhah, *Mant. Bor.*; sūdāra te' (sudar ti'), *Sem. Pa. Max., Sem. Buk. Max.*; M 16; sudara kĕrâl, *Sak. Martin*; M 15. Sister: sūdāra mābeh (sudar mabh), *Sem. Pa. Max., Sem. Buk. Max.*; C 102; F 62; sudara krĕdŏr, *Sak.*

Martin; F 63 [*Mal.* saudara, sudara].

428. BROTHER, younger: adi', *Bes. Sep.*, *Jak. Malac.*; adi, *Bes. Malac.*, *Mantr. Malac.* Younger sister: adi, *Mantr. Malac.*, *Bes. Malac.*; adi', *Jak. Malac.*; adek, *Serting*; adi' kĕdur, *Bes. Sep.*; F 63 [*Mal.* adik, adek].

429. Sister, younger (*Mal.* adik): ajoi, *Sem. Plus.*

430. BROTHER: ka-um? (käum), *Pant. Kap. Joh.* Malay man: ka-um? (käum), *Pant. Kap. Lem.* Sister: ka-um? (käum) bîsan, *Pant. Kap. Joh.* Soldier: ka-um? pĕdas (käum p'das), *Pant. Kap. Joh.*; F 260 [*Mal. Ar.* ḳaum].
BROTHER: C 101; C 107; O 18; Y 41.
Brother-in-law: B 419; L 21; L 25-28.

431. **Brow**: (*a*) tānam (tanm), *Sem. Buk. Max.* Eyebrow (*Mal.* kĕning): tā-nam (*pr.* tā-na^{b}m), *Sem. Kedah*; H 1 [? cf. *Mon* t'neng-mât [dneng-mat], "eyebrows"].
(*b*) Brow: chĕngchăng (chngchng), *Sem. Pa Max.* Eyebrow (*Mal.* kĕning): king-chäng? (king-dschäng), *Sem. K. Ken.*; ching-ching, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; chincheng, *Sem. Plus*; chingcheng (tchiñ tcheñ), *Sak. Kerb.*; chechet? mat (cecct mat), *Tan. U. Lang.*; E 83; H 1. [*Khmer* chenchöm [chănchöm; chăñchöm]; *Stieng* kĕchöm, "eyebrows."]
(*c*) Eyebrow: tĕngkang, *Kena. I.*; kĕntegn met, *Bes. Her.*; kĕling-kang māta' (kĕlingkang-mâtak), *Blan. Rem.* Eyelash: kenting met, *Bes. Sep. A. I.*; E 83.
(*d*) Brow: kĕníng, *Jak. Malac.* Eyebrow: kĕning (kuning), *Ben. New.*; (kening), *Serting*; buwu-kĕníng, *Jak. Malac.* [*Mal.* bulu kĕning]. Forehead: kĕning, *Kena. II.*, *Bes. Her.*, *Bed. Chiong*, *Bedu. I.*, *Bedu. II.*, *Jak. Mad.*; (kening), *Jak. Ba. Pa.*; (k'ning), *Jak. Sim.*, *Jak. Pa. Ba.*; kĕning dahi', *Blan. Rem.*; B 433. [*Mal.* kĕning, "eyebrow"; cf. (*a*) above, and *Mon* k'neng [kneng], "forehead."]

432. Eyebrow: lâlis, *Jak. Mad.*; lalis, *Jak. Sim.*

433. Eyebrow: dahi, *Bed. Chiong*; dahi', *Bedu. II.* Forehead: dēi' (dêik), *Barok*; tögī (tĕr-gī), *Sen. Cliff.*; tahăgi^{k}, *Serau*; tahagik^{n}, *Jelai.* [*Mal.* dahi; but cf. also *Stieng* tangahi; *Khmer* ṭhngās, "forehead."]

434. **Brown** colour: söt (sert), *Sem. Stev.* [Cf. *Stieng* suich "black," "brown"; *Bahnar* shut (xut), "red."] R 53.

435. **Bruised**: gesîl, *Mantr. Malac.*; B 241A, B.
Brush, to: W 124.

436. **Brush past, to**: chok blenchong, *Bes. Songs*; G 43 [cf. *Mal.* lintas].

437. **Brushwood**; secondary jungle (*Mal.* bĕlukar): tĕpes (*pr.* tĕ-pes), *Sem. Kedah*; tā-wes (*pr.* tā-wess), *Sem. Plus*; paböl, *Serau.*

438. BRUSHWOOD: bush or scrub (*Mal.* sĕmak): hön-ū', *Pang. U. Aring, Pang. Sam, Pang. Gal.*

439. BRUSHWOOD (*Mal.* sĕmak): bĕhor (*pr.* bĕhorr), *Sem. Plus*; mĕ-hăng, *Sen. Cliff.*; mĕhal, *Serau* [or *Tembi*?]. Brushwood and thorns: mehal dan jerlak, *Serau.* A road much overgrown: nong köm mehāl, *Krau Em.*

440. BRUSHWOOD (*Mal.* sĕmak): hĕdek, *Sem. Kedah.*

440A. BRUSHWOOD (*Mal.* sĕmak): yĕb-yūb, *Tembi.*

441. BRUSHWOOD: chempok (tchempok), *Sak. Ra.* [? *Mal.* sĕmak].

442. BRUSHWOOD (*Mal.* sĕmak): lĕmat, *Bes. K. L.*, *Bes. Sep. A. I.*; (*Mal.* bĕlukar) lĕ-muk, *Sak. Plus Cliff.*; lĕmūg, *Tembi.*

443. BRUSHWOOD: rambun, *Bes. Songs.* To clear away brushwood: C 149-152.
Brute: B 118
Buah pĕrah (fruit): P 57, 58.

444. **Bucket** of palm cloth (*Mal.* bangkor): tĕbal, *Pang. U. Aring*; timba', *Sak. U. Kam.*; (timbak), *Bes. K. Lang.* To draw (water) [rather to ladle or bail, with a hollow vessel]: nimbai, *Mant. Bor.* [*Mal.* timba]; H 116; S 149

445. **Bud**; blossom: gariet, *Sak. Kerb.* Fruit (*Mal.* buah): ken-lödd (*pr.* ken-lödd); ken-lod, *Sem. Kedah*; gĕnyét, *Kena. I.*

446. BUD; young shoot (of plant): kĕ-kūbăd (kkubd), *Sem. Pa. Max.*

447. BUD: chinatol *or* chinator (*pr.* chinatorr), *ex.* bĕkĕmböng chinatol lang rengal, "? the buds swell along the stalks," *Pang. Teliang.*

448. BUD; blossom: pute' (pouté), *Söm.*, *Sak. Ra.* Small; young: putek,

Pant. Kap. Joh. Baby; young: putek mambong, *Pant. Kap. Joh.*; H 116. [*Mal.* putek, "fruit bud."]

449. BUD; blossom (unopened): kūtum (kutm), *Sem. Pa. Max.* Flower: kuntom, *Kena. I.* [*Mal.* kuntum]; F 285.

450. **Buffalo**: katidung, *Ben. New.* [*Bugis, Mangkasar*, têdong, "buffalo."]

451. BUFFALO: padarikē (padarikay), *Ben. New.*

451A. BUFFALO: sia, *Pant. Gah. Mant.* [Probably from *Mal.* sial, "unlucky," the animal being taboo (*e.g.* in mines).]

452. BUFFALO: kebao, *Sem. Craw. Hist.*, *Sem. Ked. And.*, *Sem. Ked. New.*, *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Jur. Rob.*; kibao, *Sem. Klapr.*; kĕbua? kĕbau? (kbău *or* kbua?), *Sem. Buk. Max.*: kiban, *Sem. Klapr.*; kĕbuñ? kebuin? (kbuin), *Sem. Pa. Max.*; kĕrbau, *Sak. U. Kam.*; (kurbou), *Ben. New.*; kerbou, kerbau, *Tembi*; kĕrbō, *Tembi, Jelai*; kerbō, *Darat*; kerbau, *Serau*; krebó, krebo, krbo, *Sak. Tap.*; kiyau, *Sem. Plus* (?). Wild cattle (*Mal.* sĕladang): kerbō, *Tembi* [*Mal.* kĕrbau]; B 110.

453. **Bug** (*Mal.* pijat kapending): lĕntib? (lntĭb?), *Sem. Pa. Max.*

454. BUG: bug, *Sak. Kor. Gb.*

455. BUG: kapinding, *Bes. Songs* [*Mal.* kapending].

Build, to: B 213; C 296; D 132, 133; D 135.

456. **Bujok**, fish spec., *Platyglosus scapularis* (?): bĕto', (btō'), *Sem. Buk. Max.*; bĕto', bĕtu' ? (btū'), *Sem. Pa. Max.*; buntok, *Bes. Songs* [cf. *Mal.* bujok].

Bull, wild: C 57.

Bullet: S 466.

Bullfrog: F 269.

457. **Bullock**: lĕmbu, *Sak. U. Kam.* Cow: lĕmbo' ? (lembok), *Sem. Craw. Hist.*, *Sem. Klapr.*, *Sem. Ked. And.*, *Sem. Ked. Rob.*; lĕmboh? (lemboh), *Sem. Jur. And.*, *Sem. Jur. Rob.*; lĕmbu (lumbu), *Sem. Beg.*; lĕmbu, *Sak. Tap.*; (lembu), *Ben. New.*; lĕmbu iknān, *Sak. U. Kam.*; F 64. Ox; cow (*Mal.* lĕmbu): lĕmbu' (lĕmbuk), *Jelai* [*Mal.* lĕmbu].

458. **Bullock's heart** (fruit), *Anona reticulata*: nōnā kăprī (nuna kpri), *Sem. Pa. Max.* [*Mal.* nonah *or* nona kapri (?)].

459. **Bundle**; thing; packet: baleï, *Sŏm.* [*Mal.* bĕlit].

460. BUNDLE: arâb dol, *Sak. Kerb.*; aram, *Sak, Ra.*; P 1-3.

461. **Bungor ayer** (tree spec.), *Lagerstroemia* sp.: būngu bĕteuh (bungu btiuh), *Sem. Buk. Max.*; *Mal.* bungor lĕmukut, *Lagerstroemia* sp. būngu lĕmukut (bungu lmukt), *Sem. Buk. Max.*

462. **Burial**; to bury (*Mal.* tanam): dūn, *Sem. Plus.* Screen or covering of smoke hole: dūn lang âs, *Sem. Plus*; D 107.

463. **Burn, to** (*Mal.* bakar): ya-jö', *Pang. U. Aring*; job, *Sak. Blanj. Cliff.*

464. BURN, TO: ongoyd (*pr.* ongoŷdd), *ex.* ongoydd âss dŏng yĕ, "my house (was) burnt with fire," *Sem. Jarum*; bĭ-ngut, *Sen. Cliff.* [? Cf. *Mal.* hangat, hangus; or (more probably) *Niahön* gŏch; *Lave* ngŏch, "to burn."]

465. BURN, TO, or roast (*Mal.* bakar-kan): ya' po'ol (*pr.* po'oll), *Sem. Plus*; pōi; pōy, *Sak. U. Kam.* [? cf. L 86].

466. BURN, TO (roast): ĕmperut (empérout), *Sak. Ra.* To roast: pârâ, *Sak. Kerb.* Smoke: mapohut (mapoho**ut**), *Sak Kerb.* Plant (? plantation): perut (pér**out**), *Sak. Ra.* [Does this mean to clear land for a plantation by burning?]

467. BURN, TO: mĕtut (mtut), *Sem. Buk. Max.*; kātut *Bes. Sep.*; tūht; tūt, *e.g.* t. rebâk, "to burn a clearing," *Bes. Sep. A. I.*; tat (tăt), *Sem. Pa. Max.*; tâd (tord), *Sak. Plus Cliff.*; tot, *Sen. Cliff.* To burn; to roast; tót, *Sŏm.*; te*t*-to**d**, *Sak. Kerb.* Burnt: katūt ūis, katūt ūs, *Bes. Sep. A. I.*; F 124. To burn (*Mal.* bakar): teh-chul, *Sak. Plus Cliff.* [Perhaps this should be divided, tech-ul?] To blow up the fire: thōd âs, *Sak. U. Kam.* To kindle (fire): tūt, *Bes. Sep. A. I.*, *e.g.* tūt ūs, tūt ūïs. [*Tareng* atut (*Fr.* attiser); *Bahnar* tŏk, tük; *Sedang* tik uln; *Chrău* tük; *Stieng* duk; *Annam* dôt, "to light a fire"; *Mon* tū; *Khmer* dŏt [tut], "to burn" (transitive); cf. also *Achin.* tuj, "to light," "to set fire to."]

468. BURN, TO (trans.): (*a*) cho'o^{k}ng, *Bes. Sep. A. I.*; cho'ong, *Bes. K. L.* To bake: cho'ong, *Bes. Malac.* To boil rice, mĕncha-óng, *Bedu. II.* To roast: châr*o*ng, *Kena. I.* To

roast: cho'o^{k}ng, *e.g.* cho'o^{k}ng kah, "to roast fish," *Bes. A. I.* [? cf. *Mon* chĕrung [jrung], "to bake"]. (*b*) Fire (*Mal.* api), bachom (bacho^{b}m), *ex.* ba-chom lĕ-böo [meaning not given: ?="a big fire"], *Sem. Jarum.* To light (a fire): nemchōm (nem-tchôm), *Söm.*; ya' châm (*pr.* châ^{b}m) âss, *Sem Plus*; ya chom (*pr.* cho^{b}m) âs, *Pang. U. Aring, Pang. Sam*; ya-chom âz, *Pang. Gal.*; chom os yeh 'ng, *Sem. Stev.* [*Mon* châng [chăng]; *Stieng* chhu; *Bahnar* xoh (*pr.* shoh), "to burn" (trans.); *Khmer* chhêh; "to burn" (intrans.); *Alak, Lave, Niahön* choh, "to light (a fire)."]

469. BURN, TO: C 237; F 124; S 42-44.

470. BURN, TO: lagat; mĕlagat (m'lagat), *Pant. Kap. Joh.* To light a lamp: lagat, *Pant. Kap. Joh.* Quick; sharp: mĕlagat (m'lagat), *Pant. Kap. Joh.* [The connection in meaning is obscure. For the last cf. *Achin.* lĕgat, "quick."]

471. BURNT (*Mal.* tĕrbakar): rēs (*pr.* rēss), *Sem. Kedah.*

472. BURNT; scalded: kenthok^{k}ng, *Bes. Sep.*
Burong siol (bird spec.): S 219.
Bursting into leaves: L 32.

473. **Bury, to**: ya-tanem, *Pang. U. Aring* [*Mal.* tanam]; B 462; D 66; D 107, 108; H 116; P 132.
Bush: B 438-443.

474. **But**: tĕdoh (tödoh), *Söm.*

475. BUT: imok, *Sak. Kerb.*

476. BUT: kĕtapi (kötapi), *Sak. Ra.* [*Mal.* tĕtapi].
But: W 77.
Butt (of arrow): B 302-304: H 21.
Butt, to (with a horn): H 126.

477. **Butterfly** (*Mal.* kupu-kupu): māpeng? (maping?), *Sem. Pa. Max.*

478. BUTTERFLY: chĕmenlom (*pr.* chĕmenlo^{b}m), *Sem. Plus.*

479. BUTTERFLY: awak (aōk *or* âuk), *Sem. Buk. Max.* Large butterfly: âwāk, *Bes. A. I.*; awāk *or* awā', *Bes. K. L.*

480. BUTTERFLY: bāgá (bèga), *Sak. Kerb.*

481. BUTTERFLY: tāwāg (*pr.* tā-wāg), *Sem. Jarum*; tāwāg, *Sem. Plus*; tawag, *Pang. Sam, Pang. Gal.*; tā̆uag, *Sak. Kor. Gb.*; tawāk (taouak), *Söm.*; tauáng, *Sem. K. Ken.* Any *small* butterfly: tawong, *Bes. K. L.* Dragon-fly: tabó^{g}ng (tabóg'n), *Sem. K. Ken.*; ? cf. S 378.

482. BUTTERFLY: kĕrbāk, *Sak. U. Kam.*; (*Mal.* rama-rama) kĕrbā (körbâ), *Sak. Ra.*; kĕrguap, *Serau.* Large butterfly: klobok kadui, *Bes. Sep. A. I.* Small butterfly: klobok kĕnin, *Bes. Sep.* Moth: kladok, *Bes. A. I.*

483. **Buttocks** (*Mal.* punggong): nyĕntâl, *Sen. Cliff.*; ental (enttal), *Serau*; ta^{d}n? (dad'n), *Sem. K. Ken.*; chantong, *Mantr. Malac.*

483A. BUTTOCKS: jangap, *Darat, Jelai*; A 118, 119; L 127; T 5; T 60, 61.
Button: E 75; Q 29.
Buttress-root: R 37; R 178-181.

484. **Buy, to**: mĕnyêleh, *Jak. Mad.* (*Pant. Kap.*); mĕnîleh bĕsîlih (mĕnîleh b'sîlih), *Pant. Kap. Joh.* To exchange; to substitute; to hire; to lend; to borrow; value; reward; wrong: sêlek, *Pant. Kap. Joh.* [in the sense of "wrong"=B 10]. To reward: bĕsêlek (b'sêlek), *Pant. Kap. Joh.* To sell: beseleh, *Pant. Kap. Her.* To shift: sêlekkan, *Pant. Kap. Joh.* Dear: ningkat sêlek, *Pant. Kap. Joh.*; C 30. To exchange for (*Mal.* ganti): sileh (*pr.* sī-lehh), *Sem. Plus*; E 23. [*Mal.* silih, "to replace," "to compensate."]

485. BUY, TO: mĕnlī (*m*önlî). *Söm.*; bĕlī (bölî), *Sak. Kerb., Sak. Ra.*; bli, *Sak. Kor. Gb., Sak. U. Kam.*; *Tembi, Serau*; blî, *Bes. K. Lang.* Bought: tĕrblī (terblî), *Bes. K. Lang.* To barter (*Mal.* tukar): bli' (blik), *Tembi.* To sell: bĕlī (bölî), *Sak. Kerb.* [*Mal.* bĕli, "to buy"; but cf. *Cham* blei, "buy," pablei, "sell," corresponding to *Achin.* bloi, publoi, respectively.]
E 23; S 95; Y 26.
By: K 31. By reason of; W 129.

C

Cabbage-palm: P 22-24.
Cackle, to: C 281.

1. **Cage**: sangkā (sañka), *Sak. Kerb.* [*Mal.* sangkar]; B 69.
2. **Calf** (of leg): kĕjol, *Bes. Sep. A. I.*; kejol, *Bes. Malac., Ben. New.*
3. CALF (of leg): gehél *or* gihél? *Sak. Kor. Gb.* Lower part of leg: gihir (ghi-*hirr*), *Söm.*; gor (*pr.* gorr), *Sem. Plus.* Calf of leg (*Mal.*

jantong bětis), seg gor, *Sem. Plus*; F 170 [? cf. W 147 (*a*)].

4. CALF (of leg), (*Mal.* bětis): langut, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.* Lower part of thigh: langā, *Sem. K. Ken.* Bend of the knee: langot (*pr.* lang-ott) kaltong, *Sem. Kedah*, *Sem. Jarum*, *Sem. Plus.* Calf of leg (*Mal.* jantong bětis): set langut, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; F 170.
5. CALF (of leg): kĕmūng, *Sak. U. Kam.*; ekemong, *Tan. U. Lang.* Lower part of leg (*Mal.* bětis): kĕmong, *Jelai*; (kömoñ), *Sak. Kerb.*; kemong *Serau*, *Darat*; (kémoñgh), *Sak. Ra.* Calf of leg (*Mal.* buah bětis): kĕmong, *Sen. Cliff.* Thigh: kmung, *Sak. Tan. Ram.* [? Cf. *Khmer* kŏmphuôn chŏng [kŭbhuon jŏng]; *Central Nicobar* kenmōana-lāh, "calf."]
6. Leg (*Mal.* bětis): kĕteng, *Sem. Kedah*, *Sem. Jarum.* Lower [part of] leg: keting, *Sem. Stev.* Leg (from knee to ankle), (*Mal.* bětis): săkĕting tīn (skting tin), *Sem. Buk. Max.* Calf of leg (*Mal.* jantong bětis): segj kĕteng, *Sem. Kedah*; ase' kĕting? (asik ting), *Sem. Buk. Max.*; F 170. Heel: kĕting, *Bedu. I.* "Tendon of Achilles": kĕting kaki, *Bedu. II.*; F 222; T 60. [*Selung* k'teng, k'taing, "leg"; *Mal.* kĕting, "the part between heel and calf."]
7. CALF (of leg): bětis, *Mantr. Malac.*, *Jac. Malac.* Lower part of leg: bětis (bötis), *Sak. Ra.* Leg: betit, *Or. Hu. Joh. I.* [*Mal.* bětis]; A 133; T 61.
   Calf, wild: C 57.
8. **Call, to**: măkul (mkul), *Sem. Buk. Max.*; ya-kul, *Pang. Sam*, *Pang. Gal.*, *Pang. U. Aring*; kul, *Sem. Pa. Max.*, *Pang. K. Aring*, *U. Pat.*; kun, *U. Kel.*; ăkan *or* ékan, *Sak. Kor. Gb.* To wink; to make signs to: kul, *Sem. Pa. Max.*; măkul (mkul), *Sem. Buk. Max.* [*Stieng* kuol, "to call," "to invoke"; *Phnong* kuor (cuor) "to call." The connection of the following seems more doubtful:—*Mon* kok; *Tareng* köi; *Sue* kēu; *Samré* khê; *Por* kheu; *Prou* klou (clou); *Cancho* krau (crau); *Halang* krao, "to call"; cf. *Bahnar* kuöl, "to bark" (of a hunting dog); kuel (kuěl), "to demand" (insisting upon it).]
9. CALL, TO: dē *or* yă-dē, "to call or summon," *Pang. Belimb.* [? Ct. *Andamanese Kede* um tēi, "to call."]
10. CALL TO: chĕrun (tchörōun), *Sak. Ra.*; ĕn-chĕ-rêt, *Sen. Cliff.*; serhoy, *Mantr. Cast.* To call; to order (*Mal.* suroh tĕriak): serhue (serhoue), serhoï, *Mant. Bor.* To shout: cherīk^{n}, *Serau*; chĕrīk^{n}, *Jelai*; enckerek^{n}, *Darat.* We call out to the moon, we call out to Rahu: ha chĕngru (chngru) gichä, chĕngru (chngru) Rahú, *Sak. U. Bert.* [*Khmer* srĕk, "to call out," "to shout."]
11. CALL, TO: inho, *Sem. K. Ken.*; nĕho (nöhō), *Söm.* To hail [call to], paho, *Mantr. Cast.*
12. CALL, TO: bikai; bekai, *Mantr. Bor.*
13. CALL, TO (*Mal.* panggil); to send for; to invite (*Mal.* jĕmput): yûmpût, *Sen. Cliff.* [*Mal.* jĕmput].
14. CALL, TO: panggil (pañghil), *Sak. Kerb.* To send for: pangil, *Sak. U. Kam.* [*Mal.* panggil].
    To call: G 42; G 49; S 175-178.
15. **Call at, to**: singa', *Sak. U. Kam.* To hit a mark: singgah, *Pant. Kap. Joh.* [*Mal.* singgah].
    Call out, to: C 285.
16. **Call to mind, to**; to think of: ki', *Sem. Buk. Max.*
    Calladium: Y 1-12.
17. **Calm**; quiet (*Mal.* tĕdoh): sôt, *Sak. Ra.*; S 222; S 305.
18. **Caltrop**: seauti? (se-owti), *Sem. Stev.*; H 137; S 141; T 94.
19. **Calyx**: tempok, *Bes. Songs* [*Mal.* tampok, "covering"]; S 550.
20. **Can**; to be able to: (*a*) bulŏ (boulŏ), *Sak. Ra.*; bule (boulé), *Sak. Kerb.*; boleh, *Sak. U. Kam.*; N 69.
    (*b*) To procure: mĕnule (mönoulé), *Söm.* [cf. *Mal.* buleh, "can"; bĕruleh, "to get"; from W 129]; A 4; G 14; N 66.
    Canal: T 103.
    Cancer: I 45; U 8, 9.
21. **Candle**: dian, *Sak. U. Kam.* Resin: dian, *Bes. Malac.* [*Mal.* dian, "torch."]
    Cane: R 36-41.
22. **Cap**: kopiah, *Sak. U. Kam.* [*Mal.* kopiah]; P 100. Cap of quiver: Q 25; S 234.
23. **Capable** [?]: larat, *Söm.*, *Sak. Ra.* [? *Mal.* larat: so given in original, but I cannot find the word in the dictionaries to which I have access.] D 66.
24. **Cape**; bend of river: shimpah (schimpah), *Sak. Kerb.*
25. CAPE; bend of a river: tanjong

(tandjoñ), *Söm.*, *Sak. Ra.*; (tandjoñ), *Sak. Ra.*; tānjuk^{n}, *Serau* [*Mal.* tanjong, "cape"].
Care, to: M 109.
Care, to take: A 57; S 79; T 11.
Carefully: G 67
26. **Careless**: (*a*) lenga' (linga), *Sem. Buk. Max.*; lengā (leñâ), *Sak. Ra.* Slow: lēngah, *Sak. U. Kam.* [*Mal.* lenga, "to loiter"].
(*b*) Careless: langgap, *Pant. Kap. Joh.* To forget: langap, *Pant. Kap. Joh.*
27. CARELESS: **la**mat, *Sak. Kerb.* [*Mal.* lambat, "late," "unpunctual"].
Carrion: S 292.
28. **Carry, to**: tinja' (tĭnjāk), *Sem. Buk. Max*; china, *Sem. Pa. Max.* To carry **away**: amjut (amd**jout**), *Sak. Kerb.* To lift; to carry: (*Mal.* angkat), tai-ôt, *Sen. Cliff.*; taiot^{n}, *Serau.* [? Cf. *Khmer* yok [yak]; *Bahnar* iŏk, "to take"; but see B 396.]
29. CARRY, TO: C 52.
30. CARRY, TO: angket (añkét), *Sak. Kerb.*; angkit (añkit), *Sak. Ra.* To get up; to stand; to go up: ningkat, *Pant. Kap. Joh.* To set (a snare): ningket, *Bes. A. I.* To take (*Mal.* ambil): ya' angked (*pr.* angkedd), *Sem. Kedah*; angkit, *Sak. Guai.* To take up (*Mal.* angkat): ang-kit, *Sak. Plus Cliff.*; angkit^{n}, *Serau.* To take up; to climb: tĕngkat (t'ngkat), *Pant. Kap. Joh.*; B 484 [*Mal.* angkat].
31. CARRY, TO: tanggong (tngkung), *Sem. Buk. Max.* [*Mal.* tanggong].
32. CARRY, TO: tâteng, *Bedu. I.* To hold up: tating, *Mantr. Malac.* To take up: tâteng, *Bedu. II.* To carry (in the hand): benteng, *Bedu. II.* [*Mal.* tating].
33. CARRY, TO (*Mal.* tating): buka, *Pant. Kap. Joh.*; B 396; B 399-401; C 48.
34. CARRY, TO: tarek, *Sak. U. Kam.* To carry in an "ambong" (a sort of knapsack): jâras, *Kena. I.*, *Bedu. II.*
35. CARRY, TO (in an "ambong"): añambong, *Serting* [*Mal.* ambong].
36. CARRY, TO (on the back), (*Mal.* pikul): klam, *Serting.*
37. CARRY, TO (on the head), (*Mal.* junjong): tân-duh, *Sen. Cliff.* [? cf. *Mal.* tandu, "litter," "palanquin"].
38. CARRY, TO (on the head), (*Mal.* junjong): sĕrkap atas pĕningol (s'rkap atas p'ningol), *Pant. Kap. Joh.*; P 100.
Carrying-pole: P 177.
Cartilage (of nose): N 98.
39. **Carve** or decorate, to (*Mal.* ukir): ya-kūchĕd (*e.g.* a blowpipe or quiver), *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.* To write (*e.g.* on blowpipe), (*Mal.* tulis): kuchĕd, *Pang. U. Aring.*
40. CARVE, TO (designs or objects): makaii? (makĭee), *Sem. Stev.* To cut rings (in something?): met-tī (mettee), *Sem. Stev.* [cf. M 14 or C 295].
41. CARVE, TO, or scratch designs: din, *Sem. Stev.*
Carve meat, to: C 299.
Carved design: B 194; D 157; R 133.
42. **Caryota** (palm which produces blowpipe wadding), [*Mal.* "merdin"]: rĭ, *Sem. Stev.*
43. **Caryota griffithii**: cha-ching, *Ment. Stev.*
43A. **Cash down** (*Fr.* comptant): borsĕnyī (borsöñī), *Sak. Ra.* [?=G 65 +Q 16]; E 24; G 66.
Cast (in the eye): E 83.
Cast away, to: F 120; R 60; T 106-114.
44. **Cast** out, to: sunteng, *Bes. Songs.*
Casting-net: N 43, 44.
45. **Cat** (*Mal.* kuching): miu *or* méu, *Sem. Jarum*; méau *or* méo, *Sem. Plus*; M 98; nyau, *U. Cher.* [Onomatopœic from M 98; but cp. *Cuoi*, ngéau; *Kaseng*, *Kon Tu*, *Sué*, *Halang*, *Boloven*, *Sedang*, *Stieng*, *Chrău*, *Bahnar* meo; *Cham* möyău; *Churu*, *Jarai* meö; *Annamese* kon (con) mèo; *Selung* meao, miâ (meaw), miyaung (me-young), "cat."]
46. CAT: kuching, *Sem. Beg.*, *Ben. New.*, *Mantr. Malac.*, *Bes. Bell.*; (koutchiñ), *Sak. Ra.*; ku-ching, *U. Tem.*; kuchin (koutchin), *Sak. Kerb.*; kuchĭk^{n}, *Tembi*; (kuchĭk^{n}), *Sen. Cl.*; kû-chik^{n}, *Sen. Cliff.*; kuchik^{n}, *Tembi*, *Serau*; kuchik, *Sak. U. Kam.*; (kútschĭk), *Sak. Kor. Gb.*; (koutchik), *Söm.*; kuchĭk (kutschĭk), *Sak. Martin*; kúchi-kúchi (kútschi-kútschi), *Sak. Tap.* Kitten: kuod gu-chik-dê, *Sak. Plus Cliff.*; kĕ-non kûchik^{n}, *Sen. Cliff.*; kĕ-non kuchik, *Sak. Blanj. Cliff.* Tiger-cat (*Mal.* rimau akar): kūching ūtan, *Tembi.* "Cat's-eye" (fruit), (spec. *Mal.* buah mata kuching), (*Nephelium malaiense*): bōh mēt kuching (buh mit kuching), *Sem. Pa. Max.* [*Mal.* kuching, "cat."]
CAT: W 132.

CAT, wild: T 129-133; T 135; T 140.
Cataract (in the eye): E 83.
"Cat's-eye" fruit: C 46; U 21.

47. **Catch, to** (*Mal.* tangkap): ya-pāg, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; pak, *Kerbat.* [Perhaps =P 51.]

48. CATCH, TO: (*a*) kap *or* yē-kap, *ex.* yē-kap kashak, "I catch deer," *Pang. K. Aring*; kâp, *Lebir*; bikap, *Jelai*; nachanakab, *Tembi*; ikah, *Ben. New.*; iket, *ex.* iket kashak, "to catch a deer," *Pang. Belimb.*; hīgāp, *Bes. A. I.*; S 242; kakom, *Bes. K. Lang.*; kom, *Bes. Songs.* To be caught: ki-bĕrkāp, *Sak. U. Bert.* To hunt (*Mal.* mĕmburu): ya' köp, *Sem. Plus.* To seize; to snatch: lekub, likāb (leikub, līkb), *Sem. Buk. Max.* Able, *adj.* (*Mal.* kuasa): kom, *Pang. U. Aring.* To find: kom, *Sak. Ra.*; hēköpⁿ, (hê-kĕrpⁿ), *Sen. Cliff.*; enköpⁿ, *Serau*; hikupⁿ, *Krau Em.*; köp (kĕrp), *Sak. Blanj. Cliff.* To get: köp (kĕrp), *Sak. Blanj. Cliff.*; kom, *ex.* dah öyn kom tipū' dah (*Mal.* sahya sudah kĕna tipu), "I have got cheated," *Bes. K. L.*; bekom, *Bes. K. Lang.* To possess: pākom, *Bes. Songs.* To procure: kom, *Sak. Ra.*; S 78. [Cf. *Stieng* kop, "a trap," "to accept"; *Khmer* rongkop, "trap." Perhaps connected with *Mal.* tangkap, pĕr-angkap. But especially *Centr. Nicobar* kōm, kōm-ashe, "to obtain," "to receive," "to get"; kōm-hata, "to find" (after a search); ?cf. P 150.] (*b*) To carry away: kôt, *Sak. Ra.* To take: makon, *Sem. Craw. Hist.*, *Sem. Klapr.*; kod, *Tem. Cl.*, *Sak. Plus Cliff.*, *Sen. Cl.*, *Sak. Blanj. Cliff.*; kâtⁿ; kōt, *Serau*; kôt, *Sak. Ra.*; nĕdkot (nödkot), *Söm.*; amp-kôt, *Sak. Kerb.*; kât? (got; goat), *Sak. Kor. Gb.* To accept: 'ngkân, *Sak. U. Kam.* To obtain: ma-ken, *Sem. Stev.* Take his things! kōt-lah (*or* kotlah) bārang nī loē, *Jelai.* Do not take my things! gagot bārang en, *Jelai*; je akot bārang leta, *Tembi.* Do not take: we gagot, *Sak. Em.* [*Mon* ket, "to take"; *Annam.* kât; *Achin.* kuĕt, "to take away"; *Stieng* kăn, "to take," "to accept"; *Khmer* kăn "to hold"; ? cf. *Stieng* kŏh, "to seize," "to arrest."]

49. CATCH, TO (*Mal.* tangkap): (*a*) ya' chēp, *Sem. Jarum*; chép, *Sem. Beg.*; (chaip), *Ben. New.*; chêp, *Krau Tem.*; chep, *Krau Ket.*; chāp, *Sak. U. Kam.* To catch; to seize: chiāp tchiâp), *Sak. Ra.* I catch: en chap, *Jelai.* I arrest you [?] (*Mal.* tangkap awak): chap le de het ne, *Darat.* To fish (*Mal.* tangkap ikan), ya' chēp beg-jag, *Sem. Jarum.* To hold: chab, *Sem. Stev.*; chāb (tchâb), *Söm.*; chap. *Sem. Beg.*, *Ben. New*, *Sen. Cliff.*; chāp, *Sak. U. Kam.* To hold; to take hold of; to seize: măchăb (mchb), *Sem. Buk. Max.*; cheb (chib), *Sem. Pa. Max.* To seize: chiāp (tchiâp), *Sak. Ra.*; chāp, *Sak. U. Kam.* To seize (the handle of a weapon): macheb, *Sem. Stev.* To shake hands: chăb tong (chb tung), *Sem. Pa. Max.* To touch: cheb (chib), *Sem. Pa. Max.* To take in the hand: cheb (chib), *Sem. Pa. Max.*; māchāb (machb), *Sem. Buk. Max.*; G 42. Hand (from wrist): chap, *Sem. Stev.* Dance-stick: cheb chas, *Pang U. Aring.* [*Khmer* chăp [chāp] "to seize," "to catch"; *Bahnar* chep (short *e*), "to carry, or hold in the hand"; *Stieng* chap, "to take, accept" [a Cambojan loan-word, according to Azémar]: *Phnong* chhok (chhoc); *Cancho, Rodé* jek (jec); *Chréai* phchis; *Chrău* chăp; *Stieng* giêp, "to take"; *Bahnar* chup, "to take with the finger-ends all together." But cf. P 68; ? cf. *Stieng* chop, "to hunt."]
(*b*) Catch, to (birds) (*Mal.* rachik): nĕchit, *Bes. K. Lang.* [? cf. P 68].

50. CATCH, TO: rot, *Sak. Kor. Gb.*; ährod (èh-rod), *Söm.* To catch; to seize: krod, *Sak. Kerb.* To seize: rot, *Sak. Kor. Gb.*; ährod (èh-rod), *Söm.*; krod, *Sak. Kerb.* To embrace: kerâpⁿ, *Jelai*, *Serau.* To draw towards oneself (?), (*Fr.* attirer; but the *Mal.* equivalent given is pakeian, "clothes"): krôt, *Sak. Kerb.*; cf. E 76; P 227 [? cf. P 230]. [It is not certain that these words are all connected. Some may be formed with the infix *-r-* from other roots, *e.g.* C 48. Cf. *Bahnar* krâp (krŏp), "to hold in one's embrace (lying down)."]

51. CATCH, TO: tĕ-long, *U. Tem.*, *U. Cher.* To find: tĕlong, *Bes. K. Lang.* To look for: tĕlong, *Bes. Songs.* To seek: tĕlong, *Bes. K. Lang.*; tĕlo^{k}ng, *Bes. Sep. A. I.*

52. CATCH, TO (*Mal.* tangkap): bât (bort), *Sen. Cl.* To be caught

(*Mal.* kĕnakan): bad, *ex.* lez kĕbez bad gūlā' (trans. of *Mal.* proverb, mati sĕmut kĕna gula), "ants die caught in the sugar," *Pang. Sam*, *Pang. Gal.* To take (*Mal.* ambil): bot, *Lebir*; bât (bort), *Kerbat*; ya' chĕbod (*pr.* chĕbod), *ex.* angked chĕbod (*Mal.* ambil-lah), "pick it up and take it away," *Sem. Plus*; C 30; ya-bod (*pr.* bodd), *Pang. U. Aring.*; ya-bod (*pr.* bŏdd), *Pang. Sam*, *Pang. Gal.* To pick: but; būt; mut; mūt, *Bes. Songs.* To pick up: boht, *Bes. K. Lang.*; bât, *Bes. Songs.* To carry: chĕpat (tchöpat), *Söm.* To perch (*Mal.* hinggap): ya-bad, *Pang. Skeat.* To perch; to alight (*Mal.* hinggap): tĕbit (tbit), *Sem. Buk. Max.* [Is there a confusion here between *Mal.* "hinggap" and some other word? But ? cf. *Stieng* bŏt, "to perch," "to hang on to" (of bats on a tree), "to attach oneself to"; ? cf. *Chrău* bat, "to hold"; *Niahön* böt; *Boloven* taböt; *Halang* ba; *Lave* nge pöt, "to touch"; *Mon* pat [bat], "adhesiveness"; khăḅāt [khaḅuit], "sticky."]

CATCH, TO: S 242.

53. **Caterpillar**: kĕting (k'ting). *Sem. Stev.*; B 143.

54. **Cattle, wild** (*Mal.* sĕladang): kēh (kih), *Sem. Pa. Max.*

55. CATTLE, WILD: chĕngkhám (chĕng-k'hám), *Kena. I.*

56. CATTLE, WILD: sĕ-lâ-dak^{n}, *Sen. Cliff.*; sĕlâdang, *Mantr. Malac.*; (sladang), *Serau*; sĕladak (sladak), *Tembi*; sĕladak^{n} (sladak^{n}), *Serau* [or *Tembi* ?]. I shoot [*or* have shot?] a sĕladang: ko emdil sladak^{n} (*or* sladak), *Serau* [*Mal.* sĕladang].

57. CATTLE, WILD: sĕlāpon (*pr.* sĕlāpo^{d}n), *Sem. Kedah*; sĕlāpī, *Sem. Plus*; sapid, *Pang. Sam*, *Pang. Gal.*; sâ-pi', *Lebir*; sapi, *Söm.*, *Sak. Kerb.*, *Sak. Ra.* Cow: sapi, *Sem. Klapr.* Wild calf: sápi kúat menhéng (sápi gúat menhéng), *Sak. Kor. Gb.*; C 102; B 419(?). Wild bull: sápi babŏ, *Sak. Kor. Gb.* Wild cow: sápi babó, *Sak. Kor. Gb.* [*Mal.* sapi]. [Some of these forms are curiously analogous to Javanese Krama forms. There are other instances of such apparently anomalous formations; cf. C 200; D 149; E 51; W 50; W 101.]

58. OX, WILD (*Mal.* sĕladang, sapi): slei, *Sak. Tap.* Wild cattle, B 452; D 68.

59. **Caul?** (*Mal.* kulit bĕrkulit): kējib, *Sem. Pa. Max.*

60. **Cause**; motive: tegal; agal, *Ment. Bor.* [*Mal.* tĕgal]; B 152; W 78, 79.

61. **Cave** (*Mal.* gua batu): nendem, *Sem. Kedah*, *Sem. Jarum*, *Sem. Plus*; nöm-döm, *Pang. U. Aring* [? cf. *Mon* tham [thuim], "cave"].

62. CAVE: lûp, *Sen. Cliff.*

63. CAVE; hole: humo (houmo), *Sak. Kerb.*; C 296; D 66; H 107; H 111; M 199.
Cavity: D 66; H 107; H 110; M 199.

63A. **Cent** (copper coin): sen, *Darat*, *Jelai* [*Mal.* sen].

64. **Centipede** (*Mal.* lipan): sĕd-â (doubtful), *Sem. Kedah.*

65. CENTIPEDE: tos, *Pang. Stev.*

66. CENTIPEDE: keeb *or* ke-eb, *Sem. Jarum*; keēb^{n}, *Tembi*; keeb^{n}, *Serau* [or *Tembi*?]; kēepn, *Jelai*; keep, *Serau*; (kech), *Sak. Em.*; kē-ēp, *Sem. Plus*; kähäp (kèhèp), *Söm.*; kehēp (**kéhêp**), *Sak. Ra.*; kĕ'äp, *Sak. U. Bert.*; ke'īp, *Pang. U. Aring*; kĕ-īp, *Pang. Sam*, *Pang. Gal.*; kāki'īk (kaki'ik), *Sem. Pa. Max.*; kī'īb (kī'ib), *Sem. Buk. Max.*; kī'īp; kī'īt, *Bes. Sep. A. I.*; kiīp, *Bes. Malac.* [*Khmer* kâêp (*pr.* kâêp?) [kâêb]; *Stieng* küöp, köp; *Bahnar* keēp; *Centr. Nicobar* kaēap —"centipede." The connection of *Mon* dhgī seems more than doubtful.]

67. CENTIPEDE: lipan, *Sak. Kerb.*; halípan, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* halipan].

68. CENTIPEDE (spec. *Mal.* "taylong"): jĕlantu? (jeluntoo), *Jak. Stev.*; M 104.
Centre: M 99, 100; N 16; N 18.

69. **Ceremonial function?**: gayā', *Bes. Songs.*

70. **Certain**; to make certain: tuntoh (tuntuh), *Sem. Buk. Max.* Certain: tĕntu'? (tentuk), *Serau.* Certainly: tontu (tontou), *Söm.*; (ton**tou**), *Sak. Kerb.*, *Sak. Ra.* Doubtful; uncertain: ta-tontu (ta-tontou), *Söm.*; to-tentu (to-ten**tou**), *Sak. Kerb.*; to-tĕntú (to-tönt**ou**), *Sak. Ra.* [*Mal.* tĕntu].
A certain (indefinite sense): T 51.

71. **Chain**: ránte, *Sak. Kor. Gb.* [*Mal.* rantai].
Chamber: R 170-172.

72. **Chameleon** (*Mal.* sumpah-sumpah): dālang (dalng), *Sem. Pa. Max.*; dālong, *ex.* surau dālong, surau

halug, "the chameleon cries, the flying lizard cries," *Pang. Sai.* Toad (spec. *Mal.* kodok bĕtong *or* katak bĕtong): dālong (dalung), *Sem. Buk. Max.* [cf. L 114, 115].

73. CHAMELEON (*Mal.* sumpah-sumpah): (*a*) changhai, *Sem. Jarum*; jongkoi, *Bes. A. I.*; sĕdengkuil, *Jak. Malac.*; sĕdengkui, *Mantr. Malac. Nya.*; sĕnengkoi, *Mantr. Malac.*; senengkoi, *Mantr. Malac. Cha.*; senuᵏngpoi, *Bes. Sep.* Lizard (black and orange variety): dangkui, *Jak. Mad.* [*Mon* dăkui [dăkuai], "chameleon" sp.; cf. *Khmer* băngkuōi [păngkuoy], "small arboreal lizard"; *Bahnar* bökuei (bökuey), "lizard"; *Stieng* pēkēi, "grey chameleon" sp.; *Centr. Nicobar* koāh, "tree lizard"; and perhaps *Mon* kāp kai [kāp kāai], "lizard"; ? cf. *Madurese* brökay, "monitor-lizard."]
(*b*) Frog (*Mal.* katak): changkai, *Sem. Jarum, Sem. Plus.* Toad (*Mal.* kodok): changkai, *Pang. U. Aring*; changkhai, *Pang. Sam, Pang. Gal.*; kongkâ', *Sem. Jarum, Sem. Plus*; tangkâ', *Sem. Kedah, Sem. Jarum*; tungkueh (tungkuih), *Sem. Buk. Max.* [*Khmer* kingkŏk [gingguk]; kângkŏk [kăngguk]; ângkŏk [angguk], "toad"; *Achin.* changguk, "frog."]

74. Toad: kudog, *Sem. Jarum* [*Mal.* kodok].
CHAMELEON: L 114, 115.
Change, to: T 257.

75. **Changgan** (tree): changgan, *Bes Songs.*
Changing: I 29; T 257.
Channel: T 103.

76. **Character**; disposition: tabi'at (tb't), *Sem. Buk. Max.* [*Mal. Ar.* ṭabi'at].

77. **Charcoal**: (*a*) anggu, *Sem. Jur. New.*; (auggu), *Sem. Jur. And., Sem. Jur. Rob.*; jengkâ? (jeng-hâ), *Sak. Plus Cliff.*; jeng-kâh, *Sak. Blanj. Cliff.*; nying-kah, *Sen. Cliff.*
(*b*) Charcoal: hangung, *Sem. Pa. Max.* Burning embers: ingung us (aingung us), *Sem. Buk. Max.*; ĕngong ōsh (öñoñ-ôch), *Söm.*; reng-hongōsh, *Sak. Plus Cliff., Sak. Blanj. Cliff.*; renghon (reñhon), *Sak. Kerb.* Fire: ramangaye, *Ben. New.* Firewood: ungun api, *Jak. Lem., Jak. Ba. Pa.* Firelogs: anggeng. *Bes. Songs.* Ebony (*Mal.* arang pĕra), hangung pĕrā (hangung pra), *Sem. Pa. Max.* [*Khmer* rongŏk (rongœuk) [răngŏk], "burning embers"].
(*c*) Charcoal: hannying, *Sem. Craw. Hist., Sem. Ked. New.*; (mannying), *Sem. Ked. And., Sem. Ked. Rob.*; hayeng (haing), *Sem. Buk. Max.* Ebony (*Mal.* kayu arang, *Maba buxifolia* or *Diospyros lucida*): jĕhu aheng (jhu ahing), *Sem. Pa. Max.*; iyo', *or* i'u, haeng (aiu', *or* ai'u, haing), *Sem. Buk. Max.*; (*Mal.* arang pĕra), hayang paya' (haing paia'), *Sem. Buk Max.* [*Mal.* arang]; B 240; B 373.
Charm: M 76; P 128; R 133
Chase, to: H 176-178.

78. **Chatter, to**: menenteng, *Bes. Songs.*

79. CHATTER, TO: mĕrbō', *Bes. A. I.* Chattering of teeth: bĕrkĕba' (brkbak), *Sem. Pa. Max.*; S 360.
Chattering (of the teeth): C 79; T 172.
Chaunt, to: S 211-213.
Cheap: E 23.

80. **Cheat, to** (*Mal.* tipu): gōm, *Tembi*; D 62; F 23; G 68.

81. **Cheek** (of the face), (*Mal.* pipi): kĕbang (kbng)? *Sem. Pa. Max., Sem. Buk. Max.*; kabā *or* kapá? (kabbā; kapá?), *Sem. K. Ken.*; kapâ? (kapoñg) *or* kapâng, *Tembi*; kâpo, *Söm.*; kapâ (kapâ; kapô), *Sak. Kerb.*; gobuk, *Bes. A. I.* Face: kapō *or* kapau (kapō (au)), *Sak. Br. Low.* [? Cf. *Kuy Dek* tabaṃ; *Selung* ta-bong; *Central* and *Southern Nicobar* tapōa; *Khmer* thpeal [thbāl], "cheek."]

82. CHEEK: kâmi, *Sak. Ra.*

83. CHEEK (*Mal.* pipi): pen-al, *Sem. Kedah.* Temples (*Mal.* pĕlipis): pĕnal (pnl), *Sem. Pa. Max.*

84. CHEEK (*Mal.* pipi): (*a*) peng-peng, *Sem. Plus*; pĕng-pēng, *Pang. U. Aring, Pang. Sam, Pang. Gal.* Temples (*Mal.* dahi): pĕngpeng, *Sem. Plus.*
(*b*) Cheek: mêng, *Sen. Cl.*; meng, *Bera.*; ming *Serau, Darat, Jelai*; di ming (?), *Serau*; H 2. [Cf. *Achin.* ming, "cheek," "border," ? cf. N 21; *Cham* amiŏng, "cheek."]
(*c*) pipi, *Ben. New.*; pīpï, *Jak. Ba. Pa.* [*Mal.* pipi]; M 202.

85. **Chĕmĕkian**, buah, *or* buah patu (a (species of plant): buā pātu' (bua patu'), *Sem. Buk. Max.* [*Mal.* buah patu].

86. **Chĕmpaka** (flower), *Michelia Champaca*: jămpā, jămpākăh (jmpa; jmpakh), *Sem. Buk. Max.*; (spec. *Mal.* ch. merah): jămpā tăhuing (jmpa thuing), *Sem. Buk. Max.*; (spec. *Mal.* ch. puteh): jămpākăh

piltu (jmpakh piltu), *Sem. Buk. Max.* [*Mal.* chĕmpaka].

87. **Chĕmpĕdak** (fruit, tree) (*Artocarpus Maingayi*): mĕnĕlang (mnlng), *Sem. Buk. Max., Sem. Pa. Max.*
Chĕngal (tree spec.): D 188.

88. **Chengkĕli** (a kind of wild fruit-tree): plŏm, *Pang. U. Aring*; plim, *Pang. Sam, Pang. Gal.*
Cherish, to: A 57.

89. **Chest**; breast: kawat, *Pant. Kap. Sim.* Old; iron; iron pot: kawat, *Pant. Kap. Joh.* Cubit *or* span: kawat pendek, *Pant. Kap. Joh.* Fathom: kawat panjang, *Pant. Kap. Joh.* To wink: kawat pĕningok (kawat p'ningok), *Pant. Kap. Joh.* [Several distinct words seem to have "run together" here; cf. *Mal., Jav.* kawat, "wire"; *Jav.* kawaḳ, "old"; kawan, "a measure of length for thread"; see also R 16.]
CHEST: B 380-387.

90. **Chew** or quid (of betel): piā', *Pang. U. Aring.*

91. **Chick**, new-born: sĕlĕt, *Kena. I.*

92. CHICK, new-born: nĕtas, *Bedu. II.* [*Mal.* tĕtas, "to break (the shell)."]
Chicken: C 102; F 255-258.
Chicken-pox: S 289, 290.

93. **Chief**; leader: sĕnāhut (snâ-hoot), *Sem. Stev.*

93A. CHIEF (*Mal.* pĕnghulu): rana, *e.g.* bo' (bok) li rana tedih, "who is the chief of this village" [probably simply "here"], *Krau Em.*

94. CHIEF; king: eja (edjah), *Sem. Klapr.* King: eja, *Sem. Craw. Hist.*; rāja' (rājaḳ), *Jelai.* Small kingfisher (*Mal.* raja hudang): ūjū, *Pang. U. Aring* [*Mal.* raja]. Kingfisher: jūlăng (julng), *Sem. Buk. Max.* [*Mal.* raja udang].

95. CHIEF; leader; captain: panghulu (pañghoulou), *Söm.*; pangulu (pangoulou), *Sak. Ra.*; to penghulu, *Jelai* [*Mal.* pĕnghulu].

96. CHIEF, superior (Jakun and Bĕsisi): batin, *Bes. K. Lang.* Superior and vassal chiefs: batin, *Mantr. Bor.* Chief: batin, *Or. Laut.* [*Mal.* batin, a title in the Sējarah Malayu applied also to Malay chiefs of the south of the Peninsula.]

97. CHIEF, subordinate (Jakun and Bĕsisi): jinang, *Bes. K. Lang.*; (jennang), *Mantr. Bor.* Superior chief: jenang, *Or. Laut.* [*Mal.* jĕnang, a title subordinate to batin.]

98. CHIEF, deputy (Jakun and Bĕsisi): jukrah, *Bes. K. Lang.*; juru-krah, *Mantr. Bor.* [*Mal.* juru-kĕrah].

99. CHIEF: rīt-bē (rīt-beh), *Pang. Jalor.*

100. CHIEF: pāli-mŏn, *Po-Klo*; palimā? (balimā), *Sem. K. Ken.* [*Mal.* pĕnglima]; B 205; O 23.

101. **Child**: ūn, *Pang. Jalor*; wung, *Sem. Ked. New.*; (woung), *Sem. Klapr.*; wōng (wohng), *Jehehr*; wong, *Sem. U. Sel., Sem. Ij.*; wong, *ex.* wong yē', "my child," *Pang. Belimb.*; wong? (voug), *Sem. Pupier*; wong (*pr.* wogn), *Pang. Sam, Pang. Gal.*; wogn, *U. Pat.*; wang, *Sem. Stev., Sem. Martin.* Child (or young of anything), (*Mal.* anak): wong (*or* wogn), *Sem. Plus*; wong (*or* woŋn), *Sem. Jarum*; awak, *Pang. K. Aring*; āwā', *Pang. U. Aring*; â-wa', *Lebir, Kerbat*; i-wa', *Krau Ket.*; ?hi-wa', *U. Tem.*; io-war, *Krau Tem.*; û-â', *Sak. Guai*; ĕngwa, *U. Cher.* Child (*Mal.* kanak-kanak); rewa' (rewak), *Kerdau*; T 165; W 30. Infant: wang, *Sem. Jur. And., Sem. Jur. Rob.* Young of animals: iu-wa', *U. Tem.*; B 137; F 115. Birth; generation: bālo' āwang (balu' au'), *Sem. Buk. Max.*; bālă' āwang (bal' auang), *Sem. Pa. Max.* Young shoots of plants; young trees (?): wong-wong, as pl. of wong (?), *ex.* wong-wong tangoi, *Sem. Kedah*; R 22. Male child: âwang, *Jak. Mad.* To bear children: bĕr-io-war, *Krau Tem.*; F 155. Child: wunganeg, *Sem. Craw. Hist.* Infant: wanganeg, *Sem. Ked. And., Sem. Ked. Rob.*; C 106. Child: awa kanit (auva kanit), *U. Kel.* Small child: io-war kweng, *Krau Tem.* Female child; daughter: awāng mābeh (auang mabh), *Sem. Pa. Max., Sem. Buk. Max.* Daughter: wang mabé, *Sem. Beg.*; wong mabē (wong mabay), *Ben. New.*; ūn bădōn, *Pang. Jalor.* Girl: iwa' kön (i-wa' kĕrn), *Krau Ket.*; hiwa' gadö (hi-wa' ga-der), *U. Tem.* Male child; son: awāng te' (auang ti'), *Sem. Pa. Max.*; awāng tĕmkal (auang tmkl), *Sem. Buk. Max.* Son: wang tongkal, *Sem. Beg.*; un tĕngkāl (ūn tŭnkáhl), *Pang. Jalor.* Boy: i-wa' koin, *Krau Ket.*; hiwa' lipö? (hi-wa' li-per), hi-wa' li-pĕr), *U. Tem.*; M 17. Brother: awunta tik, *Ben. New.* Sister: wan-ku-man, *Sem.*

Jur. And., *Sem. Jur. Rob.* Sapling (?): pengwong *or* pengwöng, *ex.* sagěneb pengwöng, "every sapling," *Sem. Kedah*; C 128; F 220; H 14, 15 [? cf. *Mal.* awang, "a youth"].

102. CHILD: ken, *Pang. Sam.*; kōᵈn (gōd'n *or* gōid'n?), *Sem. K. Ken.*; kôn, *Sem. Per.*; kóhan (kóhŭn), *Sak. Jer.*; kóhat (kóhŭt), *Po-K'lo*; kuod, *Sak. Plus. Cliff.*; (kouod), *Söm.*; kwod, *Tem. Cl.*; kuad, *Sak. Br. Low*; (kouad), *Sak. Croix*, *Sak. Kerb.*; kĕ-nod, *Sen. Cl.*; kĕnoch (knotsch), *U. Ind.*; kĕ-nong, *Bera.*; k'non, *Bes. Malac.*; knon, *U. Ind.*; kĕnăn (kenáwn), *Or. Berumb.*; kĕnŏn, *Sak. Martin*; kĕnŏn (knŏn), *Sak. U. Kam.*; kĕnón, *Serting*; kĕ-non, *Sen. Cliff.*; kĕnon, *Bes. K. Lang.* kĕ-non; kĕ-nun, *Sak. Blanj. Cliff.*; kĕnon, kĕnun, *Bes. Sep. A. I.*; kenûn, *Sak. Blanj. Sw.*; ke-nun, *Sak. Sel. Da.*; kĕnun, *Jelai*, *Buk. U. Lang.*, *Tan. U. Lang.*, *Bes. Sep.*, *Bes. Her.*, *Bed. Chiong*; ĕngkan? (ĕngkau), *Ment. Her. II.*; W 30. Baby: kinun (keenoon), *Bes. Bell.* Boy (or girl): ken, *Lebir*; ki-yen, *Kerbat.* Daughter: kĕnun (kön**oun**); *Sak. Ra.* Grandchild; kanun, *Ben. New.* [means "child"]. Birth: kĕruat (*krou***at**), *Sak. Kerb.* To bear children: bĕ-kuod, *Sak. Plus Cliff.*; bĕ-kĕ-nûn, *Sak. Blanj. Cliff.*; berkĕnūn, *Jelai*; bĕkĕnun, *Bes. Sep.*; bĕkĕnón, *Serting*. Grandchild: kenun tiri, *Tan. U. Lang.* [*Mal.* tiri]. Little child: kĕ-nong ket, *Bera.* Youngest child; youngest of a family: kĕnon lŭj (kĕ-non lŭdj), *Sak. Blanj. Cliff.* Bastard: kĕ-non mĕr-gas, *Sak. Blanj. Cliff.* Daughter: babuh kĕuat (bab**ouh** kö**ouat**), *Sak. Kerb.* [wrong order? it should be kĕuat babō]; kuát babó (guát babó), *Sak. Kor. Gb.*; kuod ba'-bu', *Sak. Plus Cliff.*; kuot babō (kouot-bab**ô**), *Söm.*; kĕnun kidō (könoun-kidô), *Sak. Ra.*; kĕnun kĕdur, *Bes. Sep.*; kĕ-non kĕr-do', *Sak. Blanj. Cliff.* Girl: ĕn-kon ke-doh, *U. Cher.*; ki-yen ia-lu, *Kerbat*; ken yalö (ken ya-lĕr), *Lebir*; kōᵈn? babó (gōd'n babo'), *Sem. K. Ken.* Son: kuot babuh (kouot-bab**ouh**), *Söm.*; kuod babö (kuod ba-ber), *Sak. Plus Cliff.*; kĕ-non kral, *Sak. Blanj. Cliff.*; kĕnun? kiā (konoun-kiâ), *Sak. Ra.*; kĕnun lĕmul, *Bes. Sep.* Boy (male child): kuát babŏ (guát babŏ), *Sak. Kor. Gb.*; ken tĕm-kâl, *Lebir*; ki-yen tĕng-kal, *Kerbat*; ĕn-kon i-put, *U. Cher.* Maiden; virgin: ken la-gi, *Lebir.* Nephew: kuod kamun, *Sak. Plus Cliff.*; kuot kĕmon (kouot kömo**n**), *Sak. Kerb.*; kĕnon sodara' (kenon sodarak), *Serau*; N 41; kĕnun sudara (könoun *soud***ara**), *Sak. Ra.*; B 427. Birth: bĕkun (bökou**n**), *Söm.*; pālbukĕnun (pâlbouköno**un**), *Sak. Ra.* Chicken: koᵈn esén? (god'n esén), *Sem. K. Ken.* [this appears to = *Mal.* anak kĕchil]. Young (*Mal.* muda): ken (*pr.* keᵈn), *Pang. Sam*, *Pang. Gal.*; B 261; F 220; H 15. [*Mon* kon, "child"; *Khmer* kâun (*pr.* kōn ?) [kūn], "son," "issue"; *Bahnar* kon, "child," könon, "number of times a woman has borne children"; *Stieng* kōn; *Phnong* kuon chhä (cuon chhè); *Huei* kuon (kouon); *Kat*, *Souc* (or *Suk*), *Annam.* kon (con); *Samré*, *Por* khen; *Cuoi* kan (can); *Phnong* kuon (cuon); *Prou* kuon; *Rodé* kom (com); *So* kōn (côn); *Boloven* kuön; *Niahön*, *Sedang* kuan; *Lave* kuen; *Alak*, *Kaseng*, *Halang*, *Chrău* kon, "child"; *Kaseng*, *Sué*, *Halang* kon (con); *Boloven* kuon (cuon); *Sedang* kuan (cuan), "son"; *Central Nicobar*, *Southern*, *Teressa*, and *Chowra Nicobar* kōan; *Car Nicobar* kōn, "child," "young offspring of animals." I doubt the connection of *Khmer*, *Stieng* köt, "to be born."]

103. CHILD; infant: opayĕt, *Jok. Raff. As.* To bear a child: hĕmpău (hmpèu), *Kena. I.*

104. CHILD: derunkt, *Ben. New.* [? a misprint or corruption for dĕmit, which in the Malay spirit language = "child" (*Malay Magic*, App. p. 646)].

105. CHILD: chaáĭ (cha-áiⁿ), *Kena. I.*, *Kena. II.*; [? cf. S 282 or S 284].

106. CHILD: hanak, *Barok*; aneg, *Sem. Kedah*, *Sem. Klapr.*, *Sem. Ked. New.*; änek (ènek), *Bedu. III.*; ênek, *Blan. Rem.*; ênék, *Bedu. II.*; enek, *Mantr. Malac.*, *Jak. Malac.*; anák, *Pang. Jalor*; anak, *Ben. New.*, *Jak. Mad.*; B 28; anak bisan, *Pant. Kap. Joh.*; W 132; kannak, *Ben. New.* [*Mal.* kanak-kanak]; tanganet, *U. Pat.* Son: enek; eneg, *Mantr. Bor.* Young (*Mal.* muda): anek

(anck), *Sem. Beg*; T 85. To bear children (*Mal.* bĕranak): ber-neg (*pr.* berr-negg), *Sem. Kedah*; C 110; bĕrênek, *Bedu. I.*; bĕrênek, *Kena. II.*, *Blan. Rem.*, *Bedu. II.*; bĕrhânak (bĕkhának), *Barok* [*Mal.* bĕranak]. Birth: be eneg, *Sem. Stev.*; C 110? [*Mal.* anak, "child."]

107. CHILD: budek, *Bes. Sep. A. I.*, *Bes. Malac.*; bodo, *Jak. Malac.*; merbodo, *Jok. Raff.* Infant; younger brother: budik, *Ben. New.* Orphan: budĕk hāp n'uyn hāp gadē', *Bes. Sep.*, lit. a child (that has) no father (and) no mother. [The word for "father" (n'uyn) here is not the ordinary word,] [*Mal.* budak]; B 137; F 76; F 132; H 15.

107A. CHILD, female: keng oi, *Rasa*; F 76.

108. CHILD, male; son: pinang? (pinng), *Sem. Buk. Max.*

108A. CHILD, male: leng, *Rasa.*

CHILD-BEARING: C 101-106; C 109-111; P 209; T 198.

CHILD-IN-LAW; L 35.

109. CHILDREN, TO BEAR: hĭ-ôit; hi-oit, *Sen. Cliff.* [Probably = P 209.]

110. CHILDREN, TO BEAR: ya' ma-bēr (*pr.* ma-bär), *Sem. Jarum*; ya' ma-bēr (*pr.* ma-bär), *ex.* jā' ma-bēr (p.p.); ma-ber (*pr.* mā-bērr *or* mā-bärr), *Sem. Plus.*; C 106?

111. CHILDREN, TO BEAR: ya' len-inn, *Sem. Jarum*; C 101-106; P 209; T 198.

112. **Childless**: kū-mēy, *Sem. Plus.*

Chili: P 56.

113. **Chin**: (*a*) ĕngkwo (ung-kwo), *Sem. Beg.*; ĕngkwu (ungkwu), *Ben. New.*; angkā' (angka'), *Sem. Buk. Max.*; angko' (angku'), *Sem. Pa. Max.*; ingket (in-ket), *Sem. Stev.*; 'ngkek *or* 'ngkē', *Sem. Kedah*; nyĕng-ka', *Sen. Cliff.*; nyengka' (nyengkak), *Jelai*; nengka' (nengkak), *Serau*; ninkâh, *Tan. U. Lang.*; yaká (jaká), *Sem. K. Ken.*; jangko', *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; jĕngkau (jngkāo, jngkāw), *Sak. U. Kam.*; jākā (diâkâ), *Söm.*; cha'ka', *Sak. Blanj. Cliff.*; chakā (tchakâ), *Sak. Kerb.*; (tchakâ), *Sak. Ra.* Chin (?): bāwā angkā' (bau angka'), *Sem. Buk. Max.*; yămtāik? (imtaik), *Sem. Pa. Max.* Lower jaw: jengkā', *Bes. Sep.*; 'ngkē (ng' kay), *Sem. Stev.* Beard: chaka' (chakak), *Tembi.* Fork, of a stick: jongkā', *Sem. Kedah*; H 1; H 2. [Cf. *Achin.* jungka, "jaw"; *Khmer* châng ka [chăngkā], "chin"; and ? cf. *Central* and *Southern Nicobar* en-kâiñ (en-kòiñ); *Shom Pĕ* kōid; *Stieng* kuam; *Annam* kăm; *Bahnar* kāng, "chin." Is the first syllable of some of these words connected with B 336? For a possibly cognate root cf. M 121.]

(*b*) Chin: gengop; dengop, *Bes. Songs.*

(*c*) Chin: dagô, *Sak. Ra.*; dago, *Jak. Ba. Pa.*; dagâ, *Mantr. Malac.*; dagu, *Ben. New.* [*Mal.* dagu].

114. CHIN: gnum gnum, *Ben. New.*

115. **Chinchilik** (bird): chinchilik, *Bes. Songs.*

Chinaman: M 23; M 28.

116. **Chinese**: china' (chinak), *Bland. K. Lang.* [*Mal.* China].

117. **Chipped**: gompong, *Bes. Songs.*

118. CHIPPED; the part where a piece has been chipped off: tĕlas (tls), *Sem. Buk. Max.*; lus, *Sem. Pa. Max.*

Chirrup, to: S 363.

Chisel, stone: S 466.

119. **Choke, to**; to eat greedily? (*Mal.* chĕkeḳ): săksek (sksik), *Sem. Pa. Max.* [? ? cf. *Mal.* chĕkeḳ].

120. CHOKE, TO: kĕlko' (klḳu'? kltu'?), *Sem. Buk. Max.*

Cholera: V 22.

120A. **Choose, to**; chenlas, *Serau.*

120B. CHOOSE, TO: pilih, *Serau* [*Mal.* pilih].

121. **Chop at, to**: kabong (?), *Bes. Songs*; C 295-297.

122. **Chopper** or jungle-knife (*Mal.* parang): (*a*) pol *or* pâl (*pr.* poll *or* pâll), *Sem. Kedah*; G 94. War-club (weapon): pel, *Sem. Stev.* Mallet (for making bark-cloth made of "tĕngar" wood): pel (*pr.* pell), *Sem. Plus* [? cf. S 356].

(*b*) Chopper: bah, *Sak. Em.*

123. CHOPPER or jungle-knife (*Mal.* parang): (*a*) chokâ', *Pang. Sam*, *Pang. Gal.* Stone knife: châket (chorket), *Sem. Stev.* [*Sedang* söke, "knife"].

(*b*) Knife: pukep, *Sem. Beg.*, *Ben. New.*; tungkŏi, *Sem. K. Ken.*

124. CHOPPER (jungle-knife or cutlas = *Mal.* parang): weng (*pr.* weŋng), *Sem. Kedah*; weng, *Sem. Plus*, *Lebir*, *Kerbat.* Knife: weng, *Kerbat*; weñ, *Pang. U. Aring*; wèn, *U. Pat.*; wue^{n} (wuen'), *U. Kel.* Blade of chopper: met weng, *Lebir*,

Kerbat; E 83. [*Mon* ḅun, "knife."]

125. CHOPPER: nyem, *Krau Tem.*, *Sak. Guai.* Knife: nyem, *Krau Tem.* Blade of chopper: mat nyem, *Sak. Guai.*; E 83; H 21.

126. CHOPPER: pahang, *Or. Laut* [*Mal.* parang]; A 33; C 152; H 21; I 36; K 47.

127. CHOPPER, ornament in front of: putok (pootok), *Sem. Stev.*
Chuchok (palm spec.): R 164.
Chunam: L 102.

128. **Cicada** (?) (*Mal.* riang-riang): harau, *ex.* kějöh harau, mawong harau, "males of the cicada, young of the cicada," *Pang. Sai.*
Cicatrice: G 41; S 37.

129. **Cigarettes**: mu-dut, *Krau Tem.* To smoke (native cigarettes): mudut, *Bes. K. Lang.*, *Bes. K. L.*; nachar mudut, *Bes. Sep.*; E 27. [*Mal.* udut, "to smoke."]

130. CIGARETTES: ro'-ko', *Lebir.* To smoke [*i.e.* tobacco]: nyor roko', *Sak. U. Kam.* [*Mal.* rokoḳ]; D 165; N 64; S 303.

131. **Cinnamon**, wild (?): pĕranchun, *Bes. Songs.*
Circle: R 160.
Circular: R 190.

132. **Citronella grass?** (*Mal.* sĕrai?), *Andropogon schœnanthus*: sĕmiai (smiai), *Sem. Buk. Max.*

133. **Civet-cat** (*Mal.* musang): (*a*) nîcheg, *Sem. Stev.*
(*b*) kensing, *Pang. U. Aring.*
(*c*) chengkot, *Bland. K. Lang.*

134. CIVET-CAT: rēshña? (reichña), *Sak. Kerb.*

135. CIVET-CAT: ĕmpak, *Bes. K. L.*

136. CIVET-CAT: ilong, *Sem. K. Ken.*; (spec. *Mal.* musang jĕbat), aliyu (elsewhere given as a kind of big squirrel, which is probably wrong), *Pang. Sam.* Big kind of squirrel: aliyu, *Pang. U. Aring.*

137. CIVET-CAT: musang, *Tembi*, *Sak. Martin*; mūsang, *Jelai*; (spec. *Mal.* musang jĕbat): mūseng (musing), *Sem. Pa. Max.*, *Sem. Buk. Max.*; (spec. *Mal.* m. akar) mūseng aweh (musing auih), *Sem. Buk. Max.*; mūseng lātāik (musing lataik), *Sem. Pa. Max.*; for spec. *Mal.* m. bulan, m. tĕnggalong, *Sem. Pa. Max.* adds these specific terms to the generic [*Mal.* musang]; S 420.
Claw, N 3; S 53.

138. **Claw, to** (stick out the claws): kwoPm, *Bes. Sep.*

139. **Clay**: hempo, *Sak. Kerb.*; E 12.

140. **Clean** (*Mal.* chuchi): dig; dĭg, *Sen. Cliff.*

141. CLEAN: tā-kod *or* ta-kodd, *Sem. Jarum*; G 63; W 35.

142. CLEAN, TO: sūd, *Sak. U. Kam.*; suud^{n}, *Serau.* To wash: suut, *Serau*; sut (sout); sôt, *Sak. Ra.*; ya' sâyd (*pr.* sâydd), *Sem. Kedah*; ya' sâyd *or* sâyt (*pr.* sâydd *or* sâytt), *Sem. Jarum*, *Sem. Plus*; mĕsuij? (măsĭuj), *Sem. Buk. Max.*; nigsoi (nigh-soĭ); sui (souĭ), *Söm.*; esui (essouĭ); chūi (chôuĭ), *Sak. Kerb.* To peel (*Mal.* kupas): sot, *Sak. Kor. Gb.* To clear ground (for planting): pangsöi, *ex.* pangsöi rā' tek-ah, *lit.* "cleared at-least ground-that," *i.e.* that piece of ground is thoroughly cleared, *Bes. K. L.* Clean; neat: tabichui-ós? (dabidjui-ós; dabidjuios), *Sem. K. Ken.* [? Cf. *Bahnar* shāt (xāt); *Mon* săḥ, "to clean"; *Central Nicobar* et-shāch-hanga, "to clean"; et-shāch-ngamat, "to wipe clean"; and R 194.]

143. CLEAN, TO: konlŏt? (kon-lont?), *Pant. Kap. Joh.* To wash: lab, *Sak. Kor. Gb.*

144. CLEAN, TO: chuchi, *Sem. Beg.*, *Ben. New.*; chüchī (tchütchĭ), *Söm.* [*Mal.* chuchi]; G 65, 66; W 22, 23.

145. CLEAN the teeth, to (*Mal.* sugi): ya-chengkas (*pr.* chengkass), *Pang. U. Aring.*
Cleaning-rod (of blowpipe): B 279-283.

146. **Clear**; transparent: jĕranih, chĕranih (jranis, chranis), *Sem. Buk. Max.*; jĕrneḥ (jerneh), *Serau*; W 30 [*Mal.* jĕrĕnih]; G 66; W 30; W 98.

147. CLEAR proof; evidence: nyătă' (ñta'), *Sem. Buk. Max.* Yes: nya'-ta', *Lebir* [*Mal.* nyata].

148. CLEAR proof; evidence: soh (suh), *Sem. Pa. Max.* [*Mal. Ar.* ṣaḥ]; S 75.

149. CLEAR away brushwood, to (*Mal.* tĕbas): kŏ-ôrr, *Sen. Cliff.*; kerkor, *Serau* [? cf. C 295].

150. CLEAR away brushwood, to: tĕmbas, *Serau* [*Mal.* tĕbas].

151. CLEAR jungle, to: natau (natow), *Mentr. Stev.* [*Mal.* natar].

152. CLEAR, to (one's way), or cut (one's way) through the jungle (*Mal.*

merinchas *or* mĕrintas) : chas, *Pang. K. Aring.* Chopper (*Mal.* parang): piranchas, *Pant. Kap. Log.*; peranchas, *Pant. Kap. Her.* Chopper: knife; iron; a mark: pĕranchas (p'ranchas), *Pant. Kap. Joh.* Iron; peranchas, *Pant. Kap. Her.* To cut wood: manchas, *Pant. Kap. Joh.* Manner; condnct; pĕranchasan (p'ranchasan), *Pant. Kap. Joh.* Quite: sĕranchas (s'ranchas), *Pant. Kap. Joh.* Work: mĕranchas (m'ranchas), *Pant. Kap. Joh.* Small knife: piranchas kicho, *Pant. Kap. Log.* Sword: piranchas panjang, *Pant. Kap. Log.* To wound: lĕtĕko' pĕranchas (l't'kok p'ranchas), *Pant. Kap. Joh,* [*Mal.* rĕntas; rinchas, "to cut one's way"]; C 301; G 68.

153. **Clearing** (in the jungle), a: lĕba'; rĕba' (lĕbak; rĕbak), *Bes. A. I.*; lĕba' (lĕbak), *Bes. K. Lang.*; lĕbā', *Bes. K. L.* Plantation: lĕba' (lebak), *Bes. Songs* [*Mal.* rĕba].

154. Clearing: chĕrak^{n}, *Sen. Cl.* Plantation on high ground (*Mal.* ladang): chĕ-râk^{n}, *Sen. Cliff.* Daylight (*Mal.* siang): chĕ-rang, *Lebir*; trang, *Jak. Malac.* Light (opp. to dark): tĕrhang (tĕkhang), *Barok.* Dawn: chĕ-prak^{n}, *Sen. Cliff.* Morning: chĕrang (cherung), *Bes. Bell.* [Cf. *Mal.* tĕrang, "clear."]

155. Clearing in the forest (large): umā (oomar), *Mentr. Stev.* Plantation (on high ground): huma, *Mantr. Malac., Jak. Malac.* [*Mal.* huma].

156. Clearing (small): umpal (oompal), *Mentr. Stev.* [connected with the preceding?].

157. Clearing (one, above the other): sepangkat, *Mentr. Stev.* [*Mal.* sapangkat, "in one row"]; F 94; V 20.

158. **Clenched** together: kanching-kanching, *Bes. Songs.* [? cf. *Mal.* kĕnchang, "stiff," *or* kanching, "a bolt."]

159. **Clerodendron velutinum**: chapaneng, *Ment. Stev.*

160. **Clever**: lek, *Sak. Kerb.*; läglăg *or* leglég, *Sak. Kor. Gb.*; elek^{n}, *Tembi.* To understand: ye lak^{n}, *Tembi.* I don't understand: toi ilek^{n}; ta ilĕk^{n}, *Tembi.* To know: inliep (inlieb), *Sem. K. Ken.*; (*Fr.* savoir, *Mal.* tahu), läg (lèg), *Söm.*; ilek, *Sak. Kerb.*; (*Fr.* connaître, *Mal.* kĕnal), tâha läk (tâ*ha* lè**k**), *Söm.* To understand: **ha**lek, *Sak. Kerb.* [*Mon* lep; *Bahnar* klek, klech, "to understand," "to be skilled in a thing"; *Central Nicobar* läap, "to understand," "able," "competent"; paiyūh-ta-läap, "skilful"; ? cf. *Bahnar* lele, "to know"; *Annam* liêu, "to understand," "clever."]

161. Clever: pĕnîtek (p'nîtek), *Pant. Kap. Joh.* Stupid: bēh pĕnîtek (bēh p'nîtek), *Pant. Kap. Joh.*

162. Clever: kĕdäi (ködèï), *Sak. Ra.*; pa-dĕï, *Sem. Jarum*; pa'-nê', *Sen. Cliff.*; panei, *Serau*; enpāni, *Jelai.* Cunning: pa'ni, *Sak. Blanj. Cliff.* Sly: panā-panā 'ia, *Sem. K. Ken.* To know (*Fr.* connaître): né, *Sak. Kerb.* To know: panei, *Serau.* Not clever; don't know; pe panei, *Serau.* I know: paném, *Sak. Tap.* I don't know: peh-paném, *Sak. Tap.*; pe ĕmpane, *Jelai*; pat panit^{n}, *Sak. Em.* Don't know; not accustomed to it: mö pe panē, *Serau.* Not proper [?]: pe panēi, *Serau.* Not clever: pe mampani, *Darat.* Are you in the habit of going to Lipis?: mang heb panē cheb a Lipis? *Krau Em.* I am not clever at writing; pe en pandēi bertulis, *Krau Em.*; F 121; M 76. To understand: empanei, *Serau.* I don't understand: pe empanei, *Serau.* To tell (inform) (*Mal.* bri tahu): ōk pa-ni (oak-pa-ni), *Sak. Blanj. Cliff.*; G 29. [Some of these are certainly connected with the *Mal.* pandai; others perhaps not; see K 56.]

163. Clever: tūkang (tou-kañ), *Söm.* [*Mal.* tukang, "artificer"].

164. Clever; wise man: sĕnīring (sneering), *Mant. Stev.*; G 91; K 56-58; S 278; S 363.

165. **Climb, to**: yar, *Serting*; yal, *e.g.* yal p'lê, "to climb for fruit," *Bes. K. Lang,*; yal, *e.g.* y. lo^{k}ng, "to climb a tree," *Bes. Sep. A. I.*; ial, *e.g.* "to climb a hill," ial 'n chong, *Bes. Malac.*; W 30. To climb a tree: yāl ga dĕlong (yarl ga dĕ-long), *U. Tem.*; hîal ĕng-o' lĕ-long, *U. Chre.*

166. Climb, to: tĕm-bun, *e.g.* tĕm-bun, po-ku' ka-yu, "to climb a tree," *Kerbat*; ya-tenbun (*pr.* tenn-bunn), *Pang. U. Aring*; ya-timbun, *ex.* mâh tā-hū (*or* töd-ed) timbun, "you are clever at climbing," *Pang. U. Aring*; chîn-bon (*pr.* chinn-bonn), *ex.* tang-

kē bâh ō' chin-bon = *Mal.* tangkai buah di-panjat, "to climb for fruit" (?), *Pang. Teliang.*; tâbong, *Kena. I.* To climb, on the flat of the feet: tin-bân (tin-born), *Sem. Stev.* To ascend: tâbong, *Kena. I.*; cf. F 174? [? cf. *Mal.* timbul].

167. CLIMB, TO (with a rope): ? tinĕnggān (teenungarn), *Sem. Stev.* [? *Mal.* tunggang]; A 154-157; C 30.
Climber (rattan): R 36-41.

168. **Clitoris**: kĕnălsib (knl sib), *Sem. Buk. Max.*

169. CLITORIS: ngul, *Sem. Pa. Max.*

170. **Close** together; to bring close together: yapet (iapit), *Sem. Buk. Max.* [*Mal.* rapat]; N 19, 20; S 280; S 234.

170A. **Close, to** (the eyes): kĕsīp, *Bes. A. I.*; kĕsip; kĕsip met, *Bes. K. L.* [?=S 346].

171. **Cloth**: (*a*) panjuk, *Sem. Craw. Hist.*; (panjak), *Sem. Ked. And.*; (panzah), *Sem. Ked. Rob.*; pinjo, *Sem. Stev.* Bark-cloth: pinjor, *Sem. Stev.* Clothes: panjuk (pandjouk), *Sem. Klapr.*; (panjak), *Sem. Ked. New.* Man's loin-cloth (*Mal.* chawat): penjok (this seems to be the commonest word for the "chawat" among the Pangans), *Sem. Kedah*; penjâ', *Sem. Plus*; pĕnjok *or* pĕnjâ', *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.* Waist-cloth: pĕnyâh (pĕnyauh), *Pang. Jalor.*
(*b*) Trousers: pirso, *Pant. Kap. Log.*; pĕrso' ajol (p'rsok ajol), *Pant. Kap. Joh.* Trousers; coat: pĕrsok, *Jak. Mad.* (*Pant. Kap.*). Coat: pĕrso' īsī (p'r'sok ĭsĭ), *Pant. Kap. Sim.*
(*c*) Jacket: penyurop, *Pant. Kap. Log.* [Some of these words are possibly remotely related to *Mal.* kanchut, "a ragged old piece of cloth"; ? cf. *Central* and *Southern Nicobar* kanyūt; *Chowra* hanyūt; *Car* enyūt, "coat."]

172. CLOTH (bark): sūl (sool), *Sem. Stev.* Waist-cloth [for men, MS.]: sūl, *Sem. Ij.* Loin-cloth: söi; sui, *Bes. Sep. A. I.*

173. CLOTH: (*a*) â-bat^{n}, *Tem. Cl.*, *Sen. Cliff.*; â-bat, *Sen. Cl.*, *Sak. Blanj. Cl.*; ā-bat, *Sak. U. Kam.*; abad, *Sak. Tan. Ram.*; āban? (â-bau), *Sak. Slim Cl.*; ābat^{n}, *Tembi*; abat^{n}, *Tembi*, *Serau*; abak^{n}, *Jelai*; aban, *Darat*; ibak^{n}? (ibk^{n}), *Sak. Em.* Cloth; clothes: abât; abat, *Sak. Kerb.*; aban; abân: *Sak. Ra.* White cloth [in orig. black, which must be wrong]: aban biok (aban biok), *Serau.* Skirt (*Mal.* sarong): ăban kĕbu, *Serau.* [*Cham* aban; *Bahnar* habăn, "cloth skirt."]
(*b*) Cloth: bödböd (budbud), *Sem. Jur. And.*, *Sem. Jur. Rob.*, *Sem. Jur. New.*; bĕbat (bubat), *Ben. New.* Clothes: böböt (bŭbbŭt), *Sem. Beg.* Waist or loin cloth (*Mal.* chawat), ped-böd, *Sem. Kedah* [*Mal.* bĕbat].

174. CLOTH; clothes: (*a*) wäg (ouèg), *Söm.* Clothes: weg (oueg), *Söm.* Man's loin-cloth (*Mal.* chawat): nēwar (*pr.* nē-wārr), *Sem. Kedah*; weg, *Sem. Plus.* Waist-cloth: uäg, *Sem. K. Ken.*; wêt, *Sem. Per.*; wēt (wēt *or* wēb?) *Sak. Br. Low*; wat, *Sak. Sel. Da.*; uwel (?), *Kena. I.*; uwat, *Kena. I.*, *Kena. II.* Ragged old piece of cloth (*Mal.* kanchut): weed^{n}, *Tembi.* [Schmidt compares *Khmer* au; *Bahnar*, *Stieng* ao; *Annam.* áo, "clothes"; *Mon* yāt, "cloth." But cf. *Khmer* krăwāt, "to gird," "to wrap" (?).]
(*b*) Waistcloth: chawat, *Mantr. Malac.* [*Mal.* chawat].

175. CLOTH: pembaloh, *Ben. New.* [*Mal.* balut; pĕmbalut].

176. CLOTH: kendi? (kaindi), *Ben. New.*; ni (nee), *Bes. Bell.* Clothes: h'ndi; k'ndi, *e.g.* h'ndi lek, "worn-out clothes," *Bes. Sep. A. I.* Clothing: hĕndi, *Bes. K. Lang.* Waist-cloth, hndí, *Bes. Her.*; 'ndi, *Bes. Malac.* [*Sulu* kandit, "waistcloth."]

177. CLOTH: pompoing, *Pant. Kap. Log.*, *Pant. Kap. Her.*; pompoin, *Jak. Mad.* (*Pant. Kap.*); pampoin, *Pant. Kap. Joh.* Red cloth: pampoin mĕlakat (pampoin m'lakat), *Pant. Kap. Joh.*

178. CLOTH; waistcloth: bĕngkong, *Serting*, *Bedu. II.*, *Jak. Mad.* [*Mal.* bĕngkung, "girdle"].

178A. Waistcloth: serat, *Rasa.*

179. CLOTH: khain, *Or. Laut.* Waist-cloth: kain gĕnding, *Jak. Semb.*; kain panjang, *Galang* [*Mal.* kain]; P 252.

180. Waist-cloth for men (of "tĕrap" bark): keb, *Sem. Stev.*

181. Waist-cloth for women (of "tĕrap" bark): net-doid, *Sem. Stev.*

182. Waistcloth: tidiako (said to be a Malay word), *Miklucho Maclay*, 2 *Straits J.* 214.

183. **Clothes**: tun, *U. Cher.*; C 50;

C 171-182; E 76; P 227(?); P 252; U 31.
To put on clothes: E 76: P 249-253.

184. **Cloud** (*Mal.* awan): āl (*pr.* āll), *Sem. Kedah, Sem. Jarum.* Haze (*Mal.* kabut): āl (*pr.* āll), *Sem. Kedah, Sem. Plus.* Sky: al, *Sem. Buk. Max.* Total darkness: al hekut (al likut), *Sem. Buk. Max.*; D 16.

185. Cloud (*Mal.* awan): yem-yem (*pr.* ye^{b}m-ye^{b}m), *Sem. Plus.*

186. Cloud, cloudy sky: mĕlĕto? (mltu' *or* mlnu?), *Sem. Buk. Max.*

187. Cloud: lingsâ, *Kena. I.*

188. Cloud: anchelik, *Ben. New.*

189. Cloud: miga, *Sem. Jur. And., Sem. Jur. New., Sem. Jur. Rob.* [*Mal.* mega].

190. Cloud: awān (aouân), *Söm.*; (aouân), *Sak. Ra.* Rainbow: awan (aun), *Sem. Pa. Max.* [*Mal.* awan]; A 8; B 16; D 16; D 22; D 39; R 168; S 242, 243.
Clouded over: D 16; D 19; D 22.
Club: C 122.

191. **Coat**: pĕnyirong (p'nyirong), *Pant. Kap. Sim.*

192. Coat: bayu, *Sak. U. Kam.*; baju, *Tembi, Serau, Jelai* [*Mal.* baju]; C 171.
Cobra: S 317-319.
Cock: F 255; F 257, 258; M 18.

193. **Cockroach** (*Mal.* lipas): hăpā (hâpa), *Sem. Pa. Max.*; hīpit (hipit), *Sem. Buk. Max.*; pĕmpes (*pr.* pempess) (doubtful), *Pang. U. Aring.*

194. Cockroach: tēsē, *Bes. A. I.*; tēsē', *Bes. K. L.* [? Cf. *Central Nicobar* tama-shā, "small cockroach."]

195. **Cockscomb**: chek (chik), *Sem. Buk. Max.*

196. Cockscomb: balong, *Mantr. Malac., Jak. Malac.* [*Mal.* balong].

197. **Coconut** (*Mal.* niyor): her-pai (*pr.* herr-pai), *Sem. Plus*; hī-pai, *Sem. Kedah*; hipai, *Sem. Per.*; ipai, *Sem. Ken.*

198. Coconut: (*a*) cherup^{n}, *Darat*; chĕro' (tchöro'), *Söm.*; che-nah, *Sak. Sel. Da.*; jĕho (djöho), *Sak. Ra.*; jĕ-ĕr, *Sak. Blanj. Sw.*; lō-ūr (*pr.* lo-urr), *Sem. Jarum, Sem. Plus*; F 283.
(*b*) nyor (*pr.* nyorr,) *Sem. Kedah*; nyor, *Tembi*; (ñor), *Sak. Br. Low*; niôr, *Sak. Kerb.*; nior, *Bes. Malac., Jak. Lem.*; ple' nior (plek nior), *Jelai*; F 282; nyorh (nyokh), *Barok*; nyŏ (njŏ), *Sak. Kor. Gb.*; niă (nio^{n}), *Blan. Rem.*; niå (niò), *Bes. Her.*; niyu, *Bes. K. Lang*; niu, *Bedu. II., Mantr. Malac., Jak. Malac., Jak. Semb.*; (spec. *Mal.* kĕlapa dadi) nyor hiāb bo' (ñur hiab bu': the *b* has no dot), *Sem. Pa. Max.*; (spec. *Mal.* kĕlapa gading), nyor bāla' (ñur bala'), *Sem. Pa. Max.*; (spec. *Mal.* kĕlapa sĕrĕndah; k. pagi), nyor rĕndă (ñur rnd), *Sem. Buk. Max.* Coconut-shell (*Mal.* tĕmpurong): kĕtongniu, *Mantr. Malac.* [*Mal.* nior, nyior; but for some of these forms cf. *Cham* lau.]

199. Coconut: êmol, *Tan. U. Lang.* [?=C 200].

200. Coconut: karambil, *Bed. Chiong*; kĕrâmil, *Bedu. II.* [*Mal.* kĕrambil, kĕlambir: a variant, on Krama principles, of kĕlapa; cf. C 57; D 149; E 51; S 285; W 50; W 101]; B 47; F 282-284; W 34.

201. Coconut-shell: dasar, *Jak. Lem.* Coconut-shell bowl: dâsar *Jak. Mad.*

202. Coconut-shell (used as a bowl): sĕbō (söbô), *Söm., Sak. Ra.* [? *Mal.* sabut; but this means the outer, fibrous husk]; S 153; S 236.
Cohesive: R 132.

203. **Cold**: gun? (guu); amad, *Sem. Jur. And.*; gun, amad, *Sem. Jur. Rob.*; gun amad, *Sem. Jur. New.* [?=C 205+V 13].

204. Cold: âh (òh), *Kena. II.*

205. Cold: (*a*) ngĕt? *or* ngīt? (ngit), *Sem. Pa. Max.*; hĕnget? *or* hăngīt? (hngit), *Sem. Buk. Max.*; hangīt, *Sem. Plus*; hengid, *Sem. Jarum, Sem. Plus*; henged, *Sem. U. Sel.*; sĕngit, *Sak. Chen.*; singät (siñèt); singet (siñet); sĕngät (söñèt), *Sak. Ra.*; sengit, *Sem. Per.*; sĕngei? *or* sĕneī? (sĕnĕi, *ei* "nasal"), *Sak. Martin*; chānük (tchânük), *Söm.*; sĕneke'? (s'nekek), *Tan. U. Lang.*; S 66; W 30. Lukewarm: iā' māli iā' hăngeh (ia mali ia' hngih), *Sem. Buk. Max.* [*Dusun* âsâgit; *Sulu* hagkut; but also *Bahnar* töngiet; *Sue* changēt, chngeat, sngeat; *Cuoi* chĕngak (chngac); *Kat* ngeat; *Tareng* ngheat; *Kon Tu* ngiai; *Halang* nöät, tönöät, teniet, "cold"; *Stieng* löngöt, *Bahnar* xangieo (*pr.* shangieo), "cold," "cool"; ? cf. also *Bahnar* ngach, "to get cold"; nget, "(rice) that has got cold."]
(*b*) Get well; in good health: hănget (hangit), *Sem. Buk. Max.* Well (*Mal.* sĕgar badan), hangīt *Pang.*

U. Aring. Well (in health): gedĕngĕt? (ged'ngent), *Sem. Beg.* [These words seem to be connected with the preceding.]
(*c*) Cold: dekatⁿ, *Darat*; dĕ-kăt, *Sen. Cliff.*; dĕkāt (dökât); dek**at**, *Sak. Kerb.*; dekăt, *Sak. Kor. Gb.*; dekad, *Sak. Br. Low*; tekad, *Sem. Ken.*; tĕ kát, *Serting, Bedu. II.*; (tökat), *Söm.* (tkat), *Or. Hu. Joh. I.*; tĕket, *Buk. U. Lang.*; tĕkĕt, *Bes. Songs*; teket, *Sak. Sel. Da., Bes. Sep. A. I., Bes. Malac.*; tĕngked, *Pang. U. Aring*; tengked; temket, *Pang. Sam, Pang. Gal.*; tĕmĕkek, *Pang. K. Aring*; tĕmĕkeh, *Pang. Belimb.* It is very cold: singet dikit, *Sak. J. Low.*
(*d*) Fever (*Mal.* dĕmam): tekat, *Ben. New.*; tĕmĕkeh, *Pang. Belimb.*
(*e*) To tremble: lĕdgĭt (löd-ghĭt), *Söm.*; dĕkat (dök**at**), *Sak. Kerb.* [*Kaseng* takĕt; *Phong* kakat (cacat); *Khmus* kat (cat); *Chrău* ndkat, tkat; *Alak* tăkăch; *Kaseng* tăkech, "cold." Schmidt also gives *Stieng* takatna.]

206. Cold: (*a*) sedej? (sedaje), *Ben. New.*; sedek, *Jak. Malac.*; sĕdĕk, *Kena. I.* sĕdĕk, sĕdek, *Jak. Sembr.*; sidĕk, *Jak. Ba. Pa.*; dié, *Sem. K. Ken.*
(*b*) siyai, *Sem. Kedah*; sîap, *Pant. Kap. Joh.*; sīāp, *Pant. Kap. Log.*; siap, *Pant. Kap. Her., Ben. New.*
(*c*) sejop, *Ben. New.*; sĕjok, *Jak. Mad.*; sĕjuk, *Jak. Malac., Mantr. Malac.*; sĕjúk, *Bes. Her.*; hejuk, *Bes. Malac.*; jök, *Bes. Songs.* Healthy: séjú? (sidiú), *Sem. K. Ken.* [*Mal.* sĕjuk].

207. Cold: bingin, *Bes. Songs*; dingin: *Sak. Sel. Da., Mantr. Malac. Cha.* [*Mal.* dingin]. [Perhaps ultimately related to C 205?]; S 66.
Cold (in the head): N 98.
Colic: S 185; S 187.
Collar-bone: B 146; S 169.

208. **Collide, to** (?): tĕkang (tkng), *Sem. Buk. Max.* [*Mal.* tĕrakang is given as an equivalent, but I cannot find the word in my dictionaries.]
Colouring (of the face): F 1.

209. **Comb** (*Mal.* sikat, decorated with "huchong" leaves, worn by women): chīnīlas (*pr.* chĭn-īlas), *Pang. U. Aring.*

210. Comb: tinlēg? (tinlaig), *Sem. Stev.* Use of comb as a charm (?): telā (t*e*lar), *Sem. Stev.*

210A. Comb: könsiet, *Sem. K. Ken.* [*Khmer* set [sit], "to comb"; snet [snit], "comb."]

210B. Comb: kenaing, *Sem. K. Ken.*

211. Comb: shudīp (choudi**p**), *Sak. Kerb.* [*Mal.* sudip, "ladle"].

212. Comb: jungko (djounko), *Sak. Ra.*; jungkasŏg, *Sak. Kor. Gb.*; H 1. [*Mal.* jongket; *Javan.* jungkat; *Batak* jongke, "comb."]

213. Comb: hikāt, *Bes. Songs*; sik**at**, *Söm.*; sikât, *Sak. Ra.* [*Mal.* sikat].

214. Comb, decoration on (of the "puhcok rĕbong" or "chevron" ornament): k'lĕt, *Pang. U. Aring.*

215. Comb, crossing lines on: ten-wag, *Sem. Plus*; ten-wag *or* ten-weg, *Sem. Kedah* [? cf. R 133].

215A. Comb pattern (?): kĕnayt, *Pang. U. Aring* [? cf. S 159].
Comb, cock's: C 195, 196.

216. **Come, to**: nyong, *Sak. J. Low*; W 78. Ford: nong munun (noñ mounoun), *Söm.* Path: nung; nong, *Sak. U. Kam.*; nong, *Tem. Cl., Sen. Cl., Darat, Krau Em.*; chin-dĕring, *U. Tem.*; tĕ-rong, *U. Cher.* Road: prokⁿ (prokn), *U. Ind.* To walk: nong (noñ), *Sak. Ra.* To wade or walk through? (*Mal.* harong): rokⁿ, *Sen. Cliff.*; P 155. [It is not certain that all these are connected. For some of them cf. *Bahnar, Stieng* trōng; *Halang* trong; *Boloven* truong; *Sedang* troa, "path" *or* "road." For others perhaps cf. *Tareng* nyong, "to pass"; *Bahnar* nam, "to come," "to go"; and possibly *Mon* klung, "to come."]

217. Come to; to arrive: yäk (yèk), *Sak. Ra.*

218. Come: eng, *U. Cher.* Come here: eng ga nor, *U. Cher.* To come: ah-ing, *Sak. Sel. Da.*; W. 85.

219. Come, to: (*a*) nahuâl (*na*hou**o**l); nahuol (*na*hou**o**l), *Sak. Kerb.*; hual, *Sak. Plus Cliff.*; hôl, *Sen. Cliff.*; hōl; ohōl, *Sak. U. Kam.*; hau, *Kerbat.*; ehuel pai, *Tembi.* I come: en hōl, *Jelai.* I have come [from ?] there [?], (*Mal.* datang situ): ye hol nong nak, *Tembi.* Whence do you come?: krenong hä hŏl, *Sak. Martin.* Why haven't they come? (*Mal.* mĕngapa orang bĕlum datang): jati pē mehōl, *Serau.* To arrive: nahuol (*na*hou**o**l), *Sak. Kerb.*; hual? (bwal), *Sak. Plus* or *Lèngk.* (?), 4 *N. Q.* 101; hôl, *Sen. Cl.*; T 10. To arrive at: höoi, hoi? *Bes. A. I.* From (= to arrive from): hoi, *e.g.* hoi Jŏhor, "to arrive from Johor," *Bes.*

A. I. To come back: nĕlhual (nöl-houal), *Söm.* To go away: nĕlhuāl (*nöl*-houâl), *e.g.* aye (ayé) nĕlhuāl (*nöl*-huâl), "we go away"; mih nĕlhuāl (*nöl*-huâl), "I go away," *Söm.* To enter (*Mal.* masok), ya-höl, *Pang. U. Aring, Pang. Sam, Pang. Gal.* To recover (find again) [?]; to return: nĕlhual (nöl-houal), *Söm.* Towards; to (*Mal.* sampai): hot, *Sak. Ra.*; hoï, *Sak. Kerb.* Until: belahuol (bel-ahouol), *Söm.* [? cf. T 9].

(*b*) Come (*imper.*): o-hŏh; o-hok, *e.g.*, o-hok siang, "come at once," *Bes. Sep. A. I.*; orsok, *Orang Treng of Sungei Ujong* [so stated by *Besisi Sep.* or *A. I.*]; hosok, *Ben. New.*; hunniu, *Ben. New.*; C 222 [but ? cf. T 85] [? cf. *Lemet* hol, "to go"].

220. Come: gueh, *Sak. Guai.* Come (here): gĕ-da', *Krau Ket.*

221. Come (*Mal.* mari): (*a*) ya-pē (*pr.* peỹ *or* pey), *Sem. Kedah*; ya pē (*pr.* peỹ *or* pey), *ex.* pē badih = "come here," *Sem. Plus*; peh, *Sem. Ij.* To approach (*Mal.* bĕrdĕkat): ya' pēy (? = *Mal.* sampai), *Sem. Kedah*; ya' pēy (*pr.* pēỹ), *Sem. Plus.*

(*b*) Come: ber, *Krau Tem.*; beh, *Sak. J. Low*; bê, *Tem. Cl.*; beï, *Sak. Croix*; bai, *Sak. U. Kam.*; bei; bai, *Sak. Tan. Ram.*; bĕï madoh, *Sak. Br. Low*; bey mâdi, *Tan. U. Lang.* To come (*Mal.* datang): yaböyt, *Pang. U. Aring*; bĕï, *Sak. Korb. Lias*; bäimadó *or* beimadó, *Sak. Kor. Gb.*; beï-mâdo, *Söm.*; ba-dô-ï', *Lebir.* Come here: bĕï mado, *Sak. Korb. Lias*; bi madéh, *Sak. Tap.*; beh badeh, *Sak. J. Low*; bĕr gûe dah, *Krau Tem.* Come along! (*Mal.* marilah): bē madi, *Darat.* To accompany: beï-mâdo, *Söm.* To approach: bîh-**mà**do, *Söm.*; W 77. [*Boloven, Niahön* büh; *Alak* böh, "to come."]

221A. Come (*Mal.* mari): do, *U. Pat.*; da, *Sen. Cl.*; dorch-tu, *Sem. Ken.* [this last is clearly misprinted or corrupt; perhaps = dāḥ tu ?]; deno, *Sem. Per.* [? connection of this last]. To come: dao, *Sem. Pupier.* Come here!: yu [*or* ya ?] da mado, *Tembi*; da mado, *Sak. Em.*; da madi' (da madik); da madi, *Jelai*; da madi (da maddi), *Serau.* [Cf. T 86; but I believe there is a true verb here besides the adverb "hither"; cf. also G 44, which seems to be a distinct word.] [*Central Nicobar* dŏk-ta (dāk-ta); *Kaseng* dang, "to come."]

222. Come: mari, *Ben. New.*; maï (mai^{n}), *Blan. Rem.*; mai, *Mantr. Malac.*; bai' ? (baik), *Rasa.* To come: mai, *Mentr. Bor.*; may, *Mantr. Cast.* Come (*imper.*): mai hoñó, *Bes. Malac.*; mai hoñŏ' (mai honyó^{n}k), *Bes. Her.*; mai ohok, *Bes. Sep. A. I.*; C 219 or T 85? ; mâchan, *Kena. II.* Come here: mai chian, *Mantr. Malac.*, *Ment. Her. I.*; mai chian (maixian), *Mantr. Bor.*; T 90; mai sinin, *Mantr. Malac.*; T 89. [*Mal.* mari; *Cham* mai, "come."]

223. Come, to: hipo, *Mantr. Cast.*

224. Come: intâ' (intòk), *Kena. I.* Come: tid nó', *Serting* [? = T 86].

225. Come: datang, *Bedu. I.*, *Bedu. II.* To come; to arrive: datang (datañ), *Sak. Ra.*; T 90 [*Mal.* datang]; A 164; G 42; R 83, 84; T 85, 86; T 90; W 81.

To come back: R 83-87.

To come down: D 95, 96.

226. Come here: sika, *e.g.* sika makan, "come here and eat," *Or. Laut*; [? cf. *Javanese* sĕka, "origin," a variant of tĕka, "to come"]; G 42.

To come out: I 43, 44.

Comet: S 436.

227. **Comfortable** (or well in health): (*Mal.* sĕnang); jĕ-mi', *Kerbat*; E 22; G 65.

Command: O 52-57.

Command, to: O 52-55.

Commencement: T 203.

Compact: N 42.

228. **Companion** (*Mal.* kawan): goen, *Sem. Beg.*; kawan, *Ben. New.* Companion; friend: kaba**n**, *Sak. Ra.*; kawan (kaouan), *Som.*; kawat, (kaouat), *Sak. Kerb.* Friend: kawa^{d}n (kawan(d)); kabad, *Sak. U. Kam.* Friend or comrade: kaben *or* kabenn, *Pang. K. Aring*; kaben (*pr.* kă-benn), *Pang. U. Aring.* To accompany: bĕkabān (bökabâ**n**), *Sak. Ra.* I [1st p. s. pron.]: kaban, *Kena. I.* [*Mal.* kawan, "companion."]

229. Companion (comrade) (*Mal.* sain): bom, bonn? *or* bong? [doubtful], *Sem. Kedah* [? = C 228].

230. Companion; friend: teman, *Jak. Ba. Pa.*; temán, *Sak. Kor. Gb.*; tĕman (t'man), *Jak. Lem.* To accompany: tĕman (*tö*ma**n**), *Sak. Kerb.* [*Mal.* tĕman].

231. **Compare, to**: bănding (bnding), *Sem. Buk. Max.* [*Mal.* banding].
232. **Complain, to**: sĕlab (sölab), *Sak. Kerb.*
233. COMPLAIN, TO: adu (adou), *Söm.*; ado, *Sak. Ra.* [*Mal. adu*].
Complete, to: F 115-117; F 120.
Complexion: F 1.
Comprehend, to: U 14-17.
Comrade: B 413; C 228-230; F 263; M 28.
234. **Confluence** of streams: nikus? (hikus?), *Sem. Pa. Max.*
Confused: M 119.
Confusion, in: F 11, 12.
Congregate, to: M 84.
Consciousness, loss of: F 8.
Consent, to: F 212.
Consider, to: K 63; S 78.
Consume, to: F 116; F 118.
Consumption: T 70.
Contact, in: N 19, 20; T 192, 193.
Contend, to: Q 1.
Convenient: G 68.
235. **Conversation**; to inform: bĭchāyā' (bĭchaia'), *Sem. Buk. Max.* Talk: bichārā' (bchar'), *Sem. Buk. Max.* [*Mal.* bichara].
Convulsions: F 115.
236. **Cook, to**: kohoï, *Söm.* [? Cf. *Khmer* chămhŏi [chāhuy], "to cook by steaming."]
237. COOK, TO: chăt (tchèt), *Söm.*; (tschăt) *or* chet (tschet), *Sak. Kor. Gb.*; chehēt (tchéhêt), năhchiăt (năhchièt), *Sak. Kerb.*; bĕrchăt? *or* brechăt? (brétchèt), *Sak. Ra.*; bĕrchet^{n}, *Jelai*; bichēt^{n}, *Darat*; chêt^{n}, *Sen. Cliff.*; cheep^{n}, *Serau*; chechäp (*tché*tchèp), *Sak. Kerb.*; chiähēm (tchièhêm), *Sak. Ra.*; chehäm (tchéhèm), *Sak. Kerb.*; (tchéhèm), *Sak. Ra.*; inchen (in tchén), *Söm.*; ĕn-chĕn, *Krau Tem.*; ya-mĕchĭn *or* mă-chinn? *Pang. U. Aring*; 'nchin, *Pang. Sam, Pang. Gal.*; 'chĭn; machĭn, *Bes. Sep.*; machin, *Bes. F Lang.*; 'chĭn, *Bes. Malac.* To cook (rice) (*Mal.* tanak): bĕrchet^{n}, *Jelai*; bichēt^{n}, *Darat.* Cooked: inchiädn? (indiäd'n; indiät'n), *Sem. K. Ken.* To burn or roast: chehen (tchéhen), *Sak. Ra.* Ripe (*Mal.* masak): 'nchen, *Sem. Jarum.* [*Kaseng, Alak, Niahön* chin; *Sué, Halang, Boloven* chèn; *Lave* chen; *Churu* cheah, "to cook"; *Mon* chin; *Bahnar* shin(xin); *Stieng* sin; *Khmer* chhâĕn [chha'in], "cooked," "thoroughly cooked"; *Annam* chây, "to roast"; cf. *Centr. Nicobar* ishĭan-hata, "cooked."] B 332; G 109; H 147; R 137.
238. COOK (rice), to (*Mal.* bĕrtanak): ăm-gâp^{n}, *Sen. Cliff.*; tagak, *Bes. Her., Bes. Malac.*; nagē', *Bes. A. I.*; găp chána, *Sak. Tap.* [? cf. B 335].
239. COOK with oil, to; to fry: lendök, *Bes. A. I.* Dish of cooked food: rĕndang (rndañ), *Sak. Ra.* To fry: rĕndang, *Sak. U. Kam.* [*Mal.* rĕndang].
240. COOKED meat: gulē, *Bes. Songs.* [*Mal.* gulai]; B 332: G 109; H. 147.
Cooking-pot: P 198-201.
241. **Copper**: tembaga, *Sak. Croix*; timbaga, *Söm.*, *Sak. Kerb*; timbagă, *Sak. Ra.* Silver: tĕmāga' (tĕmâgak), *Kena. II.* [*Mal.* tĕmbaga, "copper"].
242. **Copulate, to**: lim-oi, *Sak. Plus Cliff.*; ni-noi, *Sen. Cliff.*, *Sak. Blanj. Cliff.*; noi, *Kerbat.* To copulate (of animals): hĕnoih (hnuih): *Sem. Pa. Max.* Copulation; sexual intercourse: ya-ma'noi (ya-mak-noy), *Sem. Stev.* [*i.e.* "I copulate"]. Adultery: nenoi (né-noï), *Söm.*; (nenoï), *Sak. Kerb.*; nänoi (nènoï), *Sak. Ra. Pudendum muliebre*: noih (nuih), *Sem. Pa. Max.*; A 118.
243. COPULATE, TO (of animals): tĕmpăl (tmpl), *Sem. Buk. Max.* [? cf. *Mal.* tampal; tempel]; F 66; P 219.
Copulation: S 249.
244. **Corner**; angle (*Mal.* baliku): kĕdākut chah (kdakut chh), *Sem. Pa. Max.*
245. CORNER; angle: măchub (mchub), *Sem. Buk. Max.* Square; triangle; three-cornered: mĕnja' (mnja'), *Sem. Pa. Max.*
246. CORNER: tĕrosok (t'rosok), *Pant. Kap. Joh.*; B 175.
247. **Corpse**: păbān (pban), *Sem. Pa. Max.*; cf. T 211; U 2; D 48; D 50; G 16; U 3; W 143.
Correct: S 483.
247A. **Cotton**: kabu, *Tembi*; kabu' (kabuk), *Jelai* [*Mal.* kabu].
248. **Cough**: chĕtă (chit-tor), *Sem. Stev.* Dry phthisical cough: chĕtoh (chtuh), *Sem. Buk. Max.* Slight cough: sĕtoh (stuh), *Sem. Buk. Max.*
249. COUGH (*Mal.* batok): sĭh, *Sen. Cliff.* Dry phthisical cough: hik? king (sĭik king *or* hĭik king), *Sem. Pa. Max.* Slight cough: yik (ĭik), *Sem. Pa. Max.* [*Stieng* chiĕk; *Churu* shit, "to cough."]
250. COUGH: lakŭp, *Bes. K. L.* To

cough (as a consumptive person): lākŏp; lākŭp, *Bes. A. I.* [*Bahnar* akuk, "a cold."]

251. COUGH, TO: ya-ōh (*pr.* ōhh), *Pang. Sam, Pang. Gal.* [*Central Nicobar* o-ōah; *Southern Nicobar* hoōāh; *Shom Pĕ* ōah, "cough"; see V 22.]

252. COUGH, TO: suún; su-un, *Sem. K. Ken.*; ju-wạd [?], *Sak. Plus Cliff.*

253. COUGH, TO: kohōl? (gohŏl), *Sak. Kor. Gb.*; kĕng-hol, *Sak. Blanj. Cliff.*; kenhol, *Tembi*; kĕhol, *Serau*; ākon, *Bes. A. I.*; pantol, *Kena. I.* To blow; to exhale (breathe): kenhăl (kenhâhl; kenhāl), *Sem. K. Ken.* To blow (*Mal.* tiup): tohōl, *Serau* [? cf. W 97].

Counsel: A 32.

254. **Count, to**: gi-lak, *Sak. Blanj. Cliff.* To say: bilak, *Sak. Kerb.*; bilang, *Bes. K. Lang.*; (bilañ), *Sak. Kerb.*; bilan, *Sak. Ra.* To tell (*Mal.* bilang): ya-bileng, *Pang. U. Aring* [*Mal.* bilang].

Countenance: E 83.

255. **Country**: negri (négri), *Söm.*; nĕgrī (nögrî; ngrî), *Sak. Ra.* [*Mal.* nĕgĕri]; E 12, 13; H 153.

256. **Cover, to**: kōi (kŏi), *Söm.*

257. COVER, TO: tudō (toudô), *Sak. Ra.* To shut: tĕnudu (tönoudou), *Söm.* Eclipse: tûdong bĕnum, *Blan. Rem.* [*Mal.* tudong, "to cover"]; S 183.

Cow: B 457; C 57.

Coward: I 34; to be a coward: F 48.

258. **Crab**: (*a*) kardun, *Sem. Ked. New., Sem. Jur. New.*; kandun, *Sem. Jur. And., Sem. Jur. Rob.*
(*b*) kertah, *Ben. New.*
(*c*) (spec. *Mal.* kĕtam angin): kĕntem bŭā' (kntim bua'), *Sem. Pa. Max.*; (spec. *Mal.* kĕtam batu): kĕntem bătu (kntim batu), *Sem. Pa. Max.*; (spec. *Mal.* kĕtam bĕndang?): kĕntem bĕndang (kntim bndng), *Sem. Pa. Max.*; (spec. *Mal.* kĕtam paya): kĕntem gŭl (kntim gul), *Sem. Pa. Max.* [*Mal.* kĕtam; but also *Mon* khătām [khătẵ]; *Khmer* kedam [ktam]; *Bahnar* kötam; *Stieng* tam, "crab."]

259. **Crackling** (onomatop.): kriŏk-kriăk, *Bes. Songs.* Creak (onomatop.): kik-kik-kik, *Bes. Songs.*

260. **Craftily**; warily: sĕloloyn, *Bes. Songs.*

Cramp: O 17; S 197.

Cranium: B 336.

261. **Crash-crash** (onomatop.): plak-plau, *Bes. Songs.*

Crave for, to: R 59.

262. **Crawl, to**: măleh (mlih), *Sem. Buk. Max.* To creep (*Mal.* lata): tâ-lag, *Sen. Cliff.*

263. CRAWL, TO: rĕsam, *Bes. Sep.*; B 175.

Crayfish: P 207.

Creak: C 259.

264. CREAK-CREAK (onomatop.): gerdah-gerdah, *Bes. Songs.* Crunching (?) (onomatop.): berdak-berdong, *Bes. Songs.*

Creep, to: C 262.

265. **Creeper** (? stem of wild betel): kâlông, *Bes. K. Lang.* Creeper (rattan): R 36-41.

Crescent: M 161; M 166.

266. **Cricket** (?) (*Mal.* changkrek): kĕdĕlut? (kdlut?), *Sem. Buk. Max.*

Crimson: R 53.

267. **Crocodile**: jălhel, *Sem. Stev.*; tohol, *Kena. I.*

268. CROCODILE: sĕha'? (s'hak), *Serting.*

269. CROCODILE: langkäu? *Bes. Malac.* [Probably wrong.]

270. CROCODILE (*Mal.* buaya): bayul (doubtful), *Pang. U. Aring*; bayul, *Pang. Sam, Pang. Gal.*; baul, *U. Kel.*; bāyūeh? *or* bāiweh? (bāiulĭh), *Sem. Pa. Max.*; bayöh, *Pang. Gal., Sem. Plus*; bayeh, *Sem. Plus, Sem. Jarum*; bai, *U. Pat.*; bayā', *Bes. Songs*; buāyä (buâyè), *Barok*; buyah [in MS. originally booyah], *Sem. U. Sel.*; boye, *Sem. Per.*; bonghĕ'a, *Sak. Kor. Gb.*; buaya, *Sak. Blanj. Sw., Bes. Malac., Mantr. Malac.*; bahāya' (bahâyak), *Bes. Her., Bed. Chiong*; Alligator [properly crocodile]: bahaia, *Sak. Br. Low.* [*Mal.* buaya; *Javan.* baya, bajul; *Siang* baju; *Kanowit, Kayan* baia; *Matu* baiah; *Achin., Cham* buya; *Bahnar* bia; *Churu* bvā, hvā, etc., "crocodile."] B 41; F 138; L 119; L 121; M 75.

271. CROCODILE, cry of: wak-wak-wak, *Bes. Songs.*

272. **Crooked**: rimpang-rimpang, *Bes. Songs*; B 175-177.

Cross, to: B 391; B 394.

273. CROSS, TO (a river): pintas, *Söm.*; mîntas, *Sak. Ra.* To swim: min-tas, *Sak. Plus Cliff.*: măte'? (mtik), *Sem. Buk. Max*, [*Mal.* pintas; mĕmintas]; C 296; G 42.

274. CROSS, TO, the hands the one over the other: mă'gĕsi chās (mḳ gsi chs), *Sem. Buk. Max.*

275. CROSS, TO, the hands the one over the other: chĕlah tong (chlh tung), *Sem. Pa. Max.* Cross-roads (*Mal.* sempang): chĕr-lah, *Sen. Cliff.* Cross-piece (of musical instrument): M 223. Cross sticks (used as bed): B 129-132.

276. **Crow**: egäl? (eghail), *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Jur. Rob.*

277. CROW (*Mal.* gagak): wŭkāg (uḳag), *Sem. Pa. Max.*; chep öāk? (chep er-ark), *Sak. Blanj. Cliff.*; aag, *Tembi*; gaag, *Serau*; gaāk (gāāḳ), *Sem. Buk. Max.*; daak, *Ben. New.*; da'ak, *Bes. A. I.* Jungle-crow (*Mal.* dĕndang): dā'ā'; chim da'a', *Bes. K. L.*; (spec. *Mal.* dĕndang ayer): wŭkāg bĕtueh (uḳag *or* uŭḳāg btiuh), *Sem. Pa. Max.* The Crow (which in Sĕmang mythology is the husband of the Sun): Ag-āg, *Sem. Skeat.* [*Mon* khāḍāk; *Khmer* kaèk; *Annam.* ák; *Bahnar* āk; *Boloven* âk; *Jarai* ak; *Kaseng* hăk (hăc); *Halang* hak (hàc); *Tareng* hă hă; *Kon Tu* trak; and cf. *Mal.* gagak; *Selung* ka; ak, "crow," probably all onomatopœic.]

278. CROW (*Mal.* dĕndang): pĕmbā (pmba), *Sem. Pa. Max.*

279. CROW (*Mal.* dĕndang): tājah? (? tajh *or* tabt?), *Sem. Buk. Max.*

280. CROW: dendang, *Ben. New.*; dĕnáng, *Mantr. Malac.*; (spec. *Mal.* dĕndang ayer): dĕndăng bĕteoh (dndng btiuh), *Sem. Buk. Max.* [*Jav.* dandang, *Madur.* dangdang, *Mal.* dĕndang.]

281. **Crow, to** (as a cock): nadŭr; nadŏr, *Sak. U. Bert.*

281A. CROW, TO: yăku? (iku); chĕko' (chku'), *Sem. Pa. Max.* To cackle (as a hen): bĕkuto' (bkutok; bĕkuto'), *Sak. U. Bert.* [? cf. *Mal.* kukuk; but probably onomatopœic.]

282. **Cruel**: bongis (boñis), *Sŏm.*; (boñis), *Sak. Ra.* [*Mal.* bĕngis]; A 87.

283. **Crumpled**: cherpē, *Bes. Songs.* **Crunching**: C 264.

284. **Cry, to** (*i.e.* weep), (*Mal.* mĕnangis): ya-kūyag (*pr.* ku-yagg), *Sem. Kedah*; kâyang, *Kena. I.* [Possibly identical with the next form, with a prefix ku-, ka- added?].

285. CRY, TO: ya-jīm, *Sem. Plus*; jăm (j-m), *Sem. Beg.*; (jăm is given in *Sem. Toml.*); imya^{b}m (imiab'n), *Sem. K. Ken.*; yabm, *Serting*; jāp, jinjāp, *Sak. U. Kam.* To weep: jum, *Sem. Pa. Max.*; măjăm (mjm), *Sem. Buk. Max.*; ya-jīm, *Pang. U. Aring*; jāp^{n}, *Sen. Cliff.*; jāp; jinjāp, *Sak. U. Kam.*; unyăb (unjăb), *Sak. Martin*; yām, *Bes. Sep.*; yaap^{n}, *Tembi*; hijāp^{n}, *Krau Em.*; jĕmnam, *Serau.* To cry aloud (*Mal.* bĕrtriak): ya' jīm, *Sem. Kedah, Sem. Jarum.* To cry out; to scream; to shout: jīm, *Sem. Pa. Max.*; măjīm (mjim), *Sem. Buk. Max.* To call out: jāp; jinjāp, *Sak. U. Kam.* To howl; to roar: jīm (jim), *Sem. Buk. Max.* To shout: jăm (jm), *Sem. Pa. Max.* To roar: măjam? (mjm), *Sem. Buk. Max.* To scream: jinjāp, *Sak. U. Kam.* [*Mon* yēm [yā̆]; *Khmer* yăm [yām]; *Samrê* jam; *Por* jéam; *Cuoi* ñeam (nhéam); *Phnong* ñom (nhom); *Boloven, Niahön* ñüöm; *Lave* ñüm; *Alak* ñim; *Halang* niem; *Prou* ñum (nhum); *Sue, So, Nanhang* ñam (nham); *Khmus, Lemet* yam; *Stieng* ñim (nhim); *Bahnar* ñum (nhum), ñem (nhem); *Churu* ñim; *Kuy Dek* ñam; *Chrău* ñăm; *Palaung* yam; *Central and Southern Nicobar* chīm-hata; *Shom Pĕ* chīm; *Teressa* chīam; *Khasi* iām; *Ho* yām; *Korku* yam, jam. All meaning "to weep" or "cry."]

286. CRY, TO: nângis, *Bedu. II.* [*Mal.* tangis; mĕnangis]; S 175; W 34.

287. CRY, TO (*i.e.* shout): bĕlhăp (bölhèp), *Söm.*; belhäg (belhèg), *Sak. Kerb.*

288. CRY, TO (shout): ingar (iñar), *Sak. Kerb.* To speak: ango, *Mant. Bor.*; mĕnigā (*mönigh*â), *Som.* [? cf. N 91], [*Mal.* engar, "to make a noise"]; S 175-178; W 97. **Cubit**: C 89.

289. **Cuckoo**, a kind of (?), (*Mal.* burong bot-bot): pompong; chim pompong, *Bes. K. L.*

289A. **Cucumber** (*Mal.* timun): sĕtēmun (stēmun), *Serau* [*Mal.* timun]. **Culinary vegetables**: V 4-7. **Cultivate, to**: B 90; C 296; D 132; D 135. **Cunning**: C 162.

290. **Cup**; bowl: sĕlek (s'lek), *Pant. Kap. Joh.* [? Cf. *Mon* slaing [sluing], "metal cup."]

291. CUP: mangkuk^{n}, *Tembi*; mangko', *Serau*; mangko, *Bes. K. Lang.* [*Mal.* mangkoḳ].

292. **Cure** (medical remedy): hendek (?), *Bes. A. I.*
Cure, to: G 68.
Curly: B 175, 176.
Current: R 29; T 127.
Curry: C 332.
Curse: I 31.
Curvature: B 175-177.
Curve: B 173.
Curved: B 175.
Cushion: P 99-102.

293. **Custom**: adat, *Söm.*, *Sak. Ra.*; adât, *Sak. Kerb.* [*Mal. Ar.* 'adat].

294. CUSTOM: pĕrinta' (p'rintak), *Pant. Kap. Joh.* A ruler: orang merentah, *Pant. Kap. Her.* [*Mal.* pĕrentah, "rule."]

295. **Cut, to** (*Mal.* kĕrat; potong): kah, *Sen. Cl.*; kå; makå (kor; ma-kor), *Sem. Stev.*; kosh (?), *Krau Tem.*; kho', *Sak. U. Kam.*; pako, *Pal.*; nako, *Or. Hu. Joh. I.*; tĕkól, *Serting*; (*Mal.* potong), chingket *or* chingked, *Sem. Kedah*; ya-keg, *Sem. Plus*; ya-keg (*ar* kīg), *Pang. U. Aring*; (*Mal.* kĕrat): kĕt, *Krau Tem.* To cut (*e.g.* sticks): ket, *Pang. Belimb.* To cut; to kill; to hit: kuh, *Serau.* Hit him! kūh, *Serau.* To cut (*Mal.* potong): koh, *Sak. Em.* Cut down the tree: kāh jahū jī, *Sak. Em.* To chop (to cut across the grain = *Mal.* kĕrat): ya-keg, *Pang. U. Aring.* To gash: kah, *Sen. Cl.* To divide; to separate: kus, *Sem. Pa. Max.* To beat: kü, *Sak. U. Kam.* To hammer out (*Mal.* pukol): ya makŏh (*pr.* ma-kŏhh), *e.g.* ya makŏh penjok, "I make a bark loin-cloth," *Sem. Plus.* To kill (*Mal.* bunoh): kuh, *Sen. Cl.*; kosh(?), *Krau Tem.* To smite: nako, *Or. Hu. Joh. I.* To stab: koh (kuh), *Sem. Pa. Max.* To strike (*Mal.* pukol): kuh, *Sen. Cliff.*; äkó *or* ekó, *Sak. Kor. Gb.*; kosh (?), *Krau Tem.* To peck; to strike (as a snake): kā? (ka?), *Sem. Pa. Max.* Reaping knife; to reap: kā' kūtum (ka' kutm), *Sem. Pa. Max.* [*Mon* kut, dăkut, "to cut off"; *Khmer* kāp, kāt; *Cham* kåḥ; *Sué, Halang, Chrău* koh; *Churu* kau; *Stieng* kat, kŏh; *Bahnar* kăt, koh; *Achin.* koh, "to cut"; *Mon* phăkoh, "to whittle"; *Lave, Halang* koh, "to carve"; ? cf. *Stieng* khah, "to cut a path in the forest"; *Mon* kaḥ; *Khmer* ko, "to shave." (There are evidently several distinct, but possibly allied, roots here.)]

296. CUT, TO: chop (tschop), *Sak. Kor. Gb.*; chatebo (tchatebo), *U. Pat.*; chak we^{n} (tschakwen'), *U. Kel.*; C 124. To cut across the grain (*Mal.* kĕrat): ya chāh (of hut-poles), *Sem. Plus.* To cut in two or through: chāhh, *Pang. Belimb.* To chop at (*Mal.* chinchang): ya-chah, *Pang. U. Aring*, *Pang. Sam, Pang. Gal.* To cross a river (*Mal.* mĕnyĕbrang): (?) ya' chog (*pr.* ya' chogg), *Sem. Jarum*; ya' chŏg ba-titeb (*pr.* ya' chŏgg ba-titebb), *Sem. Plus.* To build a hut (*Mal.* buat pondok): ya' chah jĕleng (*pr.* chahh), *lit.* "cut (poles and) plant (them)," *Sem. Plus.* To break: chehuh (tchéhouh), *Sak. Ra.*; (*Mal.* pĕchah): cheeh, *Serau.* Broken (*Mal.* putus): li-chat, *Sen. Cliff.* To destroy: gĕchāt (gŏtchât), *Sak. Ra.* To hurt; damage: cheŏh (tchéŏh), *Sak. Ra.* To fell trees (*Mal.* tĕbang): ya' chŏhh, *Sem. Plus*; ya-chŏh (*pr.* chŏhh), *Pang. U. Aring*; ya-chŏh, *Pang. Sam, Pang. Gal.*; ĕmchah (em-tchah, *Sak. Ra.* To bore: măchuk (mchuk), *Sem. Buk. Max.* Cave; hole: chamâ, *Sak. Ra.* To hit (in shooting = *Mal.* kĕnakan *or* dapat), cheg, *Pang. U. Aring.* To kill: cheg, *Sem. Craw. Hist.*, *Sem. Ked. New.*, *Lebir*; (tcheg), *Sem. Klapr.*; chek, *Kerbat*; bogchag? (bogdschag; bog-dschag), *Sem. K. Ken.*; nĕgchop (nög-tchop), *Söm.*; ähchilok (èhtchilok), *Sak. Kerb.* Murder: chäglük (tchè-glük), *Sak. Kerb.* To peck; to strike (as a snake): (mă)mĕd choh (mmd chuh?), *Sem. Buk. Max.* To pierce; stab; penetrate: ichek *or* yă-ichek, *Pang. Belimb.*; chŏh, *e.g.* tihang chŏh ngot ha tē', "the post will not enter the ground," *Bes. A. I.* To pierce: tio' (tiuḳ), *Sem. Buk. Max.* To plant: chăd, *Sak. U. Kam.*; chŏt (chĕrt), *Sen. Cliff.*; chŏd^{n}, *Serau* [or *Tembi* ?]; chet^{n}, *Serau*; chidnid, *Sen. Em.* To plant a stake (*Mal.* chachak; tikam dĕngan galah): chŏp? (cherp; chĕrp), *Sen. Cliff.*; kachek, *Bes. Sep.*; yapachag, *Pang. U. Aring*; yapāchag, *Pang. Sam, Pang. Gal.* Plant [? plantation]: chenut (*tchénout*), *Sak. Kerb.*; chednad (*tchednàd*), *Sak. Ra.* To cultivate:

chädchud (tchèd - tch**oud**), *Sak. Kerb.* Pointed : chĕbut (chbut), *Sem. Pa. Max.* Pointed or dotted pattern on the blow-gun : pichod, *Sem. Stev.* To prick : chelok (tschélok), *Sak. Kor. Gb.* ; chelăk^{n}, *Serau.* To sew (*Mal.* jahit) : ya' chås (*pr.* chåss), *Sem. Jarum, Sem. Plus* ; hi chäk, *Sak. U. Kam.* Sharp : chohh, *Bes. A. I.* ; chĕ-bât, *Sen. Cliff.* ; chebāt, *Tembi* ; chĕbat, chebat, tembat [?], *Serau* ; chĕmak, *Sem. Jarum* ; chetegnimoh, *Tembi.* To sharpen : chĕbut (chbut), *Sem. Pa. Max.* ; chĕbat, *Serau* ; chĕma' (chma'), *Sem. Buk. Max.* To spear : chōhh, *Bes. Songs.* To stab (*Mal.* tikam) : cheg, *ex.* lēm hē' cheg ū' ; *Mal.* sudah kita tikam dia (? better, lem ū' cheg ka-hē'), "we have stabbed him," *Sem. Kedah* ; ya-cheg, *Pang. U. Aring, Pang. Sam, Pang. Gal.* ; ya' cheg (*pr.* chegg), *Sem. Jarum* ; ya' cheg (*pr.* chēgg), *Sem. Plus* ; măcheg (mchik), *Sem. Buk. Max.* ; chok, *Krau Tem.* ; chôk, *Sen. Cl.* ; chok^{n}, *Serau.* To beat (*Fr.* battre) : chung (tchoung), *Sem. Klapr.* To quarrel: chĕnig-chög? (dschnig-dschög), *Sem. K. Ken.* To fight : chog^{n}, *Serau.* To put in (*Mal.* isikan) : chap^{n}, *Serau.* To strike : chong (chōng), *Sem. Buk. Max.* ; chang (chng, *Sem. Pa. Max.* ; cf. B 372, 373. [These numerous forms have been provisionally collected here on account of the difficulty of sorting them under their several roots. In the cognate languages there are a number of very similar roots, *e.g.*, *Khmer* chāk, "to pierce (a hole)" ; chet [chit], "to cut" ; char [chār], "to engrave" ; chhak, "to cut with a knive" ; chek [chik], "to peck," "to bite (as a snake)" ; *Mon* chang, "to make a hole in or through" ; chât [chăt], "to sting," "to prick" ; chaik [chāk], to tear" ; chāi [chāai], "to strike with the fist" ; *Stieng* chang, "to hew" ; chăh, "to split" ; chōeh, "to clear a path (through jungle)" ; chat, "to tear (by accident)" ; chŏh, "to peck," "to bite (as a snake)" ; chuk, "to wound" ; chich, "to pierce (the ears)" ; chir, "to dig" ; siet, "to mince" ; *Bahnar* chah "to cut (brushwood)" ; chet, chiet, "to cut small" ; chot, "to cut in slices" ; chŏu (châu), "to penetrate" ; chong, "to clear jungle" ; shoch (xoch), shŏet (xŏet), "to sting" ; choh, "to dig" ; chok, "to cut a notch" ; chăr, "to split" ; tŏchoh, "to mince" (cf. choi, "to sow" ; cf. *Tareng* chăt, "to cultivate") ; *Achin.* chang, "to strike with a sword" ; *Boloven, Niahŏn, Lave* chăh ; *Halang* chier, "to hollow out" (*Fr.* creuser) ; *Boloven* tiau ; *Lave* tshu ; *Niahŏn* chŏ, "to pierce" ; cf. *Boloven* kăchet, *Kaseng, Alak* kăsit ; *Bahnar,* kŏchit ; *Mon* găchŏt [găchuit] ; *Stieng* pŏnchŏt, "to kill," but this is from a word meaning "to die."]

297. CUT, TO : katoyt, *Bes. Sep. A. I.* ; (*Mal.* kĕrat) : töyt, *e.g.* töyt cho^{k}ng, *Mal.* kĕratkan akar, "to cut a creeper," *Bes. K. L.* To cut (sever) (*Mal.* kĕrat) : töyt, *Bes. Sep. A. I.* To chop ; toi^{t}, *Bes. Malac.* ; M 106. [*Mon* tât [tăt], "to cut off" ; *Stieng* tăh ; *Kaseng* tich, tit ; *Boloven Niahŏn* tiet, "to cut." Schmidt also gives *Khmer* töh, "to cut off" ; cf. *Central Nicobar* o-taih-hata, "to cut (with a knife)."]

298. CUT, TO : mĕtás, *Kena. I.* To cut open : midas, *Bes. Songs.* To cut cigarettes : antas rokok, *Krau Em.*

299. CUT, TO ; to carve (cut up) ; to quarter, *e.g.* an animal's flesh (for food) (*Mal.* bantei) : (*a*) konthok, *Bes. A. I.* ; kontok, *Bes. K. L.* To reap (*i.e.* to cut the heads of rice with the Malayan reaping - knife, kĕtam *or* tuei) : tŏk, *e.g.* tŏk bē' = *Mal.* mĕnuei padi, *Bes. K. L.* ; nĕtŏk, *e.g.* n. bē, "to reap padi," *Bes. A. I.* Sharply tapering : katok, *Bes. Songs.* To notch (with a chopper) : kato^{k}ng, *Bes. Sep.*

(*b*) To chop: chitŏng, *Bes. Malac.* To chop at : chĕtŏ^{k}ng ; kĕtŏ^{k}ng ; tĕtŏ^{k}ng, *Bes. A. I.* ; tĕtŏng, *e.g.* luru tĕtŏng = *Mal.* pĕrgi chinchang (musoh) = "to chop at," *Bes. K. L.* ; lūrū tĕtŏ^{k}ng, *Bes. A. I.*

(*c*) To cut : tĕták, *Jak. Malac.* [*Mal.* tĕtak]. [B 297 - 299 are perhaps ultimately related.]

300. CUT, TO : kago', *e.g.* "to cut wood," kago' long (*or* log^{n}), *Bes. Malac* [? = F 20].

301. CUT, TO : kĕrát, *Jak. Malac.* ; krat (grat), *Sak. Kor. Gb.* To cut (wood): krát, *Sak. Kor. Gb.* To chop (to cut across the grain = *Mal.* kĕrat) : ya-krod (*pr.* krodd), *Pang. Gal.* ;

kĕrát, *Jak. Malac.* To clear jungle: krat, *Kena. Stev.* [*Mal.* kĕrat].

302. CUT, TO: pahuk, *Mantr. Malac.* To cut (*Mal.* potong): pöt, *Bes. Sep. A. I.*; G 41; C 152; F 59; G 41; G 68. To cut notches: N 103.

303. CUT open, to: tongkā', *Bes. Songs.*
Cutlass: I 36.
Cutting: T 103.

304. **Cyclone**: hujuwag (hoojoowag), *Sem. Stev.*

D

1. **Dagger** (*Mal.* tumbok lada): gulo^{k}ng, *Bes. A. I.* [? *Mal.* golok]; K 47
2. **Dam** (*Mal.* ampang): sengkat, *Sak. Plus Cliff.*
3. DAM: nampak, *Sak. Plus Cliff.* [*Mal.* ampang].
4. DAM: bĕntong, *Bedu. II.* [? *Mal.* benteng].
5. DAM: bĕndul, *Kena. I.* Wooden part of bed (*Fr.* bois de lit): bondul (bondoul), *Söm., Sak. Kerb., Sak. Ra. Beam*: mĕndöl, *Serau* [*Mal.* bĕndul].
6. **Damage**: chachat, *Pant. Kap. Joh.* [*Mal.* chachat]; C 296.
7. **Damage, to**: mayosa' (miusa'), *Sem. Buk. Max.* To hurt (do damage to): yussāk (youssâk), *Söm.* To spoil; to destroy: yosa' (iusa'), *Sem. Buk. Max.*; rosak^{n}, *Tembi*; dusak, *Serau* [*Mal.* rosak]; D 50.
8. **Damar laut** (tree spec.), *Shorea utilis*?: tiŏnga kunying? *Sem. Buk. Max.*
Dammar (*Mal.* damar): R 72-80.
Damp: W 73.
9. **Dance, to** (*Mal.* tari): ya' kengseng, *Sem. Jarum*; ya' kengsen *or* kengseng, *Sem. Plus*; köngsing, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; kĕng-sing, *Lebir*; kĕn-sing, *Kerbat.* [*Mon* kăchhing, "dancer"; *Bahnar* shoăng (xoăng), "dance" (ceremonial, at funerals and when a buffalo is killed.)]
10. DANCE, TO: kanyar, *Serau*; kă-nyar; kĕ-na-nyĭr; kĕ-nân-nyir, *Sen. Cliff.*; jadi; jaj (diádi; djádj), *Sak. Kor. Gb.*; da'-ne', *Sen. Cliff.* To dance ceremonially (?): tenden, *e.g.* bĕ-tenden *or* bĕrtenden, *Bes. K. L.* D 165; S 211.
11. DANCE: lê-ek, *Pant. Kap. Joh.* [? Cf. *Mon* leh, "to dance."]
Dance-stick: C 49.
12. **Dandle, to**; to hold in the arms and play with: măchĕdum (mchdum), *Sem. Buk. Max.*
13. **Danger**: bahyâ, *Sak. Ra.* [*Mal.* bahaya]; D 50; F 48; R 87.
14. **Dangling**: berjurei, *Bes. Songs.* Waving about: berjihai, *Bes. Songs.* To sit with legs dangling: F 220.
15. **Dark**: tin; amea, *Sem. Jur. And., Sem. Jur. Rob.*; tin amea, *Sem. Jur. New.* [Very doubtful.]
16. DARK (*Mal.* gĕlap): (*a*) herköt *or* herköd (*pr.* herrkött *or* herrködd), *Sem. Plus*; helkud, *Pang. Galas.* Dark; darkness: hekut (hēkut; hikut), *Sem. Buk. Max.* Darkness or night: rĕka', *Pang. Belimb.* Night (*Mal.* malam): her-kut (*pr.* herr-kutt), *Sem. Kedah*; herkod, *Sem. Jarum*; herkut; her-köd (*pr.* herr-ködd); haköd, *Sem. Plus*; hekut *or* haikut? (hikut), *Sem. Buk. Max.*; hĕ-kut, *Kerbat.* To-night (*Mal.* malam ini): herköd *or* herköt tā', *Sem. Jarum*; herköd tāh, *Sem. Plus*; hö-kud tē' [?], *Pang. Sam, Pang. Gal.* Yesterday (*Mal.* samalam): hö-kud; her-kud, *Sem. Plus*; hö-kud, *Pang. U. Aring.* Dawn: tĕngah (tngh) hai kud nadih, *Sem. Buk. Max.* Midnight; late in the night: hikun na' ih, *Sem. Buk. Max.*; C 184.
(*b*) Dark; clouded over (*Mal.* rĕdup): hingúll, *Bes. Sep.* Dark: hang-ep, *Lebir*; hang-et, *Kerbat*; sĕngát, *Kena. II.*; bĕsĕnget, *Serting*; songoi (soñoï), *Sak. Ra.*; gnōn, *Sem. K. Ken.* Darkness or night: hangep, *Pang. K. Aring.* Night (*Mal.* malam): hangep, *Sem. Plus*; *Pang. U. Aring*; hang-ep, *Lebir*; ahĕngöt? (ahungut), *Sem. Per.*; sengat, *Buk. U. Lang.*; sĕng-at, *Krau Ket.*; sĕngat, *Kerdau*; bĕsĕnget, *Serting*; sĕng-orr, *Sen. Cliff.*; sĕngŭr; sĕngŏr (sngŭr; sngŏr), *Sak. U. Bert.*; sengŏr, *Sak. Martin*; gnōn? (gnō'n), *Sem. K. Ken.*; sĕng-an, *Sak. Guai*; sinyong, *Tan. U. Lang.*; sĕngui (söñoui; söñouï), *Sak. Ra.*; mĕngâd (mngâd), *Sak. U. Kam.*; (m'ngâd), *Sak. U. Bert.* To-night: hangep tē', *Pang. Sam, Pang. Gal.* To-day: ahĕngöt? (ahungut), *Sem. Per.* Evening: senŏng, *Sak. Kor. Gb.* Yesterday; last night (*Mal.* samalam): sĕng-orr-ne', *Sen. Cliff.* Yesterday: sengonne, *Darat*; singum, *Tan. U. Lang.*; sīâ (sîò), *Kena. I.* [*Khmer* ngongüt [ngăngīt], "dark," "darkness"; *Stieng* jöngou, "dark."]
(*c*) Cloud: sagūb, *Sem. K. Ken.*;

sagûb, *Sak. Kor. Gb.*; sagup (sag**oup**), *Sak. Kerb.*; sāgup (s**ā**goup), *Sak. Ra.* Clouds; mist: sagup, *Sak. U. Bert.* Fog; mist: sagup (sagoup), *Sak. Ra.* Dark: hāgām; hāgöm, *Bes. A. I.* [*Achin.* sagob, "fog."]

(*d*) Evening: yup (yoop), *Sem. Beg.* (gup), *Ben. New.*; lemyom (*pr.* lemyomm), *Sem. Kedah.* Sunset: nayup, *Sak. Kerb.* [*Khmer* yup, "night," "darkness"; *Bahnar* īp, iūp, "shadow"; *Khmus* yopa, "night"; cf. *Cham* shup, "night"; dayöp, "evening twilight."]

17. Evening: (*a*) atāp (*at***ā**p); atob (**a**tob), *Sak. Kerb.*; top, *Söm.* afternoon (*Mal.* pětang): dûn-tûp^{n}; dūn-töp^{n} (dûn-tŭp^{n}), *Sen. Cliff.* Midnight: ualtam (oual-tam), *Sak. Ra.*; M 100 [? cf. T 251]. Two nights: nar tóp, *Sak. Tap.*

(*b*) Then (*Mal.* tětkala itu): pětum (*pr.* pětu^{b}m) kāü (doubtful), said to really mean "last night," *Mal.* pětang bharu, *Pang. Galas.* Formerly: hatop, *Sak. Kerb.*; ntâm, *Sak. Ra.*; sětāp^{n} (stāp^{n}), *Tembi*; entök^{n}, *Serau* [or *Tembi*?]. Yesterday; formerly: 'ngtām (ñtâm), *Sak. Ra.* Yesterday: tā^{b}m? (dab'n, "deep *a*"), *Sem. K. Ken.*; hatāp, *Sak. Kor. Gb.*; hatab, *Sak. Br. Low*; hatob, *Sak. Croix*; chimtûm [in the MS. originally chimtoom], *Sem. U. Sel.*; nintobm, *Serting.* Yesterday; formerly: hatop, *Sak. Kerb.* Yesterday (*Mal.* samalam): cham pětom (*pr.* pětob^{m}), *Sem. Kedah*; nano tam, *Sem. Per.* The day after to-morrow (*Mal.* lusa): nărtop? (nărdop), *Sak. Martin*; T 272. [On the analogy of the Malayan way of indicating past time by reference to nights, these words have, I believe rightly, been placed here; but as to some of them, with the meaning "formerly," etc., see under B 151 and T 203.] A week: tujuh patam, *Sem. Beg.*; S 123. [*Mon* bětâm [btam; btā]; *Southern and Central Nicobar* hatòm; *Teressa*, hatam; *Chowra* hatam; *Car Nicobar*, hötām, "night."]

(*c*) Afternoon: peting, *Mentr. Stev.* Yesterday: kěpětang, *Galang* [*Mal.* pětang, "afternoon"].

18. Dark: layäk (layèk), *Söm.*; layet (layét), *Sak. Kerb.*; sělit, *Bedu. II.*; silitah, *Ben. New.* Midnight: layek, *Sak. Kerb.* Night: laiāk, *Sak. Kor. Gb.*; layäk (layèk), *Söm.*, *Sak. Kerb.*; lāyet (lâyette), *Sak. Croix*; lai-it (laiīt), *Sak. Br. Low*; plit, *U. Tem.*; pĕ-lit, *U. Cher.*; sĕlīt, *Mantr. Malac.*; sĕlít, *Kena. I.*; selit, *Bedu. I.*; selít, *Bedu. II.*; selīp (selipe), *Mantr. Cast.* Night; darkness: selit, *Mantr. Bor.* It is getting late: na' sĕlīt, *Mantr. Malac.*

19. Dark: dĕ-i, *Bes. Her.*; dhui, *Ben. New.*; dummeluk, *Ben. New.* Dark; darkness: tueh (tuih), *Sem. Pa. Max.* Dark; clouded over (*Mal.* rĕdup): tuyi (tuii), *Sem. Pa. Max.* Afternoon: dui (dooee), *Bes. Bell*; ya-dui, *Sak. U. Kam.*; (*Mal.* pětang): dui, *Darat, Serau.* Evening: dū (d**ou**); dūi (d**ou**ï), *Sak. Ra.*; nidúi, *Sem. K. Ken.*; nihdū (nih d**ou**), *Söm.* Night (*Mal.* malam): tuwoi, *Sem. Kedah*; tuwi, *Sem. Jarum*; dĕ-i, *Bes. Her.*; duyi, *Ben. New.*; döi, *Bes. Sep. A. I.*; doi, *Bes. Malac.*; pidöi, *ex.* tĕngah pidöi (*Mal.* tĕngah malam), "midnight," *Bes. K. L.* Last night (*Mal.* samalam): mendöi (*or* menöi), *Pang. Sam, Pang. Gal.* Long ago (*Mal.* lama sudah): men-öi *or* jā' mĕnöi, *Pang. U. Aring*; man-ah, *Pang. Sam, Pang. Gal.* Then (*Mal.* tětkala itu): men-öi, *Pang. Sam.* Yesterday: kadui, *Sem. Plus.* To-day: nidúi, *Sem. K. Ken.*; tumdeh, *Tan. U. Lang.*; dô-hi, *Sak. Sel. Da.* To-night: döi kĕdīm, *Bes. Sep. A. I.* Evening (*Mal.* pětang): bĕr-öi, *Sem. Plus*; bör-öi, *Pang. U. Aring, Pang. Sam.*; W 72?

20. Night: pörong? (peu-rong), *Sak. Sel. Da.*

21. Evening: kĕndim (kndim), *Sem. Pa. Max.*

22. Dark: (*a*) kabus, *Ben. New.* Darkness (shadowy or cloudy): kābut, *Sem. Buk. Max.* Dark; clouded over: kĕbis (kbĭs), *Sem. Buk. Max.* Sky: kabut, *Ben. New.* Twilight: kābus (kabus), kĕmĕḥus? (kmḥus), *Sem. Buk. Max.* Cloud: kâbut, *Kena. II., Blan. Rem.*; kabut, *Ben. New.* Fog: kabót, *Sem. K. Ken.* Shady: kabut kabut, *Tembi.*

(*b*) Darkness: tĕmbut? (tumdout), *Sem. Beg.*; tambut, *Ben. New.* Night: tambut (tmbut), *Sem. Pa. Max.*; tĕmbut? (tunbot), *Sem. Beg.*; tembût; tenbût, *Sem. Martin.*

(*c*) Cloud or mist (*Mal.* awan, *or* kabut?): kā'âh, *Bes. K. L.* Cloud; haze: ka'âh, *Bes. A. I.* Night: kâhût [in the MS. originally kahoot],

Sem. U. Sel. Dark: kūyēk (kûye^{n}k), *Bed. Chiong.*
(*d*) Blind: kabūl, *Serau.* [*Ngaju Dayak* kabul, "obscure," "misty"; kawus, kabus, "misty," "dark," *e.g.* kawus matae, "impaired vision." Cf. *Mal.* kabur, "imperfect vision," "misty"; kabus, "dark," "misty"; kabut, "dark." ? Cf. also D 50 and *Boloven* ngbüh; *Lave* nbüh; *Niahön* bûh, "evening."]

23. DARK; eclipse: jĕlúm, *Kena. I.* Shady: jĕrlueg; jerluēg, *Serau* [or *Tembi*], [?=D 24 or D 29].
24. DARK: gĕlöp (gĕleup), *Galang*; gĕlép, *Barok.* Night: gĕláp, *Jak. Malac.* Dark; night: glap, *Serau.* [*Mal.* gĕlap, "dark."]
25. Evening (*Mal.* pĕtang): jĕlud (*pr.* jĕl-udd), *Sem. Kedah* [?=D 23].
26. Evening (*Mal.* pĕtang): nā-hod (*pr.* nā-hodd), *Sem. Jarum, Sem. Plus.*
27. Evening: rawas, *Ben. New.*
28. Evening: gö' uis, *Bes. A. I.* Night: naiguel (naïgouel), *Sem. Klapr.* [?=D 16].
29. Night: klam, *Sak. Chen., Buk. U. Lang.*; kläm, *Sak. U. Bert.* [*Mal.* kĕlam, connected with the following? and with D 24?]
30. Night: nelap^{n}, *Darat*; malam, *Mantr. Malac.* [*Mal.* malam]. Yesterday: demawam, *Jak. Malac.* [*Mal.* samalam].

Dark (colour): B 236; O 15.
Darkness: C 184.
Dart: B 291-304.
Dash, to: P 202.

31. **Datura**: hĕle' kăchubong (hli' kchubng), *Sem. Pa. Max., Sem. Buk. Max.* (*Mal.* kachubong].
32. **Daughter**: jah, *Ment. Her. II.*; C 101-106; F 63.

Daun baru (tree spec.): L 32.
Daun payong (palm spec.): P 44.
Dawn: C 154; D 16; D 42.

33. **Day** (*Mal.* hari): katoh, *Sem. Klapr.*; kĕtok, *Pang. Belimb., Pang. K. Aring*; kĕ-tor, *Kerbat, Krau Tem., Sak. Guai*; kĕ-to', *Lebir.* Daylight: to', *Krau Ket.* Sky (*Mal.* langit): kĕtok, *Sem. Kedah, Sem. Jarum*; kĕtâk, *Pang. Sam, Pang. Gal.*; kĕtâ', *Sem. Plus*; kĕ-to', *Kerbat*; S 479. To-morrow (*Mal.* esok): kĕtâk *or* kĕtâ', *Sem. Kedah*; kĕtâk (the rest of the days in the usual category are lusā', tulad (*or* tuled), tubin, and tĕlung), *Pang. U. Aring*; kĕtâk, *Pang. Sam, Pang. Gal.*; kĕ-to' bĕn-dûi, *Lebir.* To-day (*Mal.* hari ini): kĕtok tăh, *Sem. Kedah*; kĕtok tă', *Sem. Jarum*; kĕtâk tĕ', *Pang. Sam, Pang. Gal.*; kĕ-to' tek, *Lebir.* Sun (*Mal.* matahari): kit-kĕtok, *Sem. Jarum, Sem. Plus*; kit kĕtâk (*or* kĕtâ'), *Sem. Plus*; kit kĕtok, *Pang. U. Aring*; kit kĕ-tor, *Kerbat*; kirkto, *U. Pat., U. Kel*; mitkătok (mitkâtok), *Sem. Craw. Gram.*; (mitkatok), *Sem. Craw. Hist., Sem. Ked. New., Sem. Ked. Mar., Sem. Jur. Mar., Sem. Jur. New., Sem. Jur. And.*; (milkatok), *Sem. Ked. And., Sem. Jur. Rob., Sem. Ked. Rob.*; mit katoh, *Sem. Klapr.*; mett kĕtok, *Sem. Kedah*; met kĕtok, *Pang. U. Aring*; metkatok; mĕtkatop, *Sem. Stev.*; médkăta, *Sem. Beg*; merketo, *U. Pat.*; met kĕ-to', *Lebir*; mekator, *Sem. U. Sel.*; mak-tok, *Sem. Ij.*; mat kĕ-to' *Krau Ket.*; mat kĕ-tor, *Krau Tem., Sak. Guai*; mĕkĕto *or* măkĕto' (mktu'), *Sem. Buk. Max.*; mĕktoe *or* măkĕtoe' (măktui' *or* mkătui'), *Sem. Pa. Max.* Sun's course: chub makĕto' (chub mktu'), *Sem. Buk. Max.*; hā mătkĕto' (ha mtktuk), *Sem. Pa. Max.* Sunrise (*Mal.* matahari naik): kit-kĕtok chĕwĕ, *Sem. Plus*; met-kĕtok lūweg, *Sem. Kedah*; tĕbit măkĕto' (tbit mktu'), *Sem. Buk. Max.*; har măkĕto' (har' mktu'), *Sem. Pa. Max.* East (*Mal.* timor): sengkĕtok (?="front of sky"), *Sem. Jarum*; B 145; kĕtok chuöh, *Pang. U. Aring*; met-kĕtok (*or* kit-kĕtok) chueh, *Sem. Plus*; med kĕtok chuöh, *Pang. Sam.* Morning (*Mal.* pagi): kĕtâk chuöh, *Pang. U. Aring.* Early morning: tĕngah luit măkĕto' (tngh luit mktuk), *Sem. Pa. Max.* Forenoon: tĕngah makĕto' (tngh mktuk), *Sem. Pa. Max.* Noon: kil bĕkik măkĕto' (kîl bkik mktuk), *Sem. Pa. Max.*; peketop, *Kerdau.* Afternoon: usa măkĕto' (ausa mktu'), *Sem. Buk. Max.*; tĕyun makĕto' (tiun mktuk), *Sem. Pa. Max.* Sunset (*Mal.* matahari masok): metkĕtok jĕlöd (*pr.* jĕlödd), *Sem. Kedah*; kit-kĕtok b'lïs, *Sem. Plus*; u bĕlăs măkĕto' (aubls mktu'), *Sem. Buk. Max.*; bĕlus măkĕto' (blus mktuk), *Sem. Pa. Max.* West (*Mal.* barat): töm kĕtok (? = "back of sky"), *Sem. Jarum*; met-kĕtok tĕbĕlïs (*Mal.* matahari jatoh) = sunset, *lit.* sun-fall, *Sem. Plus*; med kĕtok blös, *Pang. Sam*; kĕtok blös, *Pang. U.*

Aring. "Gate of hell": metkătok blīs (metkatok blees), *Sem. Stev.* "Where the sun sets": metkăto' blīs (metkatop blees), *Sem. Stev.* North (*Mal.* utara): lintang kit-kĕtok; *e.g.* chöp mān lintang = "to cross the sun's path, go northwards." (Is mān a fuller form of mā = *Mal.* handak ?), *Pang. U. Aring.* South (*Mal.* sĕlatan): lintang kit-kĕtok, "to cross the sun's path," *Pang. U. Aring.* Eclipse of the sun: kăb hau măkĕtoe (kb hău mktui), *Sem. Pa. Max.* Sunshine: chăhi măkĕto' (chhi mktu'), *Sem. Buk. Max.*; chăhia măkĕto' (chhia mktuk), *Sem. Pa. Max.*; D 41. Sun's rays; sun's brightness: sinar măkĕto' (sinr mktuk), *Sem. Pa. Max.*; S 310; S 385; T 106. [Possibly cp. *Andamanese Kede* tăo; *Chariar* tauo, "sky." The met- prefix is undoubtedly E 83, "eye."]

34. Day (*Mal.* siang): kĕlĕpāh, *Pang. U. Aring.* Daylight; light (opp. to darkness): krel-pah, *Kerbat.* Midday: girp-rat, *Sem. Beg.*; girp-rąt, *Ben. New.* Sky: kamper (*pr.* kampärr), *Sem. Plus.*

35. Day: eshhis (eshhiss), *Sak. Kerb.*; iji (idjī); ijī (idjī), *Sak. Ra.*; jīsh, *Sen. Cliff.*; īis, *Sem. K. Ken.*; ís, *Sak. Kor. Gb.* Daylight: hīs, *Söm.*; ish, *Sak. Kerb.*; jīsh, *Sen. Cl.* Daily; every day: neī-hīs, *Söm.*; hish-doh (hich-dóh), *Sak. Kerb.* Noon; midday: kĕligi (kölighi); kĕliji (kölidji), *Sak. Ra.*; madiis-ă, *Sem. K. Ken.*; M 100. New moon: neï hish, *Sak. Kerb.* [*lit.* "one day," *i.e.* "the first day of the lunar month"; O 27]. To-day: hīs ĕno (hīs öno), *Söm.*; hish-dōh (hich-dôh), *Sak. Kerb.*; istó; ístó, *Sak. Kor. Gb.*; aji-ade (adji-adé), *Sak. Ra.* Sun: ish, *Sak. Br. Low, Sak. Croix*; ís, *Sak. Kor. Gb.*; hīs, *Sak. Kerb.*; madiss, *Sem. Ken.*; madiis, *Sem. K. Ken.*; madyis, *Sem. Per.*; mad-yîs, *Söm.*; matjis, *Sak. Kinta*; matjīsh, *Sen. Cliff.*; măt jīs, *Sak. Blanj. Sw.*; mājīs (mâgīse), *Tan. U. Lang.*; mat-jī (mat-djī), *Sak. Ra.*; mat-jī', *Sak. U. Tap.*; majī', *Sak. U. Kam.* Sky: madyis, *Sem. Per.*; mad-yis, *Söm.* Midday; noon: uish (ouïsh), *Sak. Croix.* Sunset: madyīs kĕbus (mad-yís-köbous), *Söm.*; matjī chong (mat-djī-tchoñ), *Sak. Ra.*; gi-tâu, *Sen. Cliff.* East (*i.e.* sunrise): majī ya, *Sak. U. Kam.* West (*i.e.* sunset): majī' tibă', *Sak. U. Kam.*; S 119. [Possibly cf. *Chinese* jih (older "jit" or "ñit"), "sun," "day."]

36. Day: chĕnmuih (chnmuih), *Sem. Pa. Max.* Daytime; daylight (*Mal.* siang): chĕnmuih (chnmuih), *Sem. Pa. Max.*; (jnmuih), *Sem. Buk. Max.* To-morrow (*Mal.* esok): chĕmă', *Sem. Jarum*; chămăk *or* chămă', *Sem. Plus*; chamok-leloi, *Sem. Per.*; chama ? (dschama); chamă ? (dschama'n, with soft resounding *n*), *Sem. K. Ken.* [? = A 72].

37. Day: apeng, *Sem. Per.* Day after to-morrow (*Mal.* lusa): ningpen, *Sem. Jarum*; nipäŋng ? (nibäg'n), *Sem. K. Ken.* Third day from to-day: tubin, *Pang. U. Aring.* East (*Mal.* timor): nenben *or* nen-benn (?), *Sem. Jarum.*

38. Day: tĕng-ngi, *U. Cher.*; tĕnyī, *Serting.* Daylight (*Mal.* siang): tĕng-ngi, *U. Cher.*; tĕnyī, *Serting.* Sun: mat tĕng-ngi, *U. Cher.* [*Mon* t'ngoa [tngai]; *Khmer* thngay; *Samrê, Por* thngi; *Cuoi* tangay; *Samré* tne; *Xong* tnei; *Sedang* menhi; *Huei* thnay; *Kat, Suk* matnay; *Proons* matanai; *Lemet* ngay pri; *Ka, Prou* tangai; *Chong* tangi; *Kuy Dek* ngay; *Churu* dngay, tangai; *Boloven, Lave* thăngai; *Niahŏn* nüēi; *Halang* măt ngai. The connection of *Palaung* sengei; *Khasi* sngi; *Lakadong* sngoi; *Amwee* jungá; *Kolk* sing, singi, seems probable. All the above mean "sun." The following mean "day": *Kaseng, Kon Tu, Sué, Boloven* tangai; *Tareng* meingai; *Annam* ngày; *Boloven* thngai; *Alak, Kaseng* thăngai; *Lave* thngăi; *Halang* ngai; *Niahŏn* ngüei; *Churu* dngai; *Jarai* yan nguŏi; also the *Mon* and *Khmer* forms *supra.*]

39. Sun: tungkat (tunkat), *U. Ind.*; tongkat, *Pant. Kap. Her.*; tongkat langit, *Bes. K. Lang.*; tongkat tĕrāng (tonkat trāng), *Pant. Kap. Log.* Sun; day: tongkat trang, *Pant. Kap. Joh.* Afternoon: tongkat lasop, *Pant. Kap. Joh.* Clouds: tongkat chĕlēō (tongkat chêlêo^{n}), *Jak. Mad.* (*Pant. Kap.*). Sky: tongkat chĕleau ? (tongkat ch'lean), *Pant. Kap. Joh.* Lightning: pĕliling tongkat (p'liling tongkat), *Pant. Kap. Joh.* Moon: tongkat gĕlāp (tonkat glāp), *Pant. Kap. Log.*

Moon; night: tongkat g'lap, *Pant. Kap. Joh.* Last night: sa tongkat g'lap, *Pant. Kap. Joh.* Noon: tengah tongkat, *Pant. Kap. Joh.* Star: anak tongkat, *Pant. Kap. Her.*, *Pant. Kap. Joh.* Year: tongkat bagin, *Pant. Kap. Joh.* Yesterday: tongkat ch'lek, *Pant. Kap. Joh.*; G 130. [This appears to be a taboo word and its origin is obscure. In Malay, tongkat means "to prop up"; hence "a prop," "a walking-stick." Possibly the word contains an allusion to the pillars (or other supports) of the firmament. I do not believe it is connected with D 33 or D 38.]

40. DAY: tabĭah, *Tan. U. Lang.*

41. DAY: chahāi? (cha,hā.), *Sem. Beg.*; (chahar), *Ben. New.*; chŏhŏi, *Bes. Sep. A. I.*; chohoi, *Bes. Songs*; ch'hoi, *Bes. Malac.*; (tch'oi), *Bes. Her.* To-day: chehoi, *Darat.* Day; daylight: (*Mal.* siang): chohoi, *Sem. Jarum*; chĕhŏi, *Kena. II.*; choi (tchoi), *Bes. Her.* Light (opp. to dark): chohoy, *Ben. New.*; chahai, *Sem. Jur. And.*, *Sem. Jur. New.*; cha hai, *Sem. Jur. Rob.*; chahas? (dschahas), *Sem. K. Ken.* Light; brightness: chĕhi, chăhi (chhi), *Sem. Buk. Max.* Flame; flaming: chăhi (chhi), *Sem. Pa. Max.*; bĕchăhī (bjhi), *Sem. Pa. Max.* White (*Mal.* putih): chohui, *Sem. Kedah.* Brightness; shining: chăhia *or* chăhăya (chhia), *Sem. Pa. Max.* Flame: nochā (no-tchâ), *Söm.*; chiā (tchiâ), *Sak. Kerb.* [Cf. *Mal. Sansk.* chahaya, "brightness," but I doubt if this explains all these forms; cf. D 42.]

42. DAY: (*a*) jungiah, *Sak. Br. Low*; iuniat (djouniat), *Söm.* (djouniate), *Sak. Croix*; chinâh, *Buk. U. Lang.* Noon (*Mal.* tĕngah hari): chin-hē *or* chĕ-hē, *Sem. Kedah.* Dawn: chĕhŏd (dschĕhŏd) or chĕhoi (dschĕhoĭ), *Sem. Martin* [? = D 41]. [? Cf. *Central Nicobar* chu-ngai^{ch}, "light"; *Teressa*, *Chowra* ong-aich, "day."]

(*b*) Day: haioh (haiu'h?), *Sem. Buk. Max.*; eh, *Sem. Ij.* Day; daylight (*Mal.* siang): i-â', *Sen. Cliff.*; yah, *Darat*; ya^{k}, *Serau.* Daylight: ya, *Sak. U. Kam.* Light; day: ya', *Sak. U. Bert.* To-day (*Mal.* hari ini): hai-ŏh (*pr.* hai-ŏhh), *Sem. Kedah*; haieh? (hĭê) [in the MS. hiey], *Sem. U. Sel.* Light: hĕnhai? (hn,hai), *Sem. Beg.* [*Sem. Tomlin* apparently has—hu,hai.] To-day (*Mal.* hari ini): unoi (*pr.* un-oi), *Sem. Plus*; unui (doubtful), *Sem. Jarum.* Early in the morning: yâ, *Sak. Ra.*; nahia, *Söm.*; jon-yah (*djon* yah), *Sak. Kerb.* Early morning: yéhyah, *Sak. Kerb.* Greeting ("good-day"): nâhyé; nâhyé, *Sak. Kerb.* The day after to-morrow: yahna, *Sak. Kerb.*; muya, *Serau*; muya' (muyak), *Darat.* Two days after to-morrow (*Mal.* tulat): noiya, *Serau.* [Cf. *Mon* yah (? *pr.* yĕh), "to shine"; and its derivations lĕyah, "light"; păyyah, "bright light"; gĕyah, "morning"; lĭyah; yah gĕta, "the morrow"; and ? cf. *Sedang* hi, "day."]

(*c*) Day: mô-hi, *Sak. Sel. Da.* [Some of these words are perhaps connected with the following.]

43. DAY: (*a*) bri, *U. Tem.* Sun: mot bri, *U. Tem.*; matbri, *Pal.* [*Mi* mat pri; *Khmus* matpri; *Lemet* ngay pri, "sun."]

(*b*) Day: sĕri, *Kena. I.*; hari, *Mantr. Malac.*, *Jak. Malac.*; are' (arek), *Bes. Songs*; arik^{n}, *Darat*; nuhari, *Serau.* Daylight; light (opp. darkness): hârĭ, *Sak. Ra.* To-day: hari ika' (hari-ikak), *Galang*; ari hŏ (ari' hó^{n}), *Bes. Her.*; nin-hari', *Bedu. I.*; nin-hârĭ', *Bedu. II.*; nin-hari, *Mantr. Malac.* (*Mal.* ini hari). To-morrow: sarä' (sarèk), *Serting.* Daily; every day: sähārī (s'hârî), *Sak. Ra.* [*Mal.* sa-hari, "one day."] New moon: nu harī (nou harî), *Sak. Ra.*; O 28. Forenoon: tĕngah hai muda (tngh hai muda), *Sem. Buk. Max.* Early morning: tĕngah hai (tngh hai), *Sem. Buk. Max.* Noon: tĕngah hai bĕtul (tngh hai btul), *Sem. Buk. Max.*; M 100. Yesterday: hari' mâlam, *Bedu. I.* Sun: men-ârĭ', *Bes. Her.*; met are' (met arek), *Bes. K. Lang.*; mét hari, *Sak. Martin*; mäthari, *Bes. Malac.*; matahari, *Darat*, *Ben. New.*, *Mantr. Malac.*, *Jak. Malac.* Sunrise: matahari timbol, *Mantr. Malac.* Solar eclipse: matahari nyeh, *Serting*; matahârĭ' sâkit, *Bedu. II.*; mâta hâri tangkak rĕmâñ, *Jak. Mad.*; matahari tĕlan bûlan, *Galang.* Noon: tĕngah hari' (tengah harik), *Serau.* [*Mal.* hari, "day."]

44. DAY: chĭng [in the MS. originally cheeng], *Sem. U. Sel.* Day or light (*Mal.* siang): chuang, *Pang. Sam*, *Pang. Gal.* Daylight: siang, *Jak. Malac.* [*Mal.* siang].

45. Daylight (*Mal.* siang): bĕ-ngah, *U. Tem.*
Day after to-morrow: M 178; T 158, 159.
Daylight: C 154; D 33-45; L 74; L 76.
46. **Dazzled** (with light): lā'ngit (l'ngit), *Sem. Buk. Max.*; H 140.
47. **Dead** (*Mal.* mati): âb (*pr.* âbb), *Sem. Kedah.*
48. DEAD: (*a*) halod, *Pang. Sam*; halât, *Pang. K. Aring, Pang. U. Aring*; ha-lut, *Lebir*; ha'-lut, *Kerbat*; jûlat, *Kena. I.* [*Sedang* 'la; *Bahnar* lâet (lôet), "to die," and perhaps cf. also *Central Nicobar* leät, "finished"; *Central* and *Southern Nicobar* leät-kāpāh; *Teressa* leät-kāpäh, "dead."]
(*b*) Dead: dat^{n}, *Darat, Serau* [or *Tembi*?]; dāt^{n}, *Sak. Em.*; (dât^{n}), *Sen. Cliff.*; dāt, *Sak. U. Kam.*; hadât, *Tan. U. Lang.*; idat, *Sak. Sung.*; lădat, *Sak. Martin*; hidat^{n}, *Darat*; endak^{n}, *Jelai*; bidan, *Serau.* Dead man; corpse: dat^{n}, *Serau.* To die: dan, *Sak. Ra.*; dāt, *Sak. U. Kam.*; dāt (dart) *or* dŏt (durt), *Sak. Blanj. Cliff.* Poisoning: dán, *Sak. Ra.* To kill: prĕ-dat (prĕr-dat), *Sak. Blanj. Cliff.*; pidān (pidân), *Sak. Ra.* To slay: pĕrdāt, *Sak. U. Kam., Sak. U. Bert., e.g.* "I will kill the giant eagle," buli eng pĕrdāt k'lang b'lok, *Sak. U. Bert.* Murder: pīdan? (pî-dam), *Sak. Ra.* [Cf. A 57. The prefix is causal in effect, like the prefix pă- in *Mon*, pĕ-, pu- in *Achinese*, which also occurs (as pa-) in *Madurese, Mangkasar, Bugis*, etc., *v.* Kern, *De Fidjitaal* (1886), p. 57.] [The connection between groups (*a*) and (*b*) is doubtful. ? Cf. also A 63, and *Bahnar* tâet (tôet), "end," "death."]
49. DEAD; to die: na-nam [?], *Sak. Blanj. Cliff.* [Possibly = D 48.]
50. DEAD (*Mal.* mati): kĕbis, *Pang. Sam*; kĕbis (*pr.* kĕbīss), *Sem. Plus*; kebis, *Sem. U. Sel.*; kĕbis *or* kĕbiss, *Pang. Belimb.*; kebiss, *Sem. Ij.*; kebeish, *Tembi*; kabis, *Sem. Jur. Mar., Sem. Ked. Mar.*; kĕbez, *Pang. Gal.*; kĕbös (*pr.* kĕböss), *Sem. Kedah*; kĕbös, *Bes. Malac.*; (ke-buss), *Sak. Sel. Da.*; kĕbos, *Serting, Buk. U. Lang.*; kebós, *Sem. K. Ken.*; kebŏss, *Sak. Kor. Gb.*; kaboss, *Sem. Ken.*; kĕbus, *Pang. K. Aring*; kĕbus (kbus), *Sem. Pa. Max., Sem. Buk. Max.*; (köbouss), *Söm.*; kĕbūs, *Bes. Sep. A. I.*; kabûs, *Sem. Per.*; kobs, *Or. Hu. Joh. I.*; tebus, *Sak. Br. Low*; teboss, *Sak. Croix*; hmbĕs, *Bes. Her.*; 'mbös, *Bes. Malac.* Corpse: kebós, *Sem. K. Ken.* Death: kĕbis (*pr.* kĕbīss), *Sem. Plus*; kabis, *Sem. Craw. Hist., Sem. Klapr., Sem. Ked. And., Sem. Ked. New.*, [*Sem. Ked. Rob.* gives it as the equivalent of "teeth," a misprint as shown by its position in the list next to "life"], *Sem. Jur. And., Sem. Jur. New.*; kabus, *Ben. New.*; kĕneh kĕbus (knih kbus), *Sem. Pa. Max.* To die (*Mal.* mati): ya' kĕbīs (*pr.* kĕbīss), *Sem. Jarum, Sem. Plus*; kebŏs, *Sak. Kor. Gb.*; kĕbûs, *Sak. Guai*; kĕ-bus (ke-bus), *Sak. Plus Cliff.*; keshbus (keshbouss), *Sak. Kerb.*; kabus, *Sem. Beg., Ben. New.* Dead by asphyxiation: kĕbus hok (kbus hōk), *Sem. Pa. Max.*; kĕbis hēt (kbīs hit?), *Sem. Buk. Max.* Smothered? (*Mal.* mati bungkus): kĕbus hābo' (kbus habu'), *Sem. Pa. Max.* Starved; dead of hunger: kĕbus hīāb (kbus hĭiab), *Sem. Pa. Max.*; kĕbus kĕlmat (kbus klmt), *Sem. Buk. Max.* Danger; peril: kĕnbus (könbous), *Söm.* To hurt; to spoil; to do damage to: kĕbush (*kö*bouch), *Sak. Kerb.* Murder: himbus (himbouss), *Som.* Poisoning: tishbush (tichbouch), *Sak. Kerb.*; P 53. [*Land Dayak* kabŭs; *Melano D.* kŭbŭh; *Bukutan D.* bŭkawoh; *Punan D.* mŭkoboh, "dead." Cf. also D 22.]
51. DEAD: mati, *Mantr. Malac., Jak. Malac.* Dead child: mantai, *Jak. Mad., Jak. Lem., Jak. Sim.* Father of dead child: mantai, *Jak. Ba. Pa.* Mother of dead child: indong mantai, *Jak. Ba. Pa.* [*Mal.* mati; *Sulu, Selung* matai; *Ngaju Dayak* matăi, etc., "dead."]
52. DEAD: mojo', *Bed. Chiong*; (mago), *Jak. Raff.* [A variant of D 51? or ? cf. *Jav.* (*Krama*) pējah, "dead."]
53. DEAD: pāntus, *Pant. Kap. Log., Pant. Kap. Her.* Dead; empty; to finish; to kill; to put out a lamp: pantus, *Pant. Kap. Joh.*; W 132. Ghost: orang pantus, *Pant. Kap. Lem.* [Cf. *Mal.* putus? and B 374? but it might be a quasi-*Krama* variant of panti *or* pati = D 51.] H 116; W 104.
54. Beginning of the death agony:

hongkabkab ? (hungkbkb ?), *Sem. Pa. Max.* [=B 228 or C 48 ?].

55. Beginning of the death agony: maiat, *Sem. Buk. Max.* [*Mal. Ar.* maiat, "corpse"]. [Obviously a mistranslation, if the suggested etymology is the right one.]

56. **Deaf**: (*a*) dăl (dl), *Sem. Pa. Max.*; dŏl, *Pang. U. Aring*; dul, *Pang. Sam, Pang. Gal., Sem. Buk. Max.* Astonished; stupefied; swelling of the ear (?): dul, *Sem. Buk. Max.* Wax in the ears: ajdul, *Sem. Buk. Max.*; D 114.
(*b*) Deaf: tulī, *Sem. K. Ken.*; tuli' (tulik), *Tembi*; tūli' (tūlik), *Serau*; tuli, *Mantr. Malac.* [*Mal.* tuli]; E 6; H 62.

57. **Dear**; beloved: bedbod ? (bed-lod), *Sŏm.*; petpud (petp**oud**), *Sak. Kerb.*

58. DEAR; beloved: rindu (rind**ou**), *Sak. Ra.* [*Mal.* rindu, "passionate desire."]

59. **Dear**; expensive: mahal, *Sŏm.*; mahal, *Sak. Kerb.*; mahāl (mah**âl**), *Sak. Ra.* [*Mal.* mahal]; B 484.
Death: D 47-55, esp. D 50.

60. **Debt**: dōsh ? (dôcsh), *Sōm.*; dosh, *Sak. Kerb.* Price: doshiĕ ? (d**o**chié), *Sak. Kerb.* [? cf. *Mal.* dosa, "fault"].

61. DEBT: otak, *Sŏm.*; utāk (out**âk**), *Sak. Ra.* Price: hutak^{n}, *Darat* [*Mal.* hutang]; Y 26.
Decay, to: S 292.
Decayed: B 407; S 292.
Deceitful: F 23.

62. **Deceive, to**: tīpu (tipou), *Sŏm.*; (tip**ou**), *Sak. Kerb.*; tipō (tip**ô**), *Sak. Ra.*; tipu, *Serau* [*Mal.* tipu]; F 23.

63. **Decide, to**: sĕlīse' (slisi'), *Sem. Buk. Max.* [*Mal.* sĕlĕsai].
Decorate, to: C 39.
Decoration: C 214.

64. **Deep**; precipitous (*Mal.* tubir): pĕr-hŏg, *Pang. Sam, Pang. Gal.*

65. ? DEEP or ? high: chanting (chnting), *Sem. Pa. Max.* [The *Mal.* equivalents are tubir, tĕbing: probably it means "bank" or "shore"=S 65.]

66. DEEP: jĕ-rĭ, *Sak. Blanj. Cliff.*; ji-ru, *Krau Tem.*; jĕ-ru; *Krau Ket.*; jĕ-ruh, *U. Cher.*; jerik, *Serau*; jerōk; jerok, *Tembi*; jĕro^{k}ng; jĕrŏk; jĕrak (this last is the "politer" word), *Bes. Sep. A. I.*; jĕrŏk; jĕrāk (bhasa halus, as distinct from jĕrŏk (bh. kasar)), *Bes. K. L.*; jĕrŏ', *Bes. Malac.* Deep; [in; inside ?] (*Mal.* dalam): jĕ-rĕt, *Sen. Cliff.* Big: jurō (djurŏ *or* diurŏ ?), *Sak. Kor. Gb.* Capable [?]: jĕrō (*djŏr*ô), *Sak. Kerb.* [Probably wrong meaning; *Mal.* larat is given as equivalent; see C 23.] Far: jĕró', *Sak. Tan. Ram.*; jĕrō (djŏrô), *Sak. Kerb.*; jĕru' (jeruk), *Tembi.* To go far: chīb jerok, *Tembi.* How far is it to your village? magi jeruk ma lak teneen? *Tembi.* High: jĕ-ru, *Krau Ket.*; jĕ-ruh, *U. Tem., U. Cher.*; jĕ-rôk, *Tem. Cl.*; jerō (djérô), *Sak. Kerb.*; jĕrĕ? (ghiré), *Sŏm.*; chĕrāk, *Sak. U. Kam.*; chĕrek^{n}, *Lang.*; *Tembi*; chĕrŏk^{n}, *Jelai*; (chĕ-rŭk^{n}), *Sen. Cl.*; chĕrong (tchŏroñ); chĕrang? (tsŏra**ñ**), *Sak. Ra.*; sĕrŏng, *ex.* beh sĕrŏng (= *Mal.* buat tinggi), "to elevate or raise," *Bes. K. L.* High: jelŏng, *Bes. Malac.*; jeló (*diél*o), *Sak. Kerb.* Lofty: cherŏ^{k}ng; serŏ^{k}ng, *Bes. Sep. A. I.* Tall: chĕrŏk^{n} (chĕ-rŭk^{n}), *Sen. Cliff.*; jelŏng, *Bes. Malac.*; jelek, *Bes. Sep.* [This last apparently means "short"; L 151.] Long: jĕrō (djŏrô), *Sak. Kerb.*; jĕruk, *Tembi*; jĕro' ? *or* chĕro' ? (tschĕrŏ), *Sak. Martin*; yerāk (yérèk), *Sŏm.*; chĕrāk, *Sak. U. Kam.*; chĕrang (tchŏra**ng**), *Sak. Ra.*; cherak^{n}, *Sak. Em.*; chĕrek^{n}, *Serau* [also *Tembi* ?], chĕrŏk^{n}, *Sak. Em.*; chŏng (chĕrng), *Krau Ket.*; jĕlŏng (in common language), *Bes. K. Lang.*; jelŏ^{k}ng; jilŏ^{k}ng, *Bes. Sep. A. I.*; jĕ-lĕng, *U. Cher.*; jĕ-long, *Bera.*; jelong, *Bes. Bell.*; jĕlang (*pr.* jĕla^{k}ng), a "politer" word than jĕlŏng; jĕlŏ^{k}ng, *Bes. Sep. A. I.*; jĕlang, *Bes. K. Lang.*; jĕ-nang, *U. Tem.* Lengthy: jĕlŏng, *Bes. Songs.* To stretch: chĕrŏk^{n}, *Serau.* Hole; cave: jĕlo (djŏlo), *Sŏm.* To plant (*Mal.* chachak): ya' jĕleng (planting hut-poles in the ground), *ex.* jĕleng jĕ-hū, "to plant a pole," *Sem. Plus.* To plant or bury (*Mal.* tanam): ya-jĕleng, *Sem. Kedah.* Tube of blowpipe (*i.e.* the hollow or bore): sĕrong, *Bes. Sep.*; sĕrông, *Bes. K. Lang.* Pit (especially for use as a trap), (*Mal.* pĕlubang): sĕrong, *Bes. Sep.* Pit: sĕro^{k}ng (*or* ro^{k}ng) dalam tĕ', *Bes. Sep. A. I.* Cavity in a rock: sero^{k}ng bātū', *Bes. Sep. A. I.* There: jŏrok (djŏrok), *Sak. Kor. Gb.*; H 90; H 94. [Following Schmidt, I have put these various words together, but with much doubt as to their relationship. Cf. *Mon* jĕröh [jruih]; *Khmer* chrou [jrau]; *Stieng* jŏrŭh; *Bahnar* jŏrŭ; *Boloven, Niahŏn, Lave* jrŭ; *Alak, Halang* jro; *So* chru (chrou); *Sue*

tru (trou), "deep"; *Boloven*, jirong; *Alak* jrong; *Niahŏn* jruong; *Lave* jrung, "high"; *Mon* slung, "high"; kling [gling], "long"; jĕling, "length"; *Alak* jrong, "long"; *Bahnar* shölung (xölung), "ditch"; *Khmer* rŏn [run]; roang [răăng], "hole in the ground"; rŏng (rung), "big"; rûng, lŭng, "to make a hole"; *Stieng* chöroh, chöreh, "to make a hole," "to evacuate." But it seems that in *Javanese* there is also a word jĕro, "deep," "inside." See V 1.]

DEEP: E 12; F 29; H 84; I 15.

67. **Deer**, sambhur (*Mal.* rusa): ? pranseau; ? kanseau, *Sem. Kedah*; tamsiu, *Sem. Jarum*.

68. DEER (*Mal.* rusa): (*a*) kāshăk, *Pang. Belimb.*; kashak, *Pang. U. Aring*; kasak *or* kashak, *Sem. Plus*; kasak, *Sem. Craw. Hist.*, *Sem. Jarum*, *Sem. Klapr.*; ka'-sa', *Lebir*; ka-sa', *Kerbat*; kāsa, *Sem. Stev.*

(*b*) sau, *Sem. Jur. And.*, *Sem. Jur. New.*; (san), *Sem. Jur. Rob.*; sok, *Sem. Beg.*, *Ben. New.*; sok (suk), *Sem. Pa. Max.*, *Sem. Buk. Max.*; sug [in MS. originally soog], *Sem. U. Sel.*; sŏk (sĕrk), *Krau Tem.*; sŏg (serg), *Krau Ket.*; sīk^{n}, *Tembi*; sig, *Sem. Per.*; jīsôk, *Serting*; jê-so', *Bera*; râjak, *Kena. I.* Stag; big deer: sok nĕbo' (suk nbu'), *Sem. Pa. Max.*; sok gĕdăng (suk kdng), *Sem. Buk. Max.* [Cf. *En*, *Tai-loi Wa* hsāk; *Wa* jāk; *Riang* tyak, "sambhur" (*i.e.* stag); but *Angku* ka sât; *Tai-loi* k'sât; *Amok* hsât mean "barking deer" (*i.e.* roedeer).]

(*c*) Deer: rusog, *Sem. Kedah*; rūsha'? (rūshak), *Tembi*; rūsa' (rūsak) *Tembi*, *Darat*, *Jelai*; (rusak), *Sem. Ked. And.*, *Sem. Ked. New.*, *Sem. Ked. Rob.*; (rusák), *Bes. Her.*; rusá', *Bes. Sep.*; rusă, *Sak. Kor. Gb.*; ru-sa', *Sen. Cliff.*; rusa', *Bes. Malac.*, *Mantr. Malac.*, *Jak. Malac.*; mĕnāhar rūsa'? (rūsak), *Serau*; rusa, *Sak. Br. Low*, *Sak. Blanj. Sw.*, *Ben. New.*, *Sak. Sung.*; (roussa), *Söm.*; rusă, *Sak. U. Tap.*; rhusä (khusè), *Barok.* Stag: rusá', *Sak. U. Kam.* Fawn (of deer): kuod rusa, *Sak. Plus Cliff.*; kĕ-non rûsa', *Sen. Cliff.*: kĕ-non ru-sa, *Sak. Blanj. Cliff.*; kĕnun rusá', *Bes. Sep.* Cattle (wild): rusa'-tinggi, *Jak. Malac.* [*Mal.* rusa].

69. DEER (*Mal.* rusa): penguin, *Sak. Br. Low*; (pénguine). *Sak. Croix*; penggin (peñghin), *Sak. Kerb.*; pangko (pañko), *Sak. Kerb.*; laka panggā (laka pañgâ), *Sak. Ra.*; bāhāngăp, *Sak. Kinta.* Black deer: poh pankóh, *Sak. Tap.*; D 76. Deer (*Mal.* rusa): ripong, *Ben. New.* Napu (deer): pengunong, *Ben. New.*

70. DEER (*Mal.* rusa): kêrono, *Sak. Chen.*

71. DEER: liencherok, *Tan. U. Lang.*; jelok, *Rasa.*

72. DEER (*Mal.* rusa): chengkīau, *Bes. A. I.*; chengkeau? (said to be used for the deer (rusa), but really the noise made by the deer), *Bes. K. L.*; Stag: chengkīau, *Bes. A. I.*

73. DEER: sabalīu, *Pant. Kap. Log.*; sebâliu, *Pant. Kap. Her.*; sĕbalioh (s'balioh) *or* sĕblioh (s'blioh), *Pant. Kap. Joh.*

74. DEER, cry of: keng berdengkeng, *Bes. Songs.* Bellowing: berdengkeng [*Mal.* dengkeng].

75. DEER, *i.e.* roedeer (*Mal.* kijang): bohol, *Sem. Jarum*, *Sem. Plus*; bĕhol (*pr.* bĕholl), *Pang. U. Aring*; bĕ-hol, *Kerbat.* Mouse-deer (*Mal.* kanchil): bĕ-hol, *Lebir.*

76. DEER, *i.e.* roedeer (*Mal.* kijang): păs, *Sem. Pa. Max.*; păs (ps), *Sem. Buk. Max.*; pas, *Sem. Stev.*; puais [?], *Tembi*; puus, *Tembi*, *Jelai*; pous, *Serau* [or *Tembi*?]; pōös, *Darat*; mĕnāhar poūs, *Serau.* Mouse-deer (*Mal.* pĕlandok; kanchil): pós, *Sak. Tap.* [*Riang*, *Tai-loi Wa* puss; *En*, *Palaung* po; *Mon* pâh [pah], "barking deer." Cf. *Mon* peh, "mouse-deer."] D 69; T 26.

76A. DEER, *i.e.* roedeer (*Mal.* kijang): penyantil, *Rasa.*

77. DEER, *i.e.* roedeer (*Mal.* kijang): klöl (?), *Bes. A. I.*; klöl? (probably the noise made by the kijang, and hence the kijang; doubtful in latter sense), *Bes. K. L.*

78. DEER, *i.e.* roedeer (*Mal.* kijang): sesunggong, *Pant. Kap. Her.*; sungong, *Pant. Kap. Log.*; sessungrong, *Pant. Kap. Sim.*; bîsan sĕsĕrong, *Jak. Mad.* (*Pant. Kap.*); (bîsan s's'rong), *Pant. Kap. Mad.*; chewö? sĕrong (chewer s'rong), *Pant. Kap. Lem.*; B 110.

79. DEER, *i.e.* roedeer: kijang, *Ben. New.*, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* kijang].

80. DEER, cry of kijang: ĕmpēp-ĕmpēp, *Bes. Songs.*

81. DEER (*Mal.* rusa): (*a*) mâ-sinh, *Sak. Sel. Da.*

(*b*) Roedeer (*Mal.* kijang): pajón, *Sak. Tan. Ram.* Mouse-deer: (*Mal.* napoh): bĕchong, *Sem. Jarum, Sem. Plus*; (*Mal.* pĕlandok): chōk^{n}, bĕchok^{n}, *Tembi*; bĕchok^{n}, *Jelai*; bĕchauk^{n}, *Serau* [or *Tembi* ?]; bĕchōkön, *Darat*; bichŏk (bitschŏk), *Sak. Martin*; mĕnāhar bechōg^{n}, *Serau*; mĕnāhar bĕchog^{n}, *Sak. Em.* Roe (*Mal.* kijang): baduot, *Ben. New.* Deer: bechóp, *Sak. Tap.* [*Selung* bichong (beetyong), "mouse-deer."]

(*c*) Mouse-deer (*Mal.* napoh): chĕlā-cha^{k}ng (?), *Bes. A. I.*; chĕlachang?, the noise made by the napoh (and hence the napoh?), *Bes. K. L.* Mouse-deer (*Mal.* pĕlandok): chiōng (tchiôñ), *Sak. Ra.*

82. Deer, *i.e.* mouse-deer (*Mal.* napoh): napu, *Ben. New.*; nappo, *Ment. Stev.*; napoh, *Tembi* [and *Serau*?], *Mantr. Malac.* [*Mal.* napoh].

83. Deer, *i.e.* mouse-deer (*Mal.* pĕlandok): paseg, *Sem. Jarum, Sem. Plus*; pacheg, *Sem. Stev.*; pāchek (pachik), *Sem. Pa. Max.*; panchék, *Sem. Beg.*; (*Mal.* kanchil), pa'-chek, *Krau Ket.* "Mouse-deer (eye) fruit" (*Mal.* buah (mata) pĕlandok), *Ardisia crenata*: boh pāchek (buh pachik), *Sem. Pa. Max.* [connected with D 81 or 86?].

84. Deer, *i.e.* mouse-deer: ûsua (?), *Bes. A. I.*; usau? (said to be used for the "pĕlandok," probably on account of the noise it makes, "usau" being intended to represent the noise), *Bes. K. L.* Cry of pĕlandok: krusau-krusau, *Bes. Songs.*

85. Deer, *i.e.* mouse-deer (*Mal.* pĕlandok): pandō', *Bes. Sep. A. I.*; pĕlanō (pōlanô), *Sak. Kerb.*; pĕlando (plañdo), *Söm.*; plandok, *Ben. New.*, *Krau Ket.*; plan-dok, *Lebir* [*Mal.* pĕlandok].

85A. Mouse-deer (*Mal.* kanchil): anyin, *Rasa.*

86. Deer, *i.e.* mouse-deer (*Mal.* kanchil): kanchel, *Bes. Sep. A. I.*, *Ment. Stev.* Mouse-deer (smallest): kanchil, *Serau, Mantr. Malac.*, *Jak. Malac.* [*Mal.* kanchil], [connected with D 83? but see M 143].

87. Deer, *i.e.* mouse-deer (*Mal.* kanchil): kīkē (?), *Bes. A. I.*; kē'-kē' (?), the noise made by the kanchil (and hence the kanchil?), *Bes. K. L.*

88. Deer, cry of kanchil: nyau-ganyau, *Bes. Songs.*

89. Deer, to make a noise like a (*Mal.* mĕndengking): ihing ('ïhlïng), *Sem. Pa. Max.*; u kihing? (aukihi'), *Sem. Buk. Max.*

89A. **Defeated, to be** (*Mal.* alah): alah, *Serau* [*Mal.* alah].

90. **Delay, to**: ga'-pa'-ji, *Sen. Cliff.*
Delude, to: F 22.
Demand to: A 162-168.
Demon: D 101; G 16-21; S 385-388.

91. Demon, birth- (*Mal.* langsuir): kā-ū *Sem. Kedah.* Familiar demon (*Mal.* pĕlĕsit), ko'oi, *Sem. Kedah.*

92. **Deny, to**; to disavow: mŭngker; mămŭngker (mmngkr; mngker), *Sem. Buk. Max.* [*Mal. Ar.* munkir; mungkir].
Depress, to: D 95.

93. **Descend, to** (*Mal.* turun): (*a*) măsā (măsăa), *Sem. Buk. Max.*; sā, *ex.* sā tom (*Mal.* turun ka-ayer), "go down to the water," *Pang. U. Aring*; shâl; sal, *Krau Tem.*; sâr, *Sak. Guai*; sar, *Serting.* To fade (lose colour): mĕsa (msa), *Sem. Buk. Max.* To go down; to descend: mănā? (mănăa?), *Sem. Buk. Max.*; S 57.
(*b*) Go out! (used in exorcism): tar, *Ben. Stev.* To walk along (*Mal.* mĕniti): ya' tar-tar (*pr.* ya' tarr-tarr), *Sem. Kedah*; ya' ter-tar (*pr.* ya' terr-tarr), *Sem. Jarum.*

94. Descend, to (*Mal.* turun): ya-gös (*pr.* göss), *Sem. Jarum*: ya' gös (between göss [German *ö*] and güss [French *u*]), *Sem. Plus.*

95. Descend, to: chĕlui, *Bes. K. Lang.*; chĕlūi; chulūi, *Bes. Sep. A. I.*; cheloi; chelä, *Bes. Malac.* To come down: chiloh (tchiloh), *Sak. Ra.* To go down: chĕlu', *Sak. U. Kam.*; chenglöi, *ex.* chenglöi beh hătē' = "to depress or lower" (*Mal.* buat rĕndah), *Bes. K. L.* To bring back[?]: chĕlo batē (tchölo baté), *Sak. Kerb., Sak. Ra.* [This is a mistranslation; the true Malay equivalent is not "turun bawa," "go down and bring," but "turun bawah," "go below."] To fall down as a waterfall: chilok batu (tchilok batou), *Sak. Ra.*; R 102 [? cf. F 13 (*b*).]

96. Descend, to; to come down: regrik, *Sak. Kerb.*; rig mā tē (righ-mâté), *Söm.* To descend: tra-ap, *Sak. Hale.* To go down (descend), (*Mal.* turun): chĕrög^{n}; cherög, *e.g.* chiblah cherög, "come down," *Serau*; chĕrög (chĕ-rĕrg), *Sen. Cliff.* Downstream: rêh, *Sen. Cl., Tem. Cl.*; rê, *e.g.* êng pai hôl kĕn rê, "I

have just arrived from downstream," *Sen. Cl.* The country downstream (*Mal.* hilir) : rê, *Sen. Cliff.* Downstreamwards (*Mal.* ka-hilir): ma' rê, *Sen. Cliff.*; mari, *Darat.* To go downstream (*Mal.* hilir): bū-yīh (*pr.* bū-yīhh), *ex.* haleb bū-yīh (*Mal.* hanyut ka-hilir), "to drift downstream," *Sem. Plus*; bu'-ih; bū-īh, *Pang. Belimb.*; pru-ut, *U. Tem.*, *U. Cher.* To fall to the ground : proh ha-teh, *Bes. Songs.* South : maré, *Sak. Kerb.*; lirä (lirè), *Sak. Ra.* Underneath : maté ré, *Sak. Kerb.* Below : matērē' (matērēkh) *Tembi.* Waterfall : rig-mâté, *Söm.* [? it only means "descend," "come down"]. To fall down as a waterfall [?] : marāk (marèk), *Sak. Kerb.*; cf. F 15; F 18.

97. DESCEND, TO : kětok, *Kena. I.* Downwards (*Mal.* ka-bawah) : matik, *Darat*; matikⁿ, *Sak. Em.* Down river : teh, *Sak. Plus*; 4 *N. Q.* 102. Downstream (*Mal.* hilir) : top, *Sak. Guai*; gun-tog, *Krau Tem.* To go downstream : bĕ-tûh, *Sen. Cliff.*; bětukⁿ, *Jelaï*; bětek (bětekh); bětuk (betukh); bětök marī' (bětökh marikh), *Serau*; betok, *Darat*, *Krau Em.* To jump down (*Mal.* tĕrjun): tuukⁿ, *Serau.* [*Açhin.* toh, "to fall," "let fall."]

98. DESCEND, TO; to go down: tĕyun? *or* tuyun? (tiun), *Sem. Pa. Max.* Hair : pĕnurun (p'nurun); pĕmurun (p'murun), *Pant. Kap. Joh.*; penūrun (penûran), *Pant. Kap. Her.* Beard : pĕnurun pĕmamah (p'nurun (p'mamah), *Pant. Kap. Joh.* Leaf; foliage; rope; tail : pĕnurun (p'nurun), *Pant. Kap. Joh.* Feather : pĕnurun bisan (p'nurun bisan), *Pant. Kap. Joh.*; W 132 [*Mal.* turun].
Desert, to : A 1; L 108.
Design : W 146. To carve designs : C 40, 41.
Desire : B 388.
Desire, to : L 148; W 14-19.

99. **Destroy, to** : pāgai? (pâghei), *Söm.*

100. DESTROY, TO : pĕnasā (pönasâ), *Söm.*; pĕnyasā (pöñasâ), *Sak. Kerb.*; bĕnasā (*böuas*â), *Sak. Ra.*; *binas*â, *Sak. Kerb.* [*Mal.* binasa]; C 296; D 7; S 395.
Determine, to : R 81.

101. **Devil** : choleng, *Jok. Raff. As.*; choling, *Jok. Raff.*; G 16-21; S 385-388.
Devour, to : B 228.

102. **Dew** : tĕng-mĕng, *Sak. Plus Cliff.*; tĕng-ât, *Sen. Cliff.*

103. DEW: le-lush [?], *Sak. Blanj. Cliff.*; W 30.
Diarrhœa : S 187.
Die, to : D 47-55.
Difference : A 95.
Different : A 121.

104. **Difficult** (*Mal.* susah) : dĕpak, *Sem. Kedah.*

105. DIFFICULT : kārū' (*pr.* kā-rū'), *Sem. Jarum.*

106. DIFFICULT; to make a noise : gagor, *Pant. Kap. Joh.*; R 31.

107. **Dig, to** (*Mal.* gali) : (*a*) ya' bāi, *Sem. Jarum*; ya' bāi, *ex.* ya' bāi takobb *or* höō, "to dig for roots (tubers)," *Sem. Plus*; ya-bāi, *ex.* ya-chöp ya-bāi takub (*Mal.* sahya pĕrgi 'nak gali ubi), "I am going to dig for roots," *Pang. U. Aring*; ya-bāi, *Pang. Sam*, *Pang. Gal.*; bai', *Kerbat.* To bore through; to dig through : bai tius, *Sem. Pa. Max.*; bae tios (baē tiōs), *Sem. Buk. Max.* Burial; to bury (*Mal.* tanam) : bāi, *Sem. Kedah.* Digging stick for yams : pi-bai (pee-bie), *Sem. Stev.*
(*b*) To dig : bígbŏg-tă, *Sak. Kor. Gb.* To root in the ground ("wühlen") : ebok-tă, *Sak. Kor. Gb.*; E 12. [? Cf. *Mon* thăḅaing [thăbuing], "a moat"; *Khmer* pōng [bŏng], "to hollow out." (*Andamanese* has somewhat similar forms, derived from bāng, "hole," *e.g. Beada* bānga; *Bale* boāng, "to dig up.")]

108. DIG, TO: (*a*) choopⁿ, *Serau*; chaukⁿ, *Krau Em.*; kachohm, *Bes. K. Lang.*; chom; kachom, *Bes. Sep. A. I.* Dig some yams : chom bĕkoi, *Krau Em.* To bore (hollow out) : chiom (tchiom), *Sak. Ra.* To bury : chôm; hi-chôm, *Sen. Cliff.* Spade (*Mal.* pĕnggali), [presumably a digging stick] : chup lut, *Tembi.*
(*b*) To bury : köᵖm; kaköᵖm, *Bes. A. I.* To plant; to implant : kaköm, *Bes. Songs.*

109. **Digging stick** with four points : ap-teh, *Sem. Stev.*; D 107, 108; T 211.

110. **Diligent** : lasek, *Pant. Kap. Joh.* To be diligent : enrajītⁿ, *Serau* [*Mal.* rajin]; I 17.
Diminish, to : L 61; R 58; S 280.

111. **Dimpled** : rimai-rimai, *Bes. Songs.*

112. **Dip** the arrow in the ipoh juice, to :

pûtâ, *Kena. I.* [? cf. *Mal.* putar, "to turn"].

113. DIP the arrow in the ipoh juice, to: chûlik; ûléh, *Bedu. II.* [? cf. *Mal.* choleḳ, cholit]; P 164.
Direct: S 481.
Directly: S 282.

114. **Dirt**; dung (*Mal.* tahi): ī (ai), *Sem. Pa. Max.*; êt, *Sen. Cliff.* Mole; dark freckle on the skin: eh nyĕlong? (? aĭh ñulng), *Sem. Buk. Max.*; ī jĕlong (ai jlung), *Sem. Pa. Max.* Slime; alluvial deposit: ik? bătoh (aik bătuh), *Sem. Pa. Max.* Weed (spec. *Mal.* rumput tahi babi), *Veronia cinerea*: ? ī nāpek (ai napik), *Sem. Buk. Max.* To stool (*Mal.* berak): ĕg, *Sak. Plus Cliff.*; ma'öt, *Bes. A. I.*; ma 'oyt, *ex.* ma'oyt maham, "to void blood," *i.e.* to suffer from dysentery, *Bes. K. L.*; D 56; S 436. [*Mon* ik; *Khmer* ăch [āch]; *Achin.* ek; *Cham* aiḥ; *Churu* eh; *Kuy Dek* iy; *Central Nicobar* aïk, aïᶜʰ, "dung"; *Stieng* ech; *Bahnar* ik, ich, "dung," "to stool"; *Boloven, Niahön, Lave* ĭch; *Halang* ek; *Jarai* eh, "excrement"; *Khasi* eit, "dung."]

115. DIRT; dirty (*Mal.* kotor): bi-chot; bĕ-chot, *Sen. Cliff.* Dirty water: buchōt (boutch**ôt**), *Sak. Kerb.*; [cf. *Jarai* sāt, "dirty"; cf. W 75]; W 30; M 214-218.

116. DIRT: kama (gama), *Sem. K. Ken.* Dirty (*Mal.* kotor): kāmah, *Sem. Plus*; kamā, *Sem. K. Ken.* Filth; dirt: kāmah (kamh), *Sem. Buk. Max.*; kāmā (kama), *Sem. Pa. Max.* [*Lampong* kama, "filthy"; *Bahnar* kömŏ, "dirt," "dirty"; *Mon* kmu, "mould"; *Boloven* khemo; *Lave, Alak* kămo; *Sedang* me, "dirty"; ?cf. *Cham* kamā, "scale"; kamai, "crust," "mucus"; *Khmer* krema [krămă], "dry bark," "scab."]

117. DIRTY: charäp (tcharèp), *Söm.*

118. DIRTY: sānul (**sân**oul), *Sak. Kerb.*; G 68; S 54; U 5; W 29; W 74.
Dirty: D 115-118.
Dirty, to: S 337.

119. **Disappear, to**; to be lost (*Mal.* hilang): ya'ker-leb (*pr.* kerr-lebb), *Sem. Plus.* To err: kiläp, *Sem. K. Ken.* To forget (*Mal.* lupa): ker-lip (*pr.* kerr-lipp), *Sem. Jarum, Sem. Plus*; inkiläp, *Sem. K. Ken.*

120. DISAPPEAR, TO; to lose (*Mal.* hilang): ya-jelwel, *ex.* āwā' manog jelwel bö' (trans. of Mal. proverb, anak ayam hilang ibu, "a chicken that has lost its mother"), *Pang. Galas*; F 12; F 115; F 117; P 39.

121. **Disaster** (the word is also used as a "swear word"): chilaka (tchillaka), *Söm.*; chilakā (tchillak**â**), *Sak. Ra.*; chokoh (tchokoh), *Sak. Kerb.* [*Mal.* chĕlaka].
Disavow, to: D 92.
Disease: E 5; E 9; E 83; S 185-197; T 168; T 170; W 140.
Dish of food: B 332; C 239.

122. **Dislike**: sĕgen (sgin), *Sem. Buk. Max.* Ashamed: sĕngen, *Tembi*; singen (*siñen*), *Sak. Kerb.* [? cf. A 158A]. To dislike; to hate (*Mal.* bĕnchi): sĕ-gât^{n}, *Sen. Cliff.*; en sĕgat^{n}, *Serau.* Idle; lazy: sĕga^{t}^{n}? (segátn), *Sem. K. Ken.*; segaat, *Serau*; sĕgán, *Mantr. Malac.* Very lazy: segār pun, *Sak. Em.* [*Mal.* sĕgan].

123. DISLIKE (*Mal.* ta' suka): ye' en, *ex.* yĕ ye' en chi' bab, "I don't care to eat," *Pang. U. Aring.* To hate (*Mal.* bĕnchi): ya' yī', *Sem. Jarum.* To forbid: ma' yi' (mă'īk), *Sem. Buk. Max.*; ya yī', *Sem. Plus*; ya-yē' *or* yē', *Pang. U. Aring*; ya-jē' *or* jē', *Pang. Sam, Pang. Gal.* To refuse (*Mal.* ta-mahu): ya' yen *or* yē' ("yen" may be short for "yē' en," the first part of the word being used as a shortened form; both forms are used), *Sem. Kedah*; ya' yen *or* yē' (I suspect 'yē'" to be a shortened form of "yen," which it seems may stand for "ye' en"), *ex.* yĕ yē' en chī' bed, "I don't want (to) eat betel," *Sem. Plus*; ya-yē', *Pang. U. Aring*; ya' yī' (*Mal.* ta' mahu), lit. "don't want (it), ' *Sem. Jarum*; nyä (ñè), *Sak Ra.*; ijä (*id*jè), *Sak. Kerb.*; jaya-neg-ok, *Söm.*; cf. A1? Don't want: nyah; 'nnyah, *Sak. U. Kam.*; nya (nja), *Sak. Martin*; injā (indiā), *Sem. K. Ken.*; engeʏ, *Krau Em.* I don't like it (*Mal.* ta' hĕndak): en yē' (en yē^{k}), *Krau Em.*; (*Mal.* ta' suka), hĕng· ēʏ, *Krau Em.* Don't (*Mal.* jangan): yī' *or* yī-leh, *Sem. Plus*; yē', *ex.* dī' jĕbeg yē' s'kali (trans. of Mal. proverb, buat jahat jangan sakali), "do no evil whatsoever," *Pang. Sam, Pang. Gal.*; jē', *Pang. Belimb.*; jā', *Pang. K. Aring*; jē, *Sak. Tan. Ram.*; ye', *e.g.* do not go away: ye' gĕ chöp (ye' gĕ

chĕrp), *Lebir*; je', *e.g.* do not be afraid: jĕ kentŏng (jĕ ken-tĕrng), *Kerbat*; je', *U. Tem.*; (je^{k}), *Tembi.* No ("very precise"): nyĕnyu (ñé-ñou), *Sak. Ra.* Not to be; is not (*Mal.* tiada): chi o', *Sak. Guai.* [? = N 68; cf. *Bahnar* ngŏ̃ñ (ngŏ̃nh), "to dislike"; ? cf. *Stieng* ach, "to disdain," "to refuse."]

124. **Dislocated**: klĕchē', *Bes. Sep. A. I.* Paralysis: klin-chang-keok, *Sem. Stev.*; B 4.

125. DISLOCATED: plok, *Bes. Sep. A. I.*
Disport oneself, to: P 139-142.
Disposition: C 76.
Dissolve, to: B 395.
Distant: E 76; F 29.
Distorted: B 180; B 373.
Diverse: A 95.

126. **Divide, to**; to split: ya-sih? (i'sih *or* b'sih?), *Sem. Buk. Max.*

127. DIVIDE, TO; to separate: măchai? (mchi), *Sem. Buk. Max.* To divorce: chĕrhē (chĕkhê), *Barok.* Divorced: sĭlai (sĭlei), *Jak. Mad.* Divorced man: sĭlai, *Jak. Ba. Pa.* Divorced woman: indong sĭlai, *Jak. Ba. Pa.* Divorced person: rēi, *Tembi.* [*Mal.* chĕrai].
To divide: C 295; G 29.

128. **Divorce, to**: chĕrang lonan, *Serting.*

129. DIVORCE, TO: lungkah, *Kena. I.*; D 130.

130. **Divorcée** (*Mal.* janda chĕrai): tĕr-nu-ês, *Sen. Cliff.* Divorcée [or widow?] (*Mal.* janda): ternuis, *Tembi, Jelai.* To divorce; to separate (*Mal.* chĕraikan): wehiwēs, *Jelai*; D 127.

131. **Do, to** (*Mal.* buat): kâs (*pr.* kâss), *Sem. Jarum.*

132. DO, TO: tĕ-ĕl, *Sak. Plus Cliff.* To build: te ēl, *Sak. Tan. Ram.*; *e.g.* "do you build houses in the jungle?" mo' ham te ēl dük ma băk tĕ, *Sak. Tan. Ram.* To make: êl, *Tem. Cl.* To work (*Mal.* bĕkĕrja): tĕ-êl, *Sak. Plus Cliff.* To cultivate: tähäl (tèhèl), *Söm.*

133. DO, TO: û-i, *Sen. Cliff.*; ûi, *Sak. Martin*; ū-i, *Sak. Blanj. Cliff.*; ui, *e.g.* "do thus," ui redekho, *Tembi*; ui, *e.g.* "do thus," ui reji, *Serau.* To make: û-i, *Sen. Cl.* To work: û-i, *Sak. Blanj. Cliff.* To act: ui, *Sak. U. Kam.* To build: ūi, *Sak. U. Kam.* Build a house: oóid durs, *Sak. Tap.* [*sic*]; H 153; [? cf. B 87]. [*Central Nicobar* wī, "work"; wī-hanga, "to do"; wī, wī-hata, "to make," to work."]

134. DO, TO; to make: pöi; poi; puoi, *Bes. Sep. A. I.* To hurt: poi gohup, *Bes. Sep. A. I.*; S 186. To plant dry rice: poi hūmā', *Bes. Sep.* To make: pehau (pehow), *Mentr. Stev.* [*Mon* pă, "to do," "to make"; ? cf. *Bahnar* pöm, "to do."]

135. DO, TO (*Mal.* buat): (*a*) bâh *or* tĕbâh (*pr.* bâhh *or* tĕbâhh), *ex.* mai tĕpāy tĕbâhh (*Mal.* apa de'-mu dibuat), "what are you doing?" *Sem. Jarum.* To act: bü', *Sak. U. Kam.* To build: kabeh, *Bes. K. Lang.*; bät, *e.g.* to build a house: bät dūg^{n}, *Bes. Malac.* To make: bü, *Sak. U. Kam.*; kabeh; 'beh, *Bes. Sep. A. I.*; bät, *Bes. Malac.* [? Cf. *Bahnar* bö, "to touch," "to do"; *Chrău* bü; *Annam* büa, "to work"; *Lave, Niahŏn* bŏm; *Boloven* bŭm, "to do."]
(*b*) To act: pĕmuat (p'muat), *Pant. Kap. Joh.* To cultivate: buāt (bouât), *Sak. Ra.* To do; to make: buat, *Sem. Beg.* To make: buat, *Ben. New.* [*Mal.* buat].
DO, TO: B 90; M 14: W 138, 139.
Do not: D 123; F 121; G 42; N 72-76; N 85. Do not want: D 123.
Doctor: S 76.

136. **Dodge, to**: elak, *Bes. Songs* [*Mal.* elak.]

137. **Dog**: ek, *Sem. Craw. Hist.*, *Sem. Craw. Gram.*, *Sem. Klapr.*, *Sem. Ked. And.*, *Sem. Ked. New.*, *Sem. Ked. Rob.*; ek ('ik), *Sem. Buk. Max.*; aeh, *Sem. U. Sel.*; e, *U. Pat.* Dog (hunting or wild): ē', *Sem. Kedah.* Otter: ek bĕtēoh ('ik btiuh), *Sem. Buk. Max.*; W 30. [? Cf. *Selung* oii (oiee); aai, "dog"; but cf. D 138, 139.]

138. DOG: wau, *Sem. Jur. And.*, *Sem. Jur. New.*; (wan), *Sem. Jur. Rob.*; woh, *Sem. Beg.*, *Ben. New.*; uwui? (aŭŭi, the -i apparently correcting a -d), *Sem. Pa. Max.* [cf. the following].

139. DOG: ood, *U. Pat.* Dog (hunting): od (*pr.* odd), *Sem. Jarum*; 'od *or* 'ot (*pr.* 'odd *or* 'ott), *Sem. Plus.* Wild dog (*Mal.* anjing utan): ât (*pr.* ått), *Sem. Kedah.*

140. DOG: patek (patĭk), *Sem. Pa. Max.* [found only in name of a bamboo spec., B 21, and the reading is doubtful], [*Madur.* pattè].

141. Dog: gubiñ, *Bland. K. Lang.*

142. Dog: dupan, *Pant. Kap. Log.*, *Pant. Kap. Sim.* Worm; maggot: dupan; hidupan, *Pant. Kap. Joh.* [? *Mal.* hidopan, in the sense of "food": if so, from A 59.]

143. Dog: (*a*) chiŏk? (chioke), *Sem. Ken.*; chû, *Sem. Per.*; chuā (tchouâ), *Söm.*; chüuâ (tchu**ouâ**; tchu**ouô**), *Sak. Kerb.*; chuo (tchouo), *Sak. Korb. Lias*; (tch**ouo**), *Sak. Ra.*; chuō, *Sak. Br. Low*; chu-o', *Krau Tem.*; (tschúŏ), *Sak. Kor. Gb.*; chuwo'(chuwo^{k}); chua' (chuak), *Tembi*; chû-or, *Tem. Cl.*; chu-ôr, *Sak. Plus Cliff.*; chor, *U. Tem.*; (tschór), *Sak. Tap.*; chor; chooh; chu, *Ben. New.*; chô-ôh, *Sak. Sel. Da.*; chō (tschō), *Sem. K. Ken.*; choh, *Bes. Bell.*; chhó, *Sak. Blanj. Sw.*; chō', *Sak. U. Kam.*; cho, *Sak. Lĕngk.*, *Sak. Sung.*; cho', *Sen. Cl.*, *Sak. Blanj. Cl.*, *Sak. Blanj. Cliff.*, *Sak. Slim. Cl.*, *U. Cher.*, *Krau Ket.*; chå, *Bes. Malac.*; (chau), *Buk. U. Lang.*; (chò), *Bedu. II.*; (tchò), *Serting*; chiå (tchiò), *Bes. Her.*; cho' (chok), *Serau* [or *Tembi*?]; chauk^{n}, *Serau*; chau; chō, *Bes. Sep. A. I.*; chau, *Bes. Sep.*; chau' (chouk), *Tan. U. Lang.*; chiau (tchiau), *U. Ind.*; (tiau), *Pal.*; jiaun? (diaun), *U. Ind.* Otter: chau döō, *Bes. Sep.* Puppy: kuod chu-or, *Sak. Plus Cliff.*; kĕ-non cho', *Sen. Cliff.*, *Sak. Blanj. Cliff.*; kĕnon chau; kĕnun chau, *Bes. Sep.*

(*b*) Dog: minchu, *Pant. Kap. Log.*; mincho, *Pant. Kap. Her.*; minchor, *Jak. Mad.* (*Pant. Kap.*); (m'nchor), *Jak. Lem.*, *Pant. Kap. Lem.* [*Samré, Phnong*, chha; *Prou, Cuoi* cha; *Por* chhak (chhac); *Ka, Chong* cho; *Sué, Halang, Boloven, Sedang, Annam* chó; *Kaseng* chò; *Churu* shŏ; *Tareng* achò; *Old Khmer, Sedang* cho (tcho); *Huei, Sué, Hin* chor; *Kat, Suk* cho; *So, Nanhang, Sué* achor; *Alak, Niahŏn, Lave*, cho; *Chrău* shŏ (xŏ); *Stieng* sŏu; *Kha Bi, Radaih* sau; *Rodé, Chréai, Mi, Khmus, Lemet* so, "dog." Perhaps also of *Kon Tu* chŭkè; *Khmer* chhke. But the *Cham* asau, *Cancho* asou, and *Jarai* asăo = D 146. Are the Indo-Chinese and Malayan forms ultimately related?]

144. Dog: kôyok, *Jak. Mad.* (and *Johor Jakun* generally), *Jak. Sĕmb.*, *Galang*; koyok, *Jak. Malac.*, *Jak. Sim.*, *Jak. Ba. Pa.*, *Or. Laut*; koyók, *Barok*; (koyak), *Ben. New.*; koyop (koyope), *Jok. Raff. As.*; kayap (kayape), *Jok. Raff.*; koih, *Ben. New.* [*Lamp.* kuyo; *Mal.* koyok, (= "cur").]

145. Dog: kĕtôk (kĕtó^{n}k), *Kena. II.*

146. (*a*) Dog: nyang, *Pang. U. Aring*; niâng, *Kerbat*; nian, *U. Kel.* The dog walks: ler nyang, *Serau.* Puppy: â-wa' niâng, *Kerbat.* [This is possibly a variant of "anjing."]

(*b*) Dog: āsū', *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; â-su', *Lebir*; asu, *Tan. Sag.*; (assu), *U. Pat.*, *U. Kel.* Dog (hunting), asu', *Sem. Jarum.* Dog (wild): āsū', *Sem. Plus.* Puppy: wong â-su', *Lebir*; cf. M 148. ["Asu" is the commonest Malayo-Polynesian word for "dog," *e.g.*, *Javanese, Bugis*, etc. asu; *Iranun, Bulud-Opie* âsu; *Cham, Melano Dayak* asau; *Bukutan Dayak* ahau; *Dusun* iâsu; *Nias* nāsū; *Achinese* asée (written "asu"), etc. Possibly "asu" and "anjing" are variants of one word: see Brandes, *Bijdrage*, etc., pp. 87, 88.]

(*c*) Dog: anjing, *Mantr. Malac.* [*Mal.* anjing].

147. Dog: âmun, *Kena. I.*; amun, *Bed. Chiong.* [cf. B 57?].

148. Dog (wild): chĕlong, *Sem. Kedah*, *Sem. Jarum*, *Sem. Plus*; (chelong), *Sem. Stev.* Wild dog; jackal: chălaung (chălău'), *Sem. Buk. Max.*

149. Dog (large wild): (*a*) sĕgála', *Mantr. Malac.*

(*b*) Jackal (*Mal.* sĕrigala): sĕranggil, *Pang. U. Aring*; asu' sĕranggil, *Pang. Sam*, *Pang. Gal.* [*Mal.* sĕrigala, "jackal"]. [The Malay word is of Sanskrit origin. These two forms appear to bear the same relation to each other as "kĕlapa" and "karambil" (coconut); C 200.]

150. Dog (wild): merteng; bĕrte^{k}ng; bĕte^{k}ng, *Bes. Sep. A. I.* Small wild dog: mĕrteng, *Mantr. Malac.* A small dark-coloured wild dog: merteng; chau bĕteng, *Bes. K. L.*
Dollar: M 124; S 209; W 101.
Done: A 63; F 116; F 118; F 120; F 122, 123.

151. **Door**; window: pintu *Tembi*; (pintou), *Sak. Ra.*; pintu' (pintuk), *Serau* [*Mal.* pintu, "door"]; B 147; I 27; L 1.
Dot: P 152, 153.
Dotted: C 296,

152. **Doubt**: sâ, *Söm.*, *Sak. Kerb.*; sâ,

Sak. Kerò. [*Mal. Ar.* shak]; B 158.
Doubtful: C 70.

153. **Dove**: bĕrba, *Mantr. Malac.* [*Mal.* mĕrbok]; P 92-98.
Down: B 165-167; D 93-98.
Downstream: B 165; D 96, 97. To go downstream: B 6; D 96, 97; R 83.

154. **Drag along, to**: sĕngit (sngit), *Sem. Buk. Max.*; eyet (aiit), *Sem. Pa. Max.* [*Mal.* eret; seret]; P 226; P 229.
Dragon: B 119.
Dragon-fly: B 481.
Dragon's-blood rattan: R 41.

155. **Draw, to**: trek, *Bes. Songs* [*Mal.* tarek]; P 105; P 227; P 229; P 231. To draw towards oneself: C 50; (E 76; P 227). To draw water: B 444.

156. **Draw, to**; to write (*Mal.* ukir): tenhel (tenhél), *Sŏm., Sak. Kerb.*; tenhe**l**; tenh**él**), *Sak. Kerb.*

157. DRAW, TO: huker (houk**ér**), *Sak. Ra.* Carved ring-marks round the outer case or sheath of a blowpipe: hĕnuker (*pr.* hĕnukärr), *Sem. Plus.* Carvings on blowpipe: okeh, *Mantr. Malac. Cha.*; ukir, *Jak. Malac.* [*Mal.* ukir].
Drawing: W 149.

158. **Dream, to** (*Mal.* mimpi): 'mpā' *or* ĕm-pa', *Sem. Kedah*; ĕm-pa', *Lebir*; (ĕm-pak), *Kerbat*; ĕm-pûa', *Krau Tem.*; ompå ? (om-bā, "deep *a*"), *Sem. K. Ken.*; ĕm-po', *Sen. Cliff.*; bĕmpå ? (bum-por), *Sak. Guai*; pānŏ *or* bānŏ, *Sak. Kor. Gb.* To rave; to talk in one's sleep (*Mal.* mĕngigau): bra'-po', *Sen. Cliff.* [*Mon* lăpå [lpā]; *Central* and *Southern Nicobar* enfūa; *Teressa* enfâ (enfô); *Chowra* omfā̃ (omfē), "dream"; *Stieng* mbŏi, "dream," "to dream"; *Bahnar* pō, apō, apo; *Kuy Dek* ambău bech, "to dream." A possible connection suggests itself with the Malayan words, *e.g. Mal.* mimpi: *sed quære.*]

159. DREAM, TO: ba'-kit, *Sen. Cliff.*

160. DREAM, TO: ngāu, *Sem. Jarum, Sem. Plus.* Epilepsy (*Mal.* gila babi): ngau năpek (ngu năapfik), *Sem. Buk. Max.*; P 73; ngau bādai (ngău badăi), *Sem. Pa. Max.*; P 86. Faint from loss of blood ? (*Mal.* mabok darah): ngauh, *Sem. Buk. Max.* Hysteria? (*Mal.* gila bayang-bayang): ngau kĕlbo' (ngu klbuk), *Sem. Buk. Max.*; ngau bāeng (ngu baing) *Sem. Pa. Max.* Dumb (*Mal.* bisu): nāu, *Pang. U. Aring.* Mad (*Mal.* gila): hāu, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; nāho (n**a**-*ho*), *Sŏm.* Madness: tau (tău), *Sem. Buk. Max.*; ngāu (ngăau), *Sem. Pa. Max.*; A 101; A 104; [? cf. *Mal.* igau].

161. DREAM, spirit of a: sî-on, *Sem. Stev.* God: sian, *Sem. Klapr.* [Schmidt compares *Stieng* jang, "spirits"; and *Cham* yang; *Bahnar* iāng; but these last represent the Malayan yang, "deity," and the connection is dubious.]
Dress: A 164; C 171-183; E 76; P 252; U 31.
Dress, to: E 76; P 249-253.
Drift: F 175, 176.

162. **Drift, to**: haleb (*pr.* ha-lebb), *Sem. Plus.*

163. DRIFT, TO: wĭd, *Sak. Plus Cliff.*

164. DRIFT, TO: gul, *Sak. Blanj. Cliff.*

165. **Drink, to** (*Mal.* minum): (*a*) eăk^{n}, *Tembi*; nyo' (nyok); nyok, *Serau*; anyonyok^{n}, *Darat*; amnyom, *Serau*; nyûk, *Sen. Cliff.*; ngūn, *Sak. U. Kam.*; ngut? *or* nyut? (ñout), *Sak. Ra.*; ngăt (ngort), *Sak. Sung.*; ngot, *Sak. Martin*; ngăut, *Tan. U. Lang.*; tegut (te-goot), *Sak. Sel. Da.*; tungăt (tungèt), *Kena. I.* To smoke cigarettes: anhōt baku, *Darat.* Come let us smoke cigarettes: da lah hem enhăd bakau, *Krau Em.*; C 130. To taste: inangăd, *Sem. K. Ken.*; W 30. [*Cuoi* ngoch; *Kuy Dek* ngaăch; *Tareng, Kon Tu* ngoi; *Sué* ngoai; *Churu* ñu; *Chrău, Stieng* ñiēt (nhiēt); *Phnong, Prou* ñiet (nhiét); *Lave* niet; *Bahnar* et; *Teressa* nyū-hata; *Southern Nicobar* onyūshe, "to drink"; *Kon Tu* ngot; *Boloven, Lave* niet, "to smoke."] (*b*) To drink: măjĕhud (mjhud), *Sem. Buk. Max.*; jĕhud (jhud), *Sem. Pa. Max.*; ja-hul, *Bera*; jĕoi, *e.g.* ku hĕnăk jĕoi, "I want to drink," *Jak. Malac.*; jo-oi (jo-oie), *Jak. Stev.*; ja-óh, *Serting*; diao, *U. Ind.*; jo-ho, *Jak. Ba. Pa.*; joăh (jo-òh), *Bedu. II.*; jo-ôh, *Jak. Mad.*; jo'oh, *Pant. Kap. Log.*; jo-oh, *Jak. Sim.* To sip: johót, *Sak. Kor. Gb.* To suck: jĕhud (jhud), *Sem. Pa. Max.*; măjĕhud (mjhud), *Sem. Buk. Max.* To kiss (in Oriental fashion); to smell (*Mal.* chium): jĕ-hŏt, *Sen. Cliff.* To smell (a flower): jehot^{n}, *Serau.* To suck: hiub, *Sem.*

Pa. Max., *Sem. Buk. Max.* To dance: bejuhoh; bejohoh (bed-yohoh), *Mant. Bor.* To feast (with drinking, etc.): main jo'oh, *Bes. Sep.*, *Bes. K. Lang.* To smoke (*Mal.* makan roko'), chi jod, *Pang. Sam*, *Pang. Gal.*; jot roko (djót (roko)), *Sak. Kor. Gb.* To smoke cigarettes (*Mal.* makan roko'): ya' jod (*pr.* jodd), *Sem. Kedah*; ya' jåt (*pr.* ya' jått), *Sem. Plus.* Native cigarettes (*Mal.* roko'), jod, *Pang. Sam*, *Pang. Gal.* Tobacco (*Mal.* tĕmbakau): jen-hud, *Sem. Kedah*; jin-höd (*pr.* jin-hödd), *Sem. Jarum*, *Sem. Plus*; menyop (*pr.* men-yopp), *Sem. Kedah.* To suck: măchut (mchut), *Sem. Buk. Max.* [*Halang* hŏt, hut; *Boloven* hòt; *Sedang* ŏ, ô, aô, "to drink"; cf, *Stieng* hut; *Bahnar* huch, "to suck up"; *Tareng* chòt; *Kaseng* iot; *Sué* hŭt; *Halang* hut, hŭt; *Jarai* hŏt, "to smoke"; *Boloven* hüt, hut; *Kaseng*, *Kon Tu Sué*, *Halang* hut; *Tareng*, *Bahnar* hŏt; *Sedang*, *Jarai* hot, "tobacco"; cf. also *Stieng* jŭt, jup, "to sip," "to suck up."]

166. DRINK, TO: uoh (aŭuh), *Sem. Pa. Max.*; wö (wĕr), *Krau Tem.*; wök (wĕrk), *Sak. Guai*; mong, *Rasa.* [? Cf. *Annam* uông, to drink."]
167. DRINK, TO: bini, *Buk. U. Lang.*
168. DRINK, TO: benong; beng-ong? *Sem. K. Ken.*; menum, *Pant. Kap. Her.*; minum, *Mantr. Malac.* [*Mal.* minum]; B 385, 386; E 27; E 29; W 29.
169. **Drip** or drop, to (*Mal.* mĕleleh): ya-bög-bög, *Pang. Sam*, *Pang. Gal.*
170. **Drive** or hunt, to (*Mal.* halau *or* mĕmburu): ya-yes (*pr.* yess), *Pang. U. Aring.*
171. DRIVE, TO (*Mal.* halau): hanchat, *Bes. Sep.* [? cf. *Mal.* inchit; hinchit].
Drizzle: R 6; R 8; R 12; R 15; W 73.
172. **Drongo**, the racquet-tailed; shrike (*Mal.* chĕnchawi): tua^{k}ng; chim tua^{k}ng, *Bes. K. L.*; tĕntong (t'ntong), *Jak. Lem.*
173. DRONGO: rādem, *e.g.* kĕjöh segwog, kĕjöh rādem, "young of the *segwog* (bird), young of the drongo," *Pang. Sai.*
Drop, to: D 169; F 17.
Drought: D 177.
Drowsy: S 250; S 253-256.
174. **Drum**: a species of primitive drum used by Sĕmangs at Siong consists of a bamboo joint (gĕnūn = bamboo), the open end of which is struck by a beater (pĕmukol) made of "palas" leaves bent into the shape of a small fan and stitched together with rattan. They are called pen-åhh, *Sem. Kedah.*
175. DRUM: gentang, *Sak. Kor. Gb.* [*Mal.* gĕndang].
176. DRUM, TO (on the floor): rentak, *Bes. Songs* [= F 52].
Drum-beater: D 174.
Drunk; to get drunk, V 24.
177. **Dry** (*Mal.* kĕring): bo'ong *or* lĕbo'-ong, *ex.* penjok lĕbo'ong, "a dry loin-cloth," *Sem. Kedah*; ba'ong, *Sem. Jarum*; bö-öng, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.* Drouth; drought (*Mal.* kĕmarau): bö-ong (*pr.* bö-oŋng), *Pang. U. Aring* [? = D 178].
178. DRY: bĕ-hôj, *Sen. Cliff.*; gahañ, *Bes. Malac.*; chĕhŏi, *Kena. I.*; tĕhû, *Serting.* [*Khmer* huot, "to dry"; *Stieng* suŏt, "dry"; ? cf, *Cham* ghang, mŏghang, "to dry."]
179. DRY: kesit, *Mant. Bor.* Ebb: keset, *Bes. A. I.*; [see M 114].
180. DRY: (*a*) kĕráha', *Jak. Malac.* (*b*) Dry: kĕrhing (kĕkhing), *Barok*; kiéŋng? (giég'n), *Sem. K. Ken.* Dry; to dry: king, *Sem. Pa. Max.*, *Sem. Buk. Max.* Shore; kĕring (k'ring), *Pant. Kap. Joh.* [*Mal.* kĕring].
181. DRY, TO (*intrans.*): til (dil, dill), *Sak. Kor. Gb.* To dry in the sun (*Mal.* jĕmorkan): tiil, *Serau*; tĕl-tīl, *Sen. Cliff.*; tĕltīl (tlti'l), *Sak. U. Kam.* Male argus pheasant: teltil tapā (tel-til-tappar), *Sem. Stev.* Midwife: teltil tapā-i (tel-til-tappar-ee), *Sem. Stev.* [There must have been some misunderstanding here on the part of the collector.] [? Cf. *Bahnar* teng (tĕng) "to dry (in the sun)."]
182. DRY; shallow; ripe; thin; lean: riukai, *Pant. Kap. Joh.*
DRY: A 24.
Dry, to: D 180, 181; H 141.
Dry season: S 66; S 68.
183. **Duck**: pē? (pey), *Ben. New.*; pêpet, *Pant. Gah. Mant.* [? Cf. *Jav.* bebek, "duck."]
184. DUCK: itek, *Sem. Craw. Hist.*, *Sem. Klapr.*, *Sem. Ked. And.*, *Sem. Ked. New.*, *Sem. Ked. Rob.*, *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Jur. Rob.*, *Ben. New.*, *Tembi*, *Darat*; ītek, *Tembi*; ītek^{n}, *Jelai* [*Mal.* itek].

Dug out (boat): B 316.
Dukong anak (plant spec.): B 401.

185. **Duku** (fruit-tree), *Lansium domesticum var.*: lagium, *Sem. Buk. Max.*, *Sem. Pa. Max.*

186. **Dumb** (*Mal.* bisu): k'lâ' *or* kĕlâ, *Pang. Sam, Pang. Gal.*; kalo' (kalok), *Serau.* [*Mal.* kĕlu; but also *Mon* klau, "dumb."]

187. DUMB: bisú, *Sem. K. Ken.*; bísu, *Sak. Kor. Gb.* [*Mal.* bisu]; D 160; K 63.
Dung: D 114.
Durable: H 31.

188. **Durian** (fruit-tree), *Durio zibethinus*: pĕndok (pnduk), *Sem. Pa. Max.*; pĕnēk (pnik), *Sem. Buk. Max.*; (spec. *Mal.* d. kachapuri): pĕnek kahub (pnk kahub), *Sem. Buk. Max.*; F 231?; (spec. *Mal.* d. kapala gajah): pĕndok kuih ta'mĕnol (pnduk kuih ta'mnl), *Sem. Pa. Max.*; H 46; E 44; pĕnek duan (pnk dusn?), *Sem. Buk. Max.* [? cf. E 46]; (spec. *Mal.* kikir? kulit): pĕnēk kikir kulit (pnik kikr kulit), *Sem. Buk. Max.*; pĕndok bālik kūlit (pnduk balik kulit), *Sem. Pa. Max.*; (spec. *Mal.* d. lumpor): pĕndok sĕngkuit? (pnduk sngkuit), *Sem. Pa. Max.*; pĕnēk lumpor (pnĭk lmpur), *Sem. Buk. Max.*; (spec. *Mal.* d. nasi rĕndam): pĕnek nase' rĕndam (pnĭk nasi'rndm), *Sem. Buk. Max.*; (spec. *Mal.* d. tĕmbaga): pĕndok tĕmbaga (pnduk tmbak), *Sem. Pa. Max.*; pĕnēk tuing (pnk tuing), *Sem. Buk. Max.* Unripe durian (*Mal.* d. mangkar): pĕnek bĕlūlung *or* bĕlunang? (pnk blulŭng *or* blunng), *Sem. Buk. Max.*; pĕndok măngkăr (pnduk mngkr), *Sem. Pa. Max.* Wild durian (spec. *Mal.* d. daun), *Durio oxleyanus*: pĕndok tīō' (pnduk tiu'), *Sem. Pa. Max.*; pĕnēk kāhub? (pnik kahui? *or* kahub), *Sem. Buk. Max.* Chĕngal tree, *Balanocarpus maximus*; sĕraya tree (spec. *Mal.* sĕraya bunga), ? *Shorea* or *Hopea* spec.: pĕnek (pnik), *Sem. Buk. Max.*; (spec. *Mal.* sĕraya batu): pĕnek bātu (pnik batu), *Sem. Buk. Max.*; (spec. *Mal.* sĕraya tandok): pĕnek bāla' (pnik balk), *Sem. Buk. Max.*; H 126.

189. DURIAN: hampak, *Sem. Craw. Hist.*; shem**pa**, *Sak. Kerb.*; sem-p**âh**, *Sŏm.*; sempā (sŏmpâ), *Sak. Ra.*, sem-pa', *Krau Tem.*, *Sen. Cl.*; sĕm-pa', *Sen. Cliff.*, *Krau Ket.*; sĕmpă? (sĕmbă), *Sak. Martin*; sempah, *Tembi*, *Serau*; sempa' pĕkat^{n} (sempak pekat^{n}; sempak pĕkat^{n}), *Tembi*. Flower [probably a mistake]: sempa' (sempak), *Tembi*. Asam durian: asap^{n} sempol, *Serau*. [The durian being a great source of food supplies for the aborigines, this word may conceivably be identified with *Stieng* sŏmpa, sŏpa, "food (to be eaten along with rice)," which is from *sa*, "to eat"; E 27: *sed quære.*]

190. DURIAN: pĕlē diyan, *Bes. Sep. A. I.* Durian fruit: tuang, *Jak. Ba. Pa.* Fruit of the durian aji *or* haji: kĕ-bŏk tuweng, *Sem. Kedah* [*Mal.* durian].

190A. DURIAN DARAT; durian daun (fruit-tree), *Durio oxleyanus*; ngēl, *Tembi*; shanggel, *Serau* [or *Tembi*].
During: I 28.

191. **Dust**: chakah (tchakah), *Sŏm.*; S 23, 24; S 26, 27.

192. **Dusty**: bĕkol, *Bes. Sep.*; bĕkŏl [dist. from W 98], *Bes. K. L.*
Dwell, to: I 18; L 108-110; R 63; S 221, 222; S 439; S 477.
Dwelling-place: H 151-159.
Dyeing, plant used in: P 130.
Dysentery: B 248, 249; S 185; S 187; S 468.

E

1. **Each**; every (*Mal.* tiap *or* tiyap): reng-sing *or* reng-seng (?), *Sem. Plus.*

2. EACH: tĕmpit (tmpit), *Sem. Buk. Max.*

3. EACH (man): mulih, *Bes. K. Lang.*, *Bes. A. I.* Alone: mulih, *Bes. A. I.*; O 27.

4. **Eagle**; kite: (*a*) chep kĕlak, *Sak. Blanj. Cliff.*; kĕ-lâk^{n}, *Sen. Cliff.*; (*Mal.* lang), klaak^{n}, *Tembi*; klak, *Serau*. Kite: k'rang, *Pang. U. Aring.* White-headed eagle: kĕlăng (klng), *Sem. Buk. Max.* [*Achin.* klĕng, "kite"; *Khmer* khlêng, "aigle pêcheur"; *Bahnar* klang; *Stieng* klăng, "épervier"; *Khasi* klīng, "kite"; *Mon* hă klaing [haw kluing], "eagle."]
(*b*) Eagle: hĕláng, *Mantr. Malac.*; lang, *Jak. Malac.* [*Mal.* lang (older form "hĕlang"), "eagle," "kite."]
Eaglewood: A 50-52.

5. **Ear**: (*a*) pol, *Sem. Beg.*, *Ben. New.*, *Sem. Jur. New.*; (pal), *Sem. Jur. And.*, *Sem. Jur. Rob.*; pŭl, *Sem. Martin*; pun, *Sem. Pa. Max.* Outer ear (*Mal.*

daun tĕlinga): le' pun (li' pun), *Sem. Pa. Max.*; L 32. Ear-lobe: chāping pun (chaping pun); pingkul li pun; kīt pul (kit pul), *Sem. Pa. Max.* Swelling of the ear: māko pul (mku' pul), *Sem. Pa. Max.*; E 34.
(*b*) Ear: ĕmpong *or* 'mpong, *Pang. Belimb.*; mpong, *Pang. K. Aring.* [*Boloven* pūn; *Halang* păt, "ear."]

6. EAR: (*a*) kĕntoᵏng *or* kĕntoᵍng? (kentok'n; kentog'n?), *Sem. K. Ken.*; kantak, *Sem. Per.*; kĕntók, *Sak. Tan. Ram.*; gnīntok (ghnînto'k), *Sak. Ra.*; gnăntok *or* genăntok, *Sak. Kor. Gb.*; ngentok, *Sak. Br. Low*; entokⁿ, *Tembi*; entakⁿ, *Tembi, Serau, Darat*; ĕntakⁿ, *Jelai*; ĕntāk (ĕntânk), *Sen. Cliff.*; ĕntăk, *Or. Berumb.*; 'ntāk, *Sak. U. Kam.*; 'n-tâp, *Sak. Blanj. Sw.*; tak, *Sak. Sung., Tan. U. Lang.*; ntokn, *U. Ind.*; tögⁿ, *Bes. Malac.*; (tĕgn), *Serting, Bes. Her.*; tê-i, *Bed. Chiong*; teng; tŏng, *Bes. Sep. A. I.*; teng, *Bera*; tong, *Bedu. II., Buk. U. Lang.*; tōhŏng (tô-hung), *Sak. Sel. Da.*; tang, *Krau Ket.*; ĕn-tang, *Krau Tem.*; ĕntŏng (ĕn-tĕrng), *Lebir, Kerbat*; 'ntŏng (*pr.* ĕntŏng), *Pang. U. Aring*; anteng (anting), *Sem. Buk. Max.*; anten, *U. Pat., U. Kel.*; inteng, *Sem. Stev.*; întēng, *Sem. Ij.*; elê-enteng [in MS. originally elley enteng], *Sem. U. Sel.*; ăntĭng, *Pang. Jalor*; anting, *Sem. Craw. Hist., Sem. Craw. Gram., Sem. Klapr., Sem. Ked. Rob., Sem. Ked. New.*; (auting), *Sem. Ked. And.*; 'nting (*pr.* ĕnting), *Pang. U. Aring*; dang, *Ben. New.* Lobe of ear: gami tögⁿ, *Bes. Malac.*; chāping anteng (chaping anting); pingkul anteng (pngkul anting); le' anteng (li' anting), *Sem. Buk. Max.*; L 32; yon kĕntoᵏng? (yon kentok'n?), *Sem. K. Ken.* Orifice of ear (in original given as "shell of ear"): seniaᵍng kĕntoᵏng (seniag'n kentok'n), *Sem. K. Ken.*; H 107. Gill (of fish): 'ntāk, *Sak. U. Kam.* [*Mon* ktow; *Cuoi* khtor; *Phnong* tuor; *Sue* kötòl; *Bahnar* don; *Sedang* doan; *Tareng* portòn; *Kon Tu* pötòn; *Stieng* tur; *Kaseng* tòh; *Kuy Dek* la-khtōr; *Churu* thor; *Chrău* tŏr; *Alak* ntoh; *Khasi* kashkōr; *Lyngngam* lĕkur (lykur); *Riang* ka-tik; *Danaw* tun; *Santali, Korwa, Korku, Khaṛia,* lutur; *Malhe, Muṇḍari, Dhanggar* lutūr; *Birhâr* lūtūr; *Juang* nutur; *Gadaba* lintir, "ear."]
(*b*) To hear: tĕngi? (tngi), *Sem. Pa. Max.*; ting-oi, *Krau Tem., Sak. Guai*; (ting .), *Sem. Beg.* [final letter omitted in the original print].
(*c*) To hear: gĕr-têk, *Sen. Cl.* To hear; to listen: gĕrtŭk, *Sak. U. Kam.*; gertikⁿ, *Serau, Darat* [?]. I hear: en gĕrtĕkⁿ, *Jelai.* Deaf: tá-mungăntók (*or* ta-mungentók), *Sak. Kor. Gb.* [*Bahnar* tŏng; kötŏng; *Stieng* tang, "to hear"; *Central Nicobar* hateng, "to hearken"; *Sedang* tŏng (teung); *Nanhang* chong, "to listen"; *Alak* tong; *Lave* nādong, "to hear."]

7. EAR: chĕlīâh (chĕlìòh), *Kena. I.*; chĕlio' (chĕliok), *Kena. II.* [Perhaps a variant of the next? but cf. S 78.]

8. EAR: kĕlinga' (kĕlingak), *Bedu. II.*; tĕṛinga, *Jak. Malac.*; tĕlinga, *Mantr. Malac.*; telingê, *Barok* [*Mal.* tĕlinga]; H 62.

9. EAR, a disease of the: hoig, *Sem. Stev.* Swelling of the ear: D 56. Wax in the ear: D 56.
Early: D 42; M 175-179.

10. **Ear-ring**: pel-wel, *Pang. U. Aring*; pelwel, *Pang. Sam, Pang. Gal.*; R 133, 134.

11. **Earth**, the (*Mal.* bumi): kelyid, *Sem. Plus*; kliet, *U. Kel.*

12. EARTH (*Mal.* tanah): (*a*) tek, *Sem. Craw. Hist., Sem. Ked. Mar., Sem. Klapr., Pang. U. Aring, Pang. Sam, Pang. Gal., Bes. Her.*; (tekh), *Tembi*; taĭ' (taĭᵏ), *Krau Em.*; ti, *Darat*; taĭk, tik, *Sem. Klapr.*; teh, *Sem. Per., Sem. Ij., Sem. U. Sel., Sak. U. Kam.*; tă, *Sem. K. Ken.*; tă', *Sak. Tan. Ram.*; tē', *Sem. Plus*; tè, *Sak. Br. Low*; tê, *Tem. Cl., Sak. Plus*, 4 *N.Q.* 102, *Sak. Blanj. Sw., Sen. Cl., Sak. Lĕngk.*, 4 *N.Q.* 103; te' (ti'), *Sem. Buk. Max., Sem. Pa. Max.*; tē', *Bes. A. I.*; te', *Lebir, Kerbat, Krau Ket.*; tei, *U. Pat.*; tē; tī, *Bes. Malac.*; dui, *Ben. New.* [the connection of this form, which is unsupported, is doubtful; cf. *Central Nicobarese* du, "soil"; *Khasi* deu, "ground, earth"]; atei, *Pal.*; ătă (âtè), *Serting*; a-tê, *U. Tem.*; ateĭ (atel'), até, *U. Ind.*; a-teh, *U. Cher.*; kateh, *Sem. Klapr.* Earth; land: tê, *Tem. Cl., Sen. Cl.* Earth; land; country: téh, *Sak. Ra.* Earth (world): téh, *Sak. Croix.* Earth (substance): teh, *Buk. U. Lang.*; tehghen, *Tan. U. Lang.* Ground: teh, *Sak. U. Kam., Bes. Songs.* Soil (earth): tek, *Bes. Her.*; teng, *Kena. I.*; teh, *Sak. U. Kam.*; tē, *Sem. Plus*; atê, *Serting.* Country

(*Mal.* nĕgĕri): tyek, *Sem. Kedah*; täh (tèh), *Söm., Sak. Kerb.*; tă, (tè), *Sak. Kerb.*; té, *Sak. Kerb.* Land: tek, *Sem. Stev.*; teh, *Sem. Ked. And., Sem. Ked. New., Sem. Ked. Rob., Sem. Jur. New., Sem. Jur. Rob., Ben. New.*; S 310; W 109. Land: teh, *Bes. Songs*; teh karmau? (teh karmow), *Sem. Jur. And.*; (teh karmon), *Sem. Jur. Rob.*; (teh karmoiv), *Sem. Jur. New.*; telasah, *Ben. New.* Soft earth; clay: te' liat (ti' lit), *Sem. Pa. Max.*; te' chās (ti' chas), *Sem. Buk. Max.* Clay: tä latáng (tè-latañ), *Söm.*; ti gābing (tigabiñ), *Sak. Ra.* Pipe-clay: te' pĕltau (ti' pltu), *Sem. Buk. Max.*; tă'i? (t'i *or* ti?), *Sem. Pa. Max.* Mainland: te' tĕbo' (ti' tbu'), *Sem. Buk. Max.*; te' nĕbo' (ti' nbu'), *Sem. Pa. Max.* Plain (land): teh haita, *Sem. Jur. And., Sem. Jur. Rob.*; teh, haita, *Sem. Jur. New.*; te' yata (ti' iat *or* rat?), *Sem. Buk. Max.*; te' rata (ti' rat), *Sem. Pa. Max.*; L 62; Sand: te' pĕltau (ti' pltu), *Sem. Pa. Max.*; tē-umai, *Bes. Malac.* Valley (? land): tö, *Sak. Ra.* Earthquake: talilu, *Sem. Jur. And.*; (talila), *Sem. Jur. Rob.* [? cf. *Bat.* renur; *Sund.* lini; *Bal.* linuh; *Jav.* lindu; *Bis.* linog; *Tagal.* lindól; *Form.* ninug, "earthquake"]; te' gunchang (te' kunchng), *Sem. Buk. Max.*

(*b*) Below (under): guu-tê (?), *Sak. Guai.* Below; beneath: hatē', *Bes. Sep.*; dătā; da-tā, *Sem. K. Ken.* Below; underneath (*Mal.* di-bawah; ka-bawah): kate' (katk), *Sem. Buk. Max.*; kate' amik (katk amik), *Sem. Buk. Max.* On the ground (*Mal.* di-tanah): kĕn-tê, *Sen. Cliff.*; katek *or* tĕkatek, *ex.* mē' ngog takatek (*Mal.* mu dudok ka-tanah), "do you sit on the ground" (="sit down"), *Sem. Jarum.* Earthwards or groundwards (*Mal.* ka-tanah): bă-tek, *Pang. Belimb.* Low (*Mal.* rĕndah), ka-tek, *Sem. Plus*; katek *or* tĕkatek, *ex.* yohh tani tĕkatek (*Mal.* poko' itu rĕndah), "that tree is low," *Sem. Plus*; kutī' (kutīk), *Tembi*; kūti' (kūtik), *Jelai*; ka'-tī', *Kerbat*; ka'-te', *Lebir*; kô-tê, *Sen. Cliff.*; pate', *Sak. U. Kam.*; hătē', hĕntē', *Bes. Sep. A. I.*; â-che', *U. Tem.*; *U. Cher.* Low or shallow (*Mal.* tohor): katek, *Pang. U. Aring, Pang. Sam, Pang. Gal.* Shallow (*Mal.* tohor): katek, *e.g.* bĕteau katek (*Mal.* ayer tohor), "shallow water," *Sem. Plus*; ka'-ti', *Kerbat*; ka'-te', *Lebir*; â-che', *U. Tem.*; a-che', *U. Cher.*; ĕn-che', *Sen. Cliff.*; S 282. Deep: blio detā (blio-dètè), *Söm.*; botä (botè), *Sak. Kerb.* Short: kuti' (kutik), *Serau* [or *Tembi*?]; kuti' (kutik), *Serau*; kutik^{n}, *Sak. Em.* [*Ka* tubate; *Chong* pata, "below"; and cf. S 282 (*c*).]

(*c*) In: katĕ, *Sak. U. Kam.*; katö; katu (katou), *Sak. Ra.* Into (*Mal.* kadalam): ka'-te', *Sen. Cliff.* In front of: ntö, *Sak. Ra.* To enter: môtkâto, *Sak. Ra.*; E 77. [It may be doubted whether these words (*b*) (*c*) are connected with the forms given under (*a*). For some of them, compare L 150 and S 282.] [*Mon* ti; *Khmer* dĕy [tiy]; *Xong* te; *Bahnar* teh; *Stieng* teh (short *e*); *Sue* kate (catĕ); *Lemet* ketté; *Khmus* petté; *Sue, Nanhang* kothe (cothe); *Tareng* kotheak (cotheac); *Kon Tu* thiak (thiac); *Boloven* thä; *Ho, Mundari* otē; *Korku* watē, "earth." It is not clear whether the forms *Kaseng* taneh; *Halang* tanèh; *Sedang* tönĕ, are to be considered infix-formations or to go (with the *Jarai* tönah) with *Mal.* tanah. Perhaps the latter (with its Malayan equivalents) is also an infix-formation derived from the same root? For (*c*) cf. *Stieng* tu, "at," "in."]

13. EARTH; land; country: tĕngge' (tngki'), *Sem. Pa. Max.*; lĕngge' *or* lĕnggi' (lnggi'), *Sem. Buk. Max.* The world; the earth: langi', *Sem. Buk. Max.*
14. EARTH: kâ-chom, *Sak. Sel. Da.* The earth: chok, *Bes. Sep.*
15. EARTH: kahu, *Tan. U. Lang.*
16. EARTH: bûkû, *Kena. I.*
17. EARTH: lâpang, *Galang.* Plain (*Mal.* padang): lĕpan, *Pang. U. Aring*; ṛapang? (zafang), *Ben. New.* [*Mal.* lapang, "space."]
18. EARTH: tanah, *Mantr. Malac., Jak. Malac.* Ground: tanah, *Sem. Beg.* [*Mal.* tanah].
19. Jungle: darat, *Sak. Martin, Tan. U. Lang.* Land: daratan (daratn), *Sem. Pa. Max.* On top: ka-darat, *Mantr. Malac.* [*Mal.* darat.] Earth: L 7.

Earthquake: E 12.

20. **East**: kleng (very doubtful, as kleng =*Mal.* kadalam, "inside, "elsewhere), *Sem. Kedah, Sem. Plus*; D 33; D 35; D 37; W 112.
21. **Easy**: gähäl (ghèhèl); gehäl (ghéhèl) *Sak. Kerb.* [doubtful; cp. T 145].

22. EASY or comfortable (*Mal.* sĕnang): lĕgŏ, *ex.* lĕgŏ dah (=*Mal.* sĕnang sudah), "to be comfortable," *Bes. K. L.* [perhaps=T 14].

23. EASY: mudā (moudâ; moudâ), *Sak. Ra.* Cheap: mudêk, *Mantr. Malac.*; muda sêlek, *Pant. Kap. Joh.*; B 484. [*Mal.* mudah, "easy," and cf. morah, "cheap."]
EASY: sĕnang (sönañ), *Söm.*; (senang), *Serau.* Cash down: sĕnang (sörnan; sönan), *Söm.* Happy; lucky: sonang (sonañ), *Söm.* [*Mal.* sĕnang, "comfort."]

25. **Eat, to** (*Mal.* makan): ya' mŭt, *Sem. Jarum.* [? Cf. *Javan.* chamuk, ñamuk, "to chew."]

26. EAT, TO: ya' gĕy, *Sem. Jarum*; gĕ, *Pang. Belimb.*; egeh; egegeh, *Sem. Per.*; gigéi, *Sem. K. Ken.*; to-gei, *Sem. Ken.*; ya' gĕ' bab (R 106), *ex.* oi jā' ya' gĕ' ka-unn, "I have just eaten there" (?), (*Mal.* kawan sudah makan), *Sem. Jarum.* Food: gigei, *Sem. K. Ken.*

27. EAT, TO: (*a*) machi', *Sem. Buk. Max.*; machi, *Sem. Ij.*; (machee), *Sem. Stev.*; achi (atji), *U. Kel.*; ya' chĭ', *ex.* ya' chĭ' nasĭ', "to eat rice" (*i.e.* "have a meal"), *Sem. Plus*; ya-chi', *ex.* chi bab, *lit.* "eat rice." *i.e.* "have a meal," *Pang. U. Aring*; chī, *ex.* chī bāb, "to eat rice," *Pang. K. Aring*; chî [in the MS. originally chee], *Sem. U. Sel.*; chi, *Kerbat*; (tji), *U. Pat.*; chi', *Lebir*; chio' (chiu'), *Sem. Pa. Max.*; chioh, *Sem. Beg.*; chio, *Ben. New.*; chā, *Sak. Br. Low*, *Sak. U. Kam.*; (châ), *Serting*; cha, *Krau Tem.*, *Sak. Sung.*, *Tan. U. Lang.*, *Bera*; (tcha), *Sak. Korb. Lias*, *Sak. Croix*; cha', *Krau Ket.*, *Tem. Cl.*, *Sen. Cl.*, *e.g.* eng cha' cha'-na', "I eat rice," *Sen. Cl.*; ăm-cha', *Sen. Cl.*; chaa, *Tembi*; cha'? (chak), *Serau*, *Rasa*; chāk, *Sak. U. Tap.*; en-cha', *U. Tem.*; en-chah, *U. Cher.*; incha (intia), *U. Ind.*; 'nche, (ntie) *U. Ind.*; 'ncha (ntia), *Or. Hu. Joh. I.*; 'nja (ndia), *Or. Hu. Joh. II.*; nachá, *Bes. Malac.*; nachar, *Bes. Songs*; ĕngchā (ngchā) [?="we eat"; E 37], *Sak, U. Bert.*; W 96; chi-cha, *Sak. Guai*; chechā (tché-tchâ), *Söm.*; (tchétchâ), *Sak. Ra.*, *Sak. Kerb.*; checha, (tschétscha), *Sak. Kor. Gb.*; chá-chá, *Sak. Tap.*; chăcha (tschătscha), *Sak. Martin*; cha-cha, *Buk. U. Lang.*; chacha, *Ben. New.*, *Bes. Her.*; chăchā; năchā, (chăchār; năchār), *Bes. Sep. A. I.*; chachā-pren (chachar-pren), *Bers. Stev.*; anchācha, anchacha, *Darat*; ka-châk, *Sak. Sel. Da.*; kachar, *Bes. K. Lang.*; kachah, *Bes. Bell.*; kachá, *Bes. Malac.* We want to eat: eng hot la chachah, *Darat.* Come let us eat: da tōn chacha, *Serau*; F 124. Food: ăncha (èntcha), *Sak. Ra.*; inchih, *Sem. Beg*; 'nchechā (*n*tchétchâ), *Sak. Kerb.*; pĕn-cha', *Krau Tem.* Food (boiled rice): inchi, *Ben. New.* Provisions: năchār, *Bes. Sep. A. I.* [I ask you to] give me a little food, my belly is hungry: o ingek anchak (*or* anchak^{n}), choang kut, *Jelai.* To invite to a feast: kâchâ, *Ment. Her. II.* To masticate: machi', *Sem. Buk. Max.*; cha' drat? (chak (drat) [*sic*]), *Serau.* Betel: checha (tché-tchâ) *Sak. Kerb.* Betel-box: tampat chechā (tampat tché-tchâ), *Sak. Kerb.* [*Mal.* tĕmpat, "place"]. To drink: chucha, *Ben. New.*; cha' dŏŏ, *Bes. Sep. A. I.*; cha-dĕ-u, *Bes. Her.*; chadēu, *Bes. Malac.*; chedo, *Ben. New.* [*lit.* "eat water," W 30]. Hunger: machī kĕbes (machee kebess), *Sem. Stev.* Pregnant: machī kawau (matji kowau), *Sem. Stev.* [*lit.* "eat bird," *i.e.* the soul-bird; B 215]. [*Mon*, *Tareng* chă; *Samré* chha; *Cuoi*, cha; *Phnong* chha; *Stieng*, *Chrău* sa; *Prou* chā; *Kaseng*, *Kon Tu*, *Sué* chà; *Bahnar* sha (xa); *Khmer* sī [sīy]; chey [chīy]; chhey [chhīy]; *Churu* shău, "to eat."]
(*b*) Boiled rice (*Mal.* nasi): cha'-na', *Tem. Cl.*, *Sen. Cl.*; chaná *Sak. U. Kam.*; chianā (tchianâ; tchianâ), *Sak. Ra.*; chana (tchana), *Sak. Korb. Lias.* Boiled rice; food: chachana, *Darat.* Rice [state uncertain]: chĕana, *Sak. Blanj. Sw.*; chahna (tchah-na), *Sak. Ra.* [*Mon* chănă, chănăchă; *Bahnar* shönā (xönā), "food."]

28. EAT, TO: kêchem; ngêchem, *Bed. Chiong.*

29. EAT, TO: kaduku, *Ben. New.*; tiko; miniko, *Pant. Kap. Log.*; menekoh *Pant. Kap. Her.* To eat; to drink: nĕko' (n'kok), *Pant. Kap. Joh.* To drink: mĕnĕkoh sĕmpĕlûh, *Jak. Mad.* (*Pant. Kap.*); S 30; W 34 [? cf. *Billiton Malay* tegoḳ, "to swallow"].

30. EAT, TO: makan, *Mantr. Malac.*, *Jak. Malac.* Food: kĕnkan, *Tan.*

Sag. Food (boiled rice): kankot, *Ben. New.* [*Mal.* makan, "to eat": the root of which is *kan*; cf. *Madur.* kakan].
EAT, TO: B 228; C 129; F 124.

31. **Ebb**: siut, *Sem. Jur. And.*, *Sem. Jur. New.*; (suit), *Sem. Jur. Rob.* To ebb: suit, *Sem. Pa. Max.*; suyut (sŭiŭut), *Sem. Buk. Max.* [*Mal.* surut]; B 6; D 179; W 27; W 30.

31A. **Ebb, to**: najö, *Tembi*; jö, *Serau* [or *Tembi*?].
Ebony: C 77.

32. **Echo**: pĕmoh (pmōh), *Sem. Pa. Max.*
Eclipse: C 257; D 23; D 33; D 43; M 161; M 164; S 242; S 526.
Eddy: W 30.

33. **Edge**: tĕpi' (tpi'), *Sem. Buk. Max.* [*Mal.* tĕpi']; N 23. Edge of sword: E 83.
Edging, rattan: B 116.

34. **Egg**: maku, *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Jur. Mar.*; (mahu), *Sem. Jur. Rob.*; mākă', *Sem. Kedah*; mā-kå', *Pang. Sam, Pang. Gal.*; mā-kå', *Pang. U. Aring*; makau [in the MS. originally makow], *Sem. U. Sel.*; B 26; R 20; W 101. To lay eggs: mākŏ' (maku'), *Sem. Buk. Max.*; mākŏ' (mku'), *Sem. Pa. Max.* Germinating: mākā' (mka'), *Sem. Pa. Max.*; mākŏ' (maku'), *Sem. Buk. Max.* Pregnant: mākŏ' (mku'), *Sem. Pa. Max.*, *Sem. Buk. Max.*; ma'ko', *Sak. Blanj. Cliff.*; mako, *Sak. Kor. Gb.*; mākŏ' (mākok), *Jelai*; E 5. Rounded; stout: mĕka' (mka'), *Sem. Pa. Max.* [Perhaps connected with F 34.] Fish-roe: mākŏ' īkan (maku' aikn), *Sem. Buk. Max.*; mākŏ' īkăn (mku' aikn), *Sem. Pa. Max.* Womb: mako' (makko), *Serau.*

35. EGG: kâpoh, *Serting*; kâpo, *Bed. Chiong*; kĕpok, *Bes. Sep. A. I.*; kepoh, *Bes. K. Lang.*, *Ben. New.*; kĕpóh, *Bes. Malac.*; gĕpóh, *Bes. Her.*; T 187. [? Cf. *Teressa, Chowra Nicobar* pēu, "egg."]

36. EGG: tab, *Sem. Per.*, *Söm.*, *Sak. Kerb.*, *Sak. Korb. Lias*; (dab), *Sem. K. Ken.*; tap, *Sak. Br. Low*, *Sak. Tan. Ram.*; táp, *Sak. Kor. Gb.*; (lâp), *Sak. Croix*; taap, *Tembi*; buntat, *Kena. I.*; kĕtŏt, *Sem. Plus.* Fowl: kĕtât, *Sem. Plus.* Testicles: ngĕntap, *Sen. Cl.*; entap, *Serau*; entăb (aĭntb), *Sem. Buk. Max.*; entáb? (endáb), *Sem. K. Ken.*; ĕntăb (antb), *Sem. Pa. Max.*, *Sem. Buk. Max.*; öntap (erntap); ĕn-tap, *U. Cher.*: ĕn-tap, *U. Tem.*; ntep; ĕntep, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; tap, *U. Cher.*; plŏ 'ntap? (plĕrⁿtap), *Krau Ket.*; pleh ngĕntap, *Sak. Blanj. Cliff.*; kĕ-bun tep, *Lebir*; ke-bun ĕn-tep, *Kerbat.* Hernia: nĕbua' ĕntăb (nbua' antb), *Sem. Pa. Max.* Penis? (*Mal.* tangkai pĕler): tangke entăb (tngki 'intb), *Sem. Buk. Max.*; tangke ĕntăb (tngki antb), *Sem. Pa. Max.* Scrotum: kĕto' ĕntăb (ktu' antb), *Sem. Buk. Max.*; tĕmpăt? ĕntăb (tmph antb), *Sem. Pa. Max.*; H 2. [*Bahnar* kötăp, "egg," "to lay"; *Churu* tap; *Kaseng* kötap; *Halang* takat; *Sedang* köta; *Phnong* khtap; *Shom Pĕ Nicobar* kātēab; *Lemet* ntam, "egg"; *Stieng* tap, "egg," "male sexual organs."]

37. EGG: (*a*) penglong-pok, *Sak. Chen.*; F 255; panglúng (pañlouñ), *Sak. Ra.*; pĕlŏkⁿ (pĕ-lĕrkⁿ), *Sen. Cliff.*; pĕlŭk, *Sak. Blanj. Sw.*; pĕnglüp (pnglüp), *e.g.* "we eat the eggs of the tortoise," ĕng-chā pĕnglüp kura' (ng-chā pnglüp kura'), *Sak. U. Bert.*; pĕnglü' (pnglü'), *Sak. U. Kam.*; p'lŭ, *Sak. Martin*; epünlur, *Tan. U. Lang.*; penglok, *Sak. Sung.* Fowl's egg: panglåkⁿ, *Sak. Em.*; pĕlöng pūpⁿ, *Jelai.* Bird's egg: pĕnel, *Bedu. II.* Testicles: káleg, *Sak. Kor. Gb.* [Strange forms, but probably variants of the *Mal. Pol.* word: cf. *Amboyna* mantĕlu; mantĕru; *Mafoor* pĕnôr, etc., in Kern, *De Fidjitaal*, p. 199. Perhaps cf. *Boloven*, *Niahön* klä; *Lave* käle, "egg."]
(*b*) Egg: klor, *Sem. Stev.*; teṛor (tezor), *Ben. New.*; tĕlór, *Mantr. Malac.*, *Jak. Malac.*; tĕlorh (telókh), *Barok*; B 21. Fowl's egg: tĕlor, *Bedu. II.* Rice (*Mal.* bĕras?): tĕlur sĕmut, *Bed. Chiong.* [This sounds like a Pantang (taboo) periphrasis: lit. = "ant's eggs."] [*Mal.* tĕlor; *Selung* k'loen, *Sulu* ĭklog, etc., "egg." These are variant forms of the same word as those referred to, and cited under (*a*). The word is exceedingly anomalous in its variations.]
EGG: F 284. Snake's eggs: S 311.
Egg-plant: S 339.
Eggshell: S 236.

38. **Egret**; stork, *Ciconia capellata* (?) (*Mal.* bangau): (*a*) bahau; chim bahau, *Bes. K. L.*; banghau, *Mantr.*

Malac., *Jak. Malac.* ; chep bangâ? (chep bângor), *Sak. Blanj. Cliff.*
(*b*) Egret : bĕnuăl (bnu'l *or* bn'ul?), *Sem. Pa. Max.* ; chep bĕgiâg (chep bĕgi org), *Sak. Plus Cliff.* [cf. *Mal.* bangau].

39. **Eight** ; lunto *Sem. Scott.*

40. EIGHT : hô-it, *Sak. Sel. Da.* [Both probably fictitious ; no other dialects have corresponding numerals.]

41. EIGHT : dêlapan, *Sem. U. Sel.* ; dĕlâpan, *Sem. Per.* ; lapan, *Sem. Ij.*, *Sak. Br. Low* ; lepen, *Pant. Kap. Joh.* [*Mal.* dĕlapan].

42. **Elbow** : kāyong (kaiung), *Sem. Buk. Max.* ; (kiyong), *Sem. Stev.* ; kayong, *Sem. Kedah*, *Sem. Plus* ; kayong (kiung), *Sem. Buk. Max.* ; kāim *or* kānyăm ? (kaim *or* kañm ?), *Sem. Pa. Max.* ; kening, *Sem. Jarum* ; kanyong (kañoñ), *Söm.* ; (kañoñ), *Sak. Kerb.* ; kaniong, *Sem. K. Ken.* ; kanong (kanoñ), *Sak. Ra.* ; kanāng, *Sak. U. Kam.* ; kân-âng ; kannâng, *Sen. Cliff.* ; kanang, *Serau*, *Darat*, *Jelai.* Biceps : kanang, *Tembi.* Forearm : kayong ? (gajong), *Sem. Martin* ; kanâng, *Tang. U. Lang.* Thumb : kānāng tökⁿ (kân-âng tĕrkⁿ), *Sen. Cliff.* [Cf. A 134 ; ? cf. *Lawangan* kènang ; *Biaju Dayak* pènang ; *Maanjan* apènang, "upper arm" ; or cf. *Central Nicobar* ongkāang, "funny bone" ; *Central*, *Teressa*, and *Chowra Nicobar* detong-kāang ; *Southern Nicobar* gutong-kāang ; *Shom Pĕ* āngke-ak ; *Car Nicobar* sākòng, "elbow."]

43. ELBOW : penghunjur, *Ben. New.* [? *Mal.* unjur, "to stretch"] ; W 147.

43A. **Eldest** (of family) : solong, *Bes. Songs* [*Mal.* sulong] ; N 50, 51.

44. **Elephant** : tangāl, *Sak. Kor. Gb.* ; tanghēl ; taēr [?], *Tembi* ; tămĕnul (tamnul), *Sem. Pa. Max.* ; tamīnda (ta-meen-da), *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Jur. Rob.* ; D 188 ; I 46 ; S 152 [? cf. *Khmer* dâmrey (*pr.* dŏmrei, tŏmrei) [tāriy], "elephant" ; but this seems improbable].

45. ELEPHANT : nipah, *Sem. Jarum.*

46. ELEPHANT : (*a*) tu-wañ, *Sem. Kedah* ; diwañ (doubtful), *Pang. U. Aring* ; tawai, *U. Pat.* ; ātek, *Sem. Stev.* ; anton (*pr.* antoᵈn), *Sem. Plus* ; aton, *U. Pat.* ; ah-dong, *Sem. Ken.* ; adon, *Sak. Br. Low* ; adon, *Sak. Kerb.* ; adŏn, *Sak. Kor. Gb.* ; (adône), *Sak. Croix* ; adân (adôrn), *Som.* King : adŏn, *Sak. Kor. Gb.* [clearly a mistake ; the word = "elephant"].
(*b*) Elephant : maintong. *Sak. Kinta* ; mantói, *Sak. Tap.* ; bâ-don-ih, *Sak. Sel. Da.* [perhaps to be read, bâ-dou-ih ? = bādui] ; bangtang, *Tan. U. Lang.* ; badui, *Bland. K. Lang.* ; [Schmidt compares *Annam* tu'o'ng and some of the words given under E 49. But cf. B 205.]

47. ELEPHANT : bringkil, *Jak. Malac.*, *Ben. New.* ; (brinkil), *Jok. Raff. As.* ; (berengkel), *Jok. Raff.*

48. ELEPHANT : pĕmâlign, *Serting* [? cp. A 133].

49. ELEPHANT : chi (*e.g.* "rogue elephant," chi ng tungal), *Sak. U. Bert.* ; S 341A ; chiō (tchiô), *Sak. Ra.* ; chik, *Sak. Blanj. Sw.* ; sheong, *Rasa.* "The elephant (is) not (a) good (one)," chik ta bar, *Sak. J. Low.* [*Mon* ching ; *Tareng* hachom ; *Cuoi* chiéng ; *Sue*, *Kon Tu* tieng ; *Sue*, *Hin*, *So* thiang ; *Sue* (*Phong*), *Nanhang* achang ; *Mi* sang ; *Khmus* sechang ; *Lemet* kesang—"elephant."]

50. ELEPHANT : bĕrat, *Kena. II.* ; hmĕrát, *Bes. Her.* ; mĕrat ; m'rat, *Bes. Sep. A. I.* ; 'mrat, *Bes. Malac.* ; (marat), *Ben. New.* [? cf. *Mal.* bĕrat, "heavy" ; but this seems improbable, as the word is not a Pantang word].

50A. ELEPHANT : liman, *Tembi.* [*Javan.*, *Lampong*, *Bulud Opie* (*Borneo*) liman ; *Cham* limön ; *Chréai* romon ; *Rodè* eman ; *Cancho* leman ; *Jarai* römàn —"elephant." It is an old Malayo-Polynesian name for the animal, and probably derived from *lima*, "hand," whence also F 160.]

51. ELEPHANT : (*a*) gauii, *U. Kel.* ; gago, *U. Kel.* ; gaja, *Sem. Beg.*, *Ben. New.*, *Sem. U. Sel.* [in the MS. this last originally had gaga], *Sem. Ij.* ; gājāh, *Tembi* ; gājah, *Darat*, *Jelai* ; gajah, *Serau* [or *Tembi* ?] ; mĕnāhar gajah, *Serau* ; gajah, *Sem. Per.*, *Sem. Craw. Hist.*, *Sem. Ked. And.*, *Mantr. Malac.* ; (gazah), *Sem. Ked. Rob.* ; (gadjah), *Sem. Klapr.* ; gajeh, *Sem. Ked. New.* ; gējāh (gējèh), *Barok* [*Mal.* gajah].
(*b*) Elephant : kasŏt, *Sak. Kor. Gb.* ; gôsêl, *Bland. K. Lang.* Rhinoceros : gu-sil, *Sak. Sel. Da.*
(*c*) Elephant : gantir, *Ben. New.* ; gĕntúl, *Kena. I.* ; gĕntäl (gĕntèl), *Bedu. II.* ; sagāntēl, *Pant. Kap. Log.* ; sêgântū, *Jak. Sim.* [Possibly formed anomalously on quasi Krama principles from gajah ; cf. C 57 ; C 200 ; D 149 ; W 50 ; W 101.] B

16; B 206; B 210; B 212; T 173.

52. ELEPHANT's cry (to its companions): ūh-ūh-kang, *Bes. Sep.*

53. **Elephantiasis**: tĕlum (tlum), *Sem. Buk. Max.*

Elevate, to: D 66.

54. **Eleven**: sahandib, *Sak. Sel. Da.* [Probably fictitious; it stands alone, and such high numerals are suspect in these dialects, except where corroborated; but perhaps cp. T 44.]

55. ELEVEN: néiblas, *Sak. Korb. Lias*; nêy-blas, *Sak. Croix*; né-blas, *Sak. Br. Low*; niblâs, *Söm.* Fourteen: ampat-blas, *Sak. Croix.* Thirteen: né-blas, *Sak. Croix*; näblas (nèblas), *Sak. Korb. Lias.* Twelve: nelblas, *Söm.*; julblas (djoulblas), *Söm.*; nel-julblas (neldjoulblas), *Söm.*; nal-blas, *Sak. Croix*; nāl-blas, *Sak. Br. Low*; narblas, *Sak. Korb. Lias*; narrblâs, *Sak. Ra.*; nārrblas (nañrrblas), *Sak. Kerb.* [All formed with help of Malayan suffix "-bĕlas," in imitation of Malay; F 254; O 27; T 99; T 272.]

Embers: A 82; C 77; F 124.

56. **Embrace, to**: kuim, *Sem. Pa. Max.*

57. EMBRACE, TO: mākāwāl (mkaual), *Sem. Buk. Max.* To shake hands: mākāwāl (mkaul), *Sem. Buk. Max.*; C 50.

Emerge, to: I 43.

58. **Emigrate, to** (to wander): bangko? (banco), *Mantr. Cast.* [? *Mal.* bongkar].

59. **Empty** (*Mal.* hampa): mĕngkong, *ex.* chŏng yĕ mĕngkong = *Mal.* pĕrut-ku lapar (kosong), "my belly is empty," *Pang. U. Aring*: mĕngkong, *Pang. Sam, Pang. Gal.* Hungry: mĕngkong, *Lebir, Kerbat.*

60. EMPTY: hawai (?), *Jak. Malac.*

61. EMPTY; to empty: pĕnin (pnin), *Sem. Buk. Max.*

62. EMPTY: kusat (kust), *Sem. Buk. Max.* [cf. *Mal.* kosong]; A 63; D 53; H 117.

63. **End**; point (*Mal.* ujong): saeng (saĕng), *Sem. Pa. Max.*; sen; chen, *Bes. A. I.* Point: sên; chen, *Bes. K. Lang.* Point (of a weapon, etc.): chhen; chen, *e.g.* chendöö (= *Mal.* ulu ayer), "headwaters of river"; chhen gulo^{k}ng, "point of a dagger," *Bes. A. I.* Headwaters of river: sendoh, *Bes. Songs*; W 30. [? Cf. B 145; *Stieng* chung; *Khmer* chŏng [chung], "end," "top"; *Mon* ching-sngi, "ridge of roof." *Achin.* chung (?), "top."]

64. END: pochok, *Pant. Kap. Joh.* A shoot (of vegetable): puchok, *Bland. K. Lang.* To pierce: puchō (poutchô), *Sak. Ra.* [*Mal.* puchoḳ].

65. END; tip: hūjong (hujng), *Sem. Pa. Max.*; ūjong (aujng), *Sem. Buk. Max.* Point of arrow: ujong (oudjoñ), *Sak. Ra.*; B 299 [*Mal.* hujong; ujong].

END: B 347.

END of sword: S 550.

To stand on end: S 432.

66. **Endure to**; to bear: pĕnchĕmāt (p'nch'mât), *Pant. Kap. Joh.*

67. ENDURE, TO: tahan, *Söm.*; tahân, *Sak. Kerb.*; tahât, *Sak. Ra.* To set (a trap): tahan, *Bes. Songs* [*Mal.* tahan].

68. ENDURE fatigue well, to: hujē? (hougé), *Sak. Kerb.*; S 503.

69. **Enemy**: musu (moussou), *Söm.*; musō (mousso), *Sak. Ra.* [*Mal.* musoh]; A 121; F 97.

Engaged: F 90.

Enjoyment: A 76; G 74.

70. **Enough**; sufficient: hāmā, *Bes. A. I.*

71. ENOUGH (*Mal.* chukup): geneb, *Pang. U. Aring.* Sufficient (*Mal.* chukup): gĕneb (*pr.* gĕnebb), *Sem. Kedah.* Insufficient (*Mal.* kurang): brak ō' gĕneb (*Mal.* ta'-nya chukup), lit. "it's not enough," *Sem. Kedah.* [*Mal.* gĕnap, "complete."]

72. ENOUGH: chukup, *Tembi*; (tchoukoup), *Sak. Ra.* Too little; insufficient: bia' amat chukub (biāk amt chukb), *Sem. Buk. Max.* That is enough! je chukup sudah! *Tembi*; F 116 [*Mal.* chukup].

73. ENOUGH, proper (*Fr.* "assez convenablement"): patot, *Söm.*, *Sak. Ra.*, *Sak. Kerb.* Proper: pātut, *Jelai.* Not proper: pe pātut, *Jelai.* [The word should have been entered under "proper."] [*Mal.* patut, "proper."]

74. ENOUGH, it is (*Mal.* sudah): gah, *Mantr. Malac. Nya.* [? Cf. *Mon* kâp [gap]; *Stieng* gap; *Bahnar, Jarai* găp; *Halang* ngap, "enough," "sufficient"; *Khmer*, keāp [gāb], "proper."] A 62; F 115; F 122.

Enquire, to: A 162-169.

75. **Entangle, to**: pĕnyangkot (p'nyangkot), *Pant. Kap. Joh.* Bone button of belt of blowpipe quiver: sĕnangkōt (sönañkôt), *Sak. Ra.* [*Mal.* sangkut].

76. **Enter, to**: (*a*) mabĕleh (mblih), *Sem. Buk. Max.*; ya' bĕlöh (*pr.* bĕlöhh), *Sem. Jarum*; ya' bĕlâh (*pr.* between bĕlâhh and bĕlöhh; almost, but not quite, bĕlāhh), *ex.* bĕlâh bakleng hāyā', "enter into (the) shelter," *Sem. Plus*; bilo' (biluk), *Sem. Pa. Max.* Between; inside: baleh, *Sem. Klapr.* Within (*Mal.* dalam): baleh, *Sem. Craw. Hist.*

(*b*) To enter: pelet^{n}, *Jelai*; plöt (plĕrt), *e.g.* plöt ka'te' dök^{n} (plert ka'-te' dĕrk^{n}), "enter into the house," *Sen. Cliff.*; neblüp, *Söm.*; lep, *Bes. Sep.*; lep, *ex.* lep harong, "to set (of the sun)"; lep-lep, *Bes. K. L.*; tenglep, *Bes. A. I.*; tenglep (=*Mal.* masokkan, from "lep," with transitive prefix; cp. tengyut *or* tyut =*Mal.* pulangkan, from "yut," R 84), *Bes. K. L.* To enter; to put on (clothes): lep, *Bes. K. Lang.* Dress (?) [*Mal.* pakaian (=dress) is given, but with *Fr.* "attirer" as the translation; I suspect a confusion with the *Eng.* "attire"]: kĕnlīp (kön-lîp), *Söm.* To put on (clothes): lok, *Sak. U. Kam.* Finger-ring: nĕblüp (nöb-lüp), *Söm.* Far: lĕp? *or* löp? (lup), *Bes. Bell.*; löp, *Bes. Malac.* Far; distant: löp, *Bes. Sep. A. I.* Far off: löp-löp, *Bes. Songs.*

(*c*) To put on (*Mal.* masok kain): ya' len (*pr.* lenn), *ex.* ya' lenn penjok, "to don the loin-cloth," *Sem. Plus.* To put on clothes: len shag, *Lebir*; lan sa'buk, *U. Tem.* To wear (*Mal.* pakai): ya-len (*pr.* le^{d}n), *Pang. Sam, Pang. Gal.* To wear a loin-cloth: len *or* yĕ len (*pr.* lenn), *Pang. Sam, Pang. Gal.* Man's loin-cloth (*Mal.* chawat): (?) nenlen (*pr.* nen-lenn), *Sem. Plus*; lên, *Lebir.* Waist-cloth: lat^{n}, *Serau*; lāt, *Tan. U. Lang.*; lat, *Sak. Blanj. Sw.*; tinlah, *Buk. U. Lang.*; len pĕn-jok, *Kerbat.* Cloth (of bark): len pĕn-jok, *Kerbat*; C 171; galut^{n}, *Serau.* [*Mon* lup; *Stieng, Phnong* lap, "to enter"; *Stieng* lum, "to enter, to pass through"; *Bahnar* löm, "in." Perhaps cf. *Bahnar* klech, klek, "to penetrate." (There is also an *Andamanese* word lât, "to enter.")]

77. ENTER, TO: ămoi (èmoi), *Sak. Kerb.*; enmâd, *Tembi*; mâit, *Serau.* [*Bahnar, Churu, Jarai, Prou, Cancho* mut; *Sué* mŭt; *Sedang* mŏt; *Tareng* hemòt; *Cuoi* môt, *Annam* mo'—"to enter."] A 156; C 219; E 12; F 12; G 43; L 31.

78. **Entrails** (*Mal.* tali pĕrut): ējued *or* ējuwed, *Sem. Kedah*; B 159.
Entwine, to: B 213.
Envelop, to: W 144, 145.
Epilepsy: D 160; F 155.
Equal: A 79.
Err, to: F 23.
Escape to: R 198
Estimate, to: T 79.
Estuary: R 149.
Eternal: F 131.
European: M 23; M 26; M 28; W 101.
Evening: D 16; D 19; D 21; D 25-28; L 15; T 263.
Evening star: S 436.
Ever, for: A 72; O 21.

78A. **Every**: tihap, *Bes. Songs* [*Mal.* tiap]; E 1, 2.
Evidence: C 147, 148.
Evil-smelling: S 292.
Exceedingly: V 10-13.
Exchange, to: B 61; B 484; G 29.
Excrement: S 468. To void excrement: S 467-472.
Exhale, to: C 253.

79. **Expand, to**; to open out (intrans.): yuwi *or* riwi? (iuwi *or* riwi), *Sem. Buk. Max.*

80. EXPAND, TO: rĕkăn? (rkn), *Sem. Pa. Max.*
Expensive: D 59.
Expired: B 329; B 388.

81. **Explain, to** (?): sĕke' (ski'), *Sem. Buk. Max.*
Explosion, noise of: V 15.

82. **Extinguish, to**: sĕp^{m}, *Jak. Malac.*; B 256, 257; D 53.
Extract, to: P 231.
Exude, to: O 66.

83. **Eye**: (*a*) med, *Sem. Craw. Hist., Sem. Craw. Gram., Sem. Ked. And., Sem. Ked. New., Sem. Ked. Mar. Sem. Jur. And., Sem. Jur. Mar., Sem. Jur. New., U. Pat., U. Kel.*; (meda), *Sem. Jur. Rob.*; med (mid), *Sem. Pa. Max.*; mēd, *Sem. Ij.*; mit; mid, *Sem. Klapr.*; mét, *Sem. Beg.*; met, *Sem. Ken., Pang. U. Aring, Pang. Sam, Pang. Gal., Sem. Stev., Lebir, Kerbat, Buk. U. Lang., Bes. Sep. A. I.*; (mĕt), *Pang. Jalor*; met *or* med (*pr.* mett *or* medd), *Sem. Kedah*; mēd (*pr.* mādd), *Sem. Jarum*; met *or* med (*pr.* mādd *or* mätt), *Sem. Plus*; met (mit), *Sem. Buk. Max.*; mĕt, *Bes. Sep.*; mât, *Bes. Malac.*; (mête), *Sak. Sel. Da.*; mäh (mayh), *Bes. Bell.*; mĕt, *Sem. Martin*; mad,

Sak. Br. Low, Sak. Croix, Tembi, Serau; maat, mād, *Tembi*; māt, *Sak. U. Kam., Darat*; (māt), *Sak. Kor. Gb.*; (mât), *Sak. Ra., Sak. Kerb.*; mat, *Sem. Per., Ben. New., U. Cher., Krau Ket., Krau Tem., Sak. Guai, Sen. Cliff., Sak. Tan. Ram., Sak. Blanj. Sw., Or. Berumb., Jelai, Sak. Sung.*; măt, *Sak. Martin*; emat, *Tan. U. Lang.*; mu-at, *Bera*; mót, *Serting*; mot, *U. Tem.*; *U. Ind.*; man, *Sem. K. Ken., Söm.*; mān (mèn), *Bes. Her., Bed. Chiong*; monât, *Sak. Ra.*; W 30; W 121. Eyeball: mat, *Sak. Plus Cliff., Sak. Blanj. Cliff.* Countenance: man, *Sem. K. Ken.* Face: mid, *Sem. Jur. And., Sem. Jur. New., Sem. Jur. Rob.*; mād, *Tembi*; ma-had, *Söm.*; maat (mäat), *Sem. U. Sel.*; mat, *Sem. Per., Sen. Cliff.*; matmoh, *Sak. Blanj. Sw.*; matmōh, *Jelai* [= "eye and nose," N 99]; cp. F 4? Impudent [by mistake given as imprudent]: mad, *Söm.* [This looks like a translation of the first half only of the *Mal.* muka tĕbal, which is given as the equivalent.] Black eyes: met bĕltek (mit bltik), *Sem. Buk. Max.*; met bĭtong (mit bĭtung), *Sem. Pa. Max.* Fair eyes: met pĭltau (mit pĭltu), *Sem. Buk. Max.*; med pitau (mid pitu), *Sem. Pa. Max.*; W 101. Cataract (?), (*Mal.* mata bĕrbunga): met āji met (mit aji mit), *Sem. Buk. Max.*; met bĕlkuin (mit blkuĭn), *Sem. Pa. Max.* Eyeball (*Mal.* biji mata): kĕmalig med, *Sem. Kedah*; kalil met, *Sem. Plus*; kril (*pr.* krill) met, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; (*Mal.* pohon mata): tom med (tum mid), *Sem. Pa. Max.*; T 203; chĕnbun met (chnbun mit), *Sem. Buk. Max.* Eyebrow: sentôl-man, *Söm.*; sentol-mât, *Sak. Ra.*; sentol mat, *Serau*; naning mat, *Jelai*; chernir mat, *Serau*; chamieng mad, *Tembi.* Eyelash (*Mal.* bulu mata): sog mĕd (*pr.* sogg medd), *Sem. Jarum*; sog met *or* med (*pr.* sogg mett *or* medd), *Sem. Kedah, Sem. Plus*; sok met, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; sok-met (suk mit), *Sem. Buk. Max.*; săk-met (sk mit), *Sem. Pa. Max.*; sempoï-man, *Söm.*; sempoi mat, *Serau*; sentâl man (sendāl man), *Sem. K. Ken.*; sentol mat, *Sak. Blanj. Cliff.*; sentol-mat, *Sak. Ra.*; sĕntōl māt (sntōl māt), *Sak. U. Bert.* Inner corner of the eye: păngkăl met (pngkl mit), *Sem. Buk. Max.*; băho' met (bhu' mit), *Sem. Pa. Max.* Lens of the eye: bāto 'met (batu' mit), *Sem. Buk. Max.* Eyelid: kĕto' met (ktu' mit), *Sem. Buk. Max.*; kīd met (kid mit), *Sem. Pa. Max.*; chingob (*or* jingob?) man (tschingob-man; dschingob-man?), *Sem. K. Ken.*; k'löpok met, *Pang. U. Aring, Pang. Sam, Pang. Gal.* Eyelids: keldal mat, *Serau.* Eyelashes; eyelids: keldal mat, *Jelai.* Outer corner of eye: hāte' met (hati' mit), *Sem. Buk. Max.*; hīte' met (hiti' mit), *Sem. Pa. Max.* Pupil of eye (*Mal.* biji mata): kĕbo' met (kbu' mit), *Sem. Buk. Max.*; mīdo' met (midu' mit), *Sem. Pa. Max.*; kĕnun met, *Bes. Sep.*; kĕ-non mat, *Sak. Blanj. Cliff.*; (*Mal.* orang-orang mata), awak met, *Pang. U. Aring, Pang. Sam, Pang. Gal.* Blear-eyed (*Mal.* mata gĕlap): tueh hā' met (tuih ha' mit), *Sem. Pa. Max.*; hīkut met (hikut mit), *Sem. Buk. Max.*; (*Mal.* mata bilis), met bĭlis (mit blis), *Sem. Pa. Max., Sem. Buk. Max.* Blind: klabú-man, *Sem. K. Ken.*; bekah mad, *Tembi*; B 375 or W 78 (?); (*Mal.* mata kabus), met kābus (mit kabus), *Sem. Pa. Max.* Blind in one eye (*Mal.* buta sabĕlah): koh met mĕnglăng (kuh mih mnglng), *Sem. Buk. Max.* Blind "like a fowl" (*Mal.* buta hayam): sābu me' (sabu mik?), *Sem. Buk. Max.*; met che' māno' (mit chi' manu'), *Sem. Pa. Max.* Disease of the eye: piās met (piās mit), *Sem. Buk. Max.*; mĕje' met (mji' mit), *Sem. Pa. Max.* Disease of eyes? (*Mal.* mata tumbu): met tumbu (mit tumbu), *Sem. Pa. Max.* Faint (*Mal.* gĕlap mata): her-köd met (*pr.* herr-ködd mett; lit. "darkened sight"), *Sem. Plus.* A form of salutation: tabek met; jaga met, *Bes. Sep.* Squint; cast in the eye: pălang met (pălăng mit), *Sem. Buk. Max.* Tears: leng met (lng mit), *Sem. Buk. Max.*; H 119; ăg mat (org mat), *Sak. Plus Cliff.*; bĕteu med (btu? mid), *Sem. Pa. Max.*; tū ?man (dúman), *Sem. K. Ken.*; tê-u mat, *Sen. Cliff.*; têu mat, *Sak. Blanj. Cliff.*; döö mēt, *Bes. Sep.*; W 30. Whitish discoloration of the eye: met bular (mit bulr), *Sem. Pa. Max.*; F 124; F 220; P 53.

(*b*) Seed (*Mal.* biji): ma'at *or* măt, *Sem. Plus*; mâut, *Sem. Per.*; matu,

Jak. Lem. ; mīdo' (midu'), *Sem. Pa. Max.*, *Sem. Buk. Max.* ; matañ, *Jak. Malac.* Covering of seeds (*Mal.* ulas) : mīdo' (midu'), *Sem. Pa. Max.* ; F 124.

(*c*) A piece (*Mal.* biji) : man, *Söm.* Point (*Mal.* ujong) : mat, *Söm.* Spring (of water) : met, *Bes. Songs.* Arrow of bow (*Mal.* anak panah) : met ningpeng, *Sem. Kedah.* Tooth of a comb : mad, *Sem. Stev.* Sword : met, *Sem. Stev.* Edge of sword : tabal-met, *Sem. Stev.* Black beads (in necklaces) : met-iss, *Sem. Stev.* ; C 124, 125 ; I 36. [*Mon* mât [mât], "eye," "precious stone," "cutting edge" ; *Tareng, Kaseng, Kon Tu, Sué, Halang, Boloven, Stieng, Bahnar, Churu, Chrău, Kuy Dek, Annam* măt ; *Cuoi, Phnong, Prou, Ka, Chong, Xong* mat ; *Samré, Por, Khmus* mot ; *Sedang* mat, mă ; *Centr., Southern Nicobar* oal-māt ; *Shom Pē* högmaĭ ; *Teressa* āmēāt ; *Chowra* òl-mēt ; *Car Nicobar* mat ; *Khasi* ka khmat ; *Santali* mãt ; *Malhe, Birhâr* mãt ; *Mundari, Dhanggar* mãt ; *Korwa* mēt ; *Korku* mĕd, mēt ; *Kharia* mod, mot ; *Sawara* amaḍ, maḍ ; *Juang*, emor ; *Gadaba* mōō, mā, "eye" ; *Cuoi, Tareng* mat ; *Stieng* mus mat ; *Prou* mu mat ; *Sué* ummăt ; *Annam* măt, "face."]

(*d*) Eye : mata, *Mantr. Malac.*, *Jak. Malac.* ; matä (matè), *Barok* ; pemata, *Ben. New.* Eyebrow : būlu māta' (bûlu mâtak), *Bedu. II.* Eyelid : kelôpok mata, *Mantr. Her. I.*

(*e*) Shaft of arrow (of bow) : bata, *Söm.* Spear (*Mal.* lĕmbing) : mā-tā' *Sem. Jarum* ; matai, *U. Pat.* Wooden spear : bâtâ-dâk, *Sak. Ra.* ; bajā (badjiâ), *Sak. Kerb.* Point of lance or spear : bâtâ ; batâ, *Sak. Ra.* ; bajā (badjiâ), *Sak. Kerb.*

(*f*) Sun : pemataan, *Ben. New.* [*Mal.* mata, "eye," "blade of weapon," etc.]

84. EYE : lang, *Kena. I.* Eyeball ; pupil : kenlágng (kenlág'n), *Sem. K. Ken.* ; [? cf. *Rodé* lak (lac), "eye"] ; F 220 ; S 76 ; S 86.
To open the eyes : A 190, 191.
To shut the eyes : S 247.
Eyeball : E 83, 84.
Eyebrow : B 431-433 ; E 83 ; H 1 ; H 4 ; N 98.
Eye-fly : F 199.
Eyelash : B 431 ; E 83.

85. EYELASHES : siempoï, *Sak. Kerb.* ; sempoi, *Tembi* ; E 83.
Eyelid : E 83.

86. EYELID, upper : engpak, *Tembi.* [Cf. *Khmer* trebâk [trăpak], "membrane."]

F

1. **Face** : an, *Sem. Buk. Max.* Complexion ; colouring of the face : băteoh an (btiuh an), *Sem. Bux. Max.* ; W 30. Front ; face ; in front : han, *Sem. Buk. Max.* [? cf. M 199].
2. FACE ; forehead : =F 228 and cf. F 277.
3. FACE : sojjī (sod-jee), *Sem. Ken.*
4. FACE : rĕmân, *Bedu. II.* ; emēn ? (emain), *Tan. U. Lang.* [?=E 83].
5. FACE : ŗangop ? (tamlangop), *Ben. New.* Head : ŗangik ? (tamlangik ; tamlanjik), *Ben. New.* [These are inexplicable : probably they are faulty transcriptions of words collected for Newbold by a Malay in the Arabic character : cp. Hikayat 'Abdullah, chapter on the Jakuns ; cp. F 221 ; T 166 ; W 11.]
6. FACE : mukō (mouko), *Sak. Kerb.* ; mukā (moukâ), *Sak. Ra.* ; muka, *Sak. U. Kam.*, *Sak. Sung.*, *Mantr. Malac.*, *Jak. Malac.* ; mukha' (muk'ha'), *Serting* ; mukê, *Barok.* Forehead : muka, *Bedu. II.* Impudent [by mistake given as imprudent] : mukā (moukà), *Sak. Ra.* [The proper adjective has been omitted here ; mukā only means "face."] [*Mal.* muka] ; B 146, 147 ; C 81 ; E 83 ; F 277 ; M 202 ; N 99 ; S 85.
Fade, to : D 93.
Faded : W 61 ; W 131.
Faint : D 160 ; E 83 ; V 24.
7. FAINT, feeling ; giddy (*Mal.* pĕning) : lu-ikⁿ, *Sen. Cliff.* [?=V 24].
8. **Fainting** ; loss of consciousness : pengsăn (pingsn), *Sem. Pa. Max.* [*Mal.* pengsan].
Fair : W 101.
9. **Fair weather** : lilung, *Sem. Buk. Max.*
10. **Fall, to** : pĕrelsel, *ex.* pĕrelsel wong bĕkau, "the young flower-bud falls," *Pang. Teliang.*
11. FALL, TO (*Mal.* jatoh) : ya' dahes (*pr.* da-häss), *Sem. Plus.* To fall down : has ? (h-s [*sic*]), *Sem. Beg.* To fall down ; to stumble : hâs (hauss), *Sem. Stev.* To fall ; to spill (*Mal.* jatoh ; tumpah) : hes (his) ; haet (hait), *Sem. Pa. Max.* ; mahăch (mahch), *Sem. Buk. Max.* To

slip; lying down; fallen; upside down; in confusion: hes (his), *Sem. Pa. Max.* To pour (*Mal.* tumpah): ya - hayd (*pr.* haydd), *Pang. Sam, Pang. Gal.* Spilled: hăch (hch), *Sem. Buk. Max.*; haye' (haii'), *Sem. Pa. Max.*; cp. W 73. [I am not sure that I have sorted all these words correctly as between the two paragraphs.] To fell trees (*Mal.* tĕbang): ya' has-chöh (*pr.* hass-chöhh), *Sem. Jarum*; C 295. To clear (jungle), (*Mal.* tĕbas): (?) ya'-has, *Sem. Jarum.* [See W 73.]

12. FALL, TO (*Mal.* jatoh): ya' blis, *Sem. Jarum, Sem. Plus.* To fall; to spill: mablis (mbls), *Sem. Buk. Max.* Lying down; fallen: mĕmblis (mmbls), *Sem. Buk. Max.* To disappear (?) or enter (*e.g.* of sunset): bis-līs, *ex.* bis-lis kleng tĕbelkun, "disappears among the foliage" (?), *Pang. Teliang.* Upside down; in confusion: mabli mali ang (mbli mli ang?), *Sem. Buk. Max.* To repose; to go to rest (*Mal.* masok tidor): blyuwīs (*pr.* blyŭwīs), *ex.* ya' blyŭü ya' blyuwīs (*Mal.* aku bangkit dĕri tidor), "I arise from sleep," *Sem. Plus.* South: benlis (*pr.* ben - līss) (doubtful), *Sem. Kedah*; ben-līss *or* bang -līss, (?); *Sem. Plus*; F 155. [? Cf. *Khmer* līch, "to plunge into"; lech [lich; liych], "west."]

13. FALL, TO: (*a*) keó, *Sak. Kor. Gb.* To fall (of ripe fruit): kai (kai), *Sem. Buk. Max.*; kā̃, *Bes. Malac.* To fall down (*Mal.* rĕbah): kôl, *Sen. Cl.*; (*Mal.* tumbang): köl, *Tembi*; kâl, *Serau*? or *Tembi*?; koi, *Serau*; (*Mal.* jatoh): kuke' (kukek), *Serau.* To pour: kå (tü), *Sak. U. Kam.* [*sic*: "tü" probably = W 30]; koh, *Serau.* [? Cf. *Bahnar* kal; *Stieng* kol, "to fell."]

(*b*) To fall: kĕlo (kö-l**o**), *Söm.*; kĕlu (*kŏ***lou**), *Sak. Kerb.* [? = D 95].

14. FALL, TO (*Mal.* jatoh): ya' tĕbol (*pr.* tĕboll), *Sem. Plus.* To fall (of a tree): bo^{k}ng, *Bes. A. I.*

15. FALL, TO (*Mal.* jatoh): ya-pö-ōp, *Pang. Galas*; ya-pöp, *Pang. Sam*; pög (pĕrg), *Lebir*; pröm, *Bes. Songs.* To fall to the ground: pög ba te' (pĕrg ba te'), *Lebir*; cf. D 96 [*Bahnar* pök, "to fall"].

16. FALL, TO (*Mal.* jatoh): yok^{n}, *Serau*; biŭk^{n}, *Krau Em.*; yoh? *or* yon? *Sak. Ra.*; î-ok^{n}, *Sen. Cl.*; î-ök^{n}; î-ok^{n}, *Sen. Cliff.* To fall (of ripe fruit) (*Mal.* gugor; jatoh): hā' yioh? (ha' iiuh *or* ha' biuh?), *Sem. Pa. Max.*; (*Mal.* gugor): jinjinjöl (jinjinjĕrl), *Serau.* Don't fall down (*Mal.* jangan jatoh): mongiok^{n}, *Jelai.*

17. FALL, TO (of a tree): bedĕ^{k}ng; bedök, *Bes. A. I.*; bĕdö^{k}, *Bes. Malac.* To drop; to fall: bedök, *Bes. K. Lang.*; bĕdök, *Bes. Songs.* [? Cf. *Mon* tum [dŏ], "to fall" (as a tree).]

18. FALL, TO (*Mal.* jatoh): grüp, *U. Cher.*; grök (grerk *or* gĕrk), *U. Tem.*; groyn; groñ, *Bes. Sep.*; grun, *Bes. Sep.* To fall to the ground: grüp ga teh; grüp a-teh, *U. Cher.*; grök a tē (grerk (*or* gĕrk) a-tê), *U. Tem.*; cf. D 96. [Cf. *Mon* gărŏh [gărŭih], "to fall down in pieces"; chărŏh [chărŭih], "to pour"; *Khmer* chruḥ; chrŭs [jruḥ; jrus]; *Bahnar* ruh, jŏruh; *Stieng* jŏrŭh, "to fall" (esp. of leaves); rŭh, arŭh, "to get loose and fall."]

19. FALL, TO (*Mal.* jatoh): chĕrŏ? *or* chöö? (chĕr-ĕr), *Krau Ket.* To fall to the ground: chö gĕn te' (chĕr gĕn-te'), *Krau Ket.*; cf. D 96. To spill (*Mal.* tumpah): sāru; suri, *Serau* [? = F 18].

20. FALL, TO (*Mal.* jatoh): ya-göl, *Pang. U. Aring*; göl (gĕrl), *Kerbat.* To fall to the ground: göl ba' te' (gĕrl ba' te'), *Kerbat.* To fall (of a tree), tegöt, *Bes. Sep.* [but cf. T 112]. To fell (trees): gägú, *Sak. Kor. Gb.*; gegú (ghégh**ou**), *Sak. Ra.*; gî, *Sen. Cliff.*; gagi; ganik^{n}, *Serau*; gâh (*pr.* gâhh), *Bes. Sep. A. I.*; goh, *Bes. K. Lang.*; kagâh, *Bes. Songs.* To cut: ganik^{n}, *Serau.* People fell here and there: magi' (magik) mata' (matakh), magi' (magik) madi, *Serau* [? = C 300].

21. FALL, TO; to let go; to throw away; to spill; to live (at a place); loss: tĕlahor (t'lahor), *Pant. Kap. Joh.* Broom: pĕnlahor (p'nlahor), *Pant. Kap. Joh.* To go down: mĕlahor (m'lahor), *Pant. Kap. Joh.* To remain; to shove; to throw; to spread out: lahor, *Pant. Kap. Joh.* To sink: tĕlahor kĕ sĕmpĕloh (t'lahor k's'mp'loh), *Pant. Kap. Joh.*; W 34. [? Cf. *Mal.* labuh, "to fall," "to let fall" (especially an anchor); *Sundan.* labur, "to pour out."]

To fall: D 96; P 147; S 119. To fall down; D 95, 96.

21A. FALL ON, TO; to strike: tempâ', *e.g.* nahöl tempâ' krĕp, "it is true, or may (something) fall on my body"

(a form of asseveration), *Bes. K. Lang.* [*Mal.* timpa].

22. **False** (*Mal.* karut): (*a*) bar (*pr.* barr), *Sem. Jarum.* To lie (*Mal.* mĕmbohong): ya-bar (*pr.* bărr), *Sem. Plus.*
(*b*) False: boi (boĭ), *Söm.*; bäänt (bäädt'n; bä-ädt'n), *Sem. K. Ken.*; (*Mal.* karut): boyj (*pr.* boʏdj), *Sem. Jarum*; mē-boyd (*pr.* mē-boʏdd) (the mē *may* represent the 2nd pers. pron.), *Sem. Plus.* Lie (falsehood): li-bus, *Tem. Cl.* [*Khmer* phūt [bhūt], "to lie."]

23. False; deceitful: (*a*) mĕlĕnun, *Sak. U. Kam.* To speak lies: linglōd, *Sak. U. Kam.*
(*b*) To deceive; to delude: gilhóit; gil-hóit, *Sem. K. Ken.* To cheat (*Mal.* tipu *or* kecheh): pĕlot *or* p'lot, *ex.* jĕbâh p'lot rā' (*Mal.* orang dagang tipu sahaja), "the strangers do nothing but cheat," *Bes. K. L.* To err (*Mal.* silap): jeloitⁿ, *Sak. Em.*; jeruad, *Tembi.* [*Bahnar* lūt, "to get cheated"; pölut, "to deceive"; *Stieng* luich, "to cheat"; luĕch, "theft"; *Mon* klât [klăt], "to steal"; *Khmer* luŏch [luoch], "secretly," "to steal"; and perhaps *Bahnar* plach, "to lie."]
(*c*) To lie: jalä (djal-lä), *Sem. K. Ken.* [*Halang* lèh, "to lie"].

24. False; falsehood (*Mal.* bohong): ĕnyâ', *Pang. U. Aring, Pang. Sam, Pang. Gal.* To lie (tell falsehoods): ya-nyâ', *Pang. U. Aring, Pang. Sam, Pang. Gal.* Lie (falsehood): dam-ya' [?], *U. Tem.*; pŭt-ĕnja', *Kerbat.* Mistake (*Mal.* silap): ker-jer (*pr.* kerr-jerr), *Sem. Plus.*

25. False: bohong (bohoñ), *Sak. Ra., Sak. Kerb.* To lie: ya-biyâwun (*pr.* biawunn), *Sem. Kedah* [*Mal.* bohong; but cf. *Khmer* prevañ [prăwāñ], "to cheat."]

26. Lie, a: plí-au, *Sem. Beg.*; pa'-ro', *Lebir*; pa'-ho', *Sen. Cl.* To lie: pa'-ho', *Sen. Cl.* Wrong: ple-au, *Sem. Beg.* [? Two different roots. For one of them cf. *Khmer* kăhăk; *Stieng* kohok, "to lie." For the other ? cf. F 23 or F 24.]
Familiar: A 22.
Familiar spirit: D 91; S 387.

27. **Fan**: kipas, *Bland. K. Lang.* To wag (tail), (*Mal.* mĕngipas): hipa' (hipk), *Sem. Buk. Max.*; păt, *Sem. Pa. Max.* [*Mal.* kipas].

28. **Fan-palm** (spec. *Mal.* kor): hĕlab, *Pang. U. Aring.*

29. **Far** (*Mal.* jauh): (*a*) mĕnjï', *Pang. U. Aring, Pang. Sam, Pang. Gal.*; mĕn-jï, *Lebir*; mĕn-jï', *Kerbat.* Far or distant: mĕjï', *Pang. K. Aring*; mĕjö', *Pang. Belimb.*; mĕjo' (mju'), *Sem. Pa. Max.*; mĕnje' (mnji'), *Sem. Buk. Max.*; B 165. Distant (*Mal.* jauh): menjï' (*pr.* men-jï'), *Sem. Kedah, Sem. Plus*; menji' (*pr.* men-jï'), *Sem. Jarum.* To go away: mĕnje' (mnji'), *Sem. Buk. Max.* [But this may be connected with *Mal.* inchit.] Deep: mĕjï', *Pang. K. Aring*; mĕjök, *Pang. Belimb.*; menjö', *Sem. Plus*; mĕnjö', *Pang. U. Aring*; mĕnjög (mĕn-jĕrg), *Lebir*; minjö' (min-jer'), *Kerbat.* Deep or high (*Mal.* dalam): mĕnjö', *Pang. Sam, Pang. Gal.* Deep and narrow: mĕjo' (mju'), *Sem. Buk. Max.*; W 109. High: majöh?(majŭ'h), *Sem. Beg.*; (majuh), *Ben. New.*; mĕjök, *Pang. Belimb.*; mĕnjök (mĕn-jĕrk), *Lebir*; minjö' (min-jer'), *Kerbat*; mĕjï', *Pang. K. Aring.* High (?): gä ? *or* jä ? (ghè), *Sak. Ra.* High; tall: mĕnjo' (mnju'), *Sem. Buk. Max.* Tall: majöh?(majŭ'h), *Sem. Beg.* Tall; lofty (*Mal.* tinggi): menjo', *Sem. Jarum, Sem. Plus.* Above; on top: upwards: mĕnjo' (mnjuk), *Sem. Buk. Max.* Top; that which is at the top: mĕnjo' amik (mnjuk amik), *Sem. Buk. Max.* Uneven; high and low in turn: mĕnjo' kate' (mnju' kati'), *Sem. Buk. Max.*; udam mĕjo'; udam mĕnja ? (audm mju'; audm mnja), *Sem. Pa. Max.* In; inside [deep ?]: mĕnja' (mnja'), *Sem. Pa. Max.*; mĕnjo' (mnju'), *Sem. Buk. Max.* The inside; inside; into: mĕnjo' (mnju'), *Sem. Buk. Max.*
(*b*) Far: nya' ? (nyak), *Serau, Darat*; nya', *Sen. Cliff.*; nyakⁿ, *Jelai*; nyah; 'nnyah. *Sak. U. Kam.*; nyă (njă), *Sak. Martin*; nya, *Darat*; (ña), *Sak. Ra.* [To] go far: nya' (nyak), *Serau* [or *Tembi* ?]. How far is it to such and such village ? magen nyanāk ma kampong (*or* kapong) maita ? *Jelai*; W 78. [*Khmer, Cuoi* chhngai; *Kaseng, Sué* chöngai; *Samré, Prou* chengai; *Ka* changei; *Sue* chngai; *Por* sngai; *Röngao Bahnar* shöngai (xöngai); *Lemet* sngay; *Sedang* söngè; *Mon* jăngoa *or* hoa [jngai]; *Boloven*, tangai; *Halang* angai; *Chrău, Phnong, Stieng* ngai; *Annam* ngái; *Central Nicobar* höi—"far."] B 153; D 66; E 76; O 21; T 51.

30. **Fashion**; manner: moi (moï), *Sak. Kerb.*

31. FASHION; manner: macham (matcham), *Söm.*; machām (matchâm), *Sak. Ra.* [*Mal.* macham].
Fast: Q 5-15.

32. **Fast, a**; God: pĕnadah (p'nadah), *Pant. Kap. Joh.*
Fast, to make: B 213.
Fasten, to: B 213, 214.

33. **Fat** (*subst.*), (*Mal.* lĕmak): toydj (*pr.* tȧ̈ydj), *Sem. Kedah*; toyd (*pr.* toydd), *Sem. Plus*; toed (tōid ?), *Sem. Buk. Max.*; tătīd, *Sem. Pa. Max.*; lentöyt, *Bes. Songs.* Fat (*adj.*) (*Mal.* lĕmaḳ): tutij (ṭŭutĭj), *Sem. Buk. Max.* [? cf. *Khmer* thöt (?) [dhāt], "fat" (*adj.*)].

34. **Fat**; plump (of body): mĕncho' (mnju'), *Sem. Buk. Max.*; mĕnchâ' *or* mĕnchō', *Pang. Sam, Pang. Gal.*; mĕn-chok, *Lebir*; bĕchok *or* bĕchō', *Sem. Jarum, Sem. Plus*; bĕ-cho', *Sen. Cliff.*; bĕ-chu', *U. Tem.*; bĕchū', *Bes. Sep. A. I.*; bi-cha', *Kerbat*; bĕchōkⁿ, *Jelai*; ĕnchā'? (ancha'), *Sem. Pa. Max.* Plump; solid (*Mal.* pĕjal): mĕche' (mji'), *Sem. Pa. Max.*

35. FAT; big: cheke (tché-ké), *Söm.* Large: chekē ? (chekai), *Sem. Per.* Full moon: chäkä (tchè-kè), *Söm.*

36. FAT; plump: lohui (lohouĭ), *Sak. Ra.*; ā-huᵈn (ā-hud'n); ahuᵈn? (ahud'n?), *Sem. K. Ken.*; mahitⁿ [*or* mohitⁿ?], *Darat.*

37. FAT; plump: gĕmū'; 'mū', *Bes. Sep. A. I.* [*Mal.* gĕmok]; B 204, 205; R 125.

38. **Father**: kān (kn), *Sem. Pa. Max.*; kan, *Sem. Jur. Rob.*; (kau), *Sem. Jur. And., Sem. Jur. New.*; ikuñ, *Bes. Malac*; ikuin (ekuin), *Buk. U. Lang.*; ikon (eekon). *Bes. Bell.*; ikugn, *Bes. Her.*; ikûn, *Bes. Sep. A. I.*; ikun, *Bed. Chiong*; ikun, *Ben. New.*; kuyn; kun, *Bes. K. Lang.* Father-in-law: ikugn, *Bes. Her.* [*Samrê, Por* kuñ (kunh); *Chong* kuñ (kuny); *Xong* kun (koun); *Cuoi* koñ (conh); *Lemet* uñ (ounh), "father," possibly connected with M 15?]

39. FATHER: dō (doh), *Sak. Jer., Po-Klo*; (dô), *Sem. Per.* Father-in-law: dō (doh), *Po-Klo.*

40. FATHER: buk (bouk), *Söm.*; buh (bouh), *Sak. Kerb.*; bu (bou), *Sak. Croix*; böu (boeu), *Sak. Br. Low*; bö, *Sak. Kor. Gb.*; (bĕr), *Tem. Cl., Sak. Plus Cliff.*; bö? *or* bâ? (ben), *Sem. Pupier*; böh, *Tembi*; be'? (bek), *Sak. Sung.*; bi' (biḳ), *Serau*; bî, *Sen. Cl.*; bî; bi, *Sen. Cliff.*; beh, *Tan. U. Lang.*; ābuh (âbouh; abouh), *Sak. Ra.*; abŭ, *Sak. U. Kam.*; i-bê, *Sak. Guai*; ibu; ibu kotol, *Pant. Kap. Joh.*; ĕmbei; mbei, *Jak. Sembr.*; mbai, *Or. Hut. Joh. I.*; m'bai, *U. Ind.*; bai, *Jak. Ba. Pa.*; mba, *Pal.*; wa, *Bes. Malac.* Father-in-law: ba' ayah, *Bedu. II.* Grandfather (*Mal.* dato'): bē' (?), *Pang. Sam, Pang. Gal.* Title given to married men: bā, *Or. Berumb.* Prefix used before names of men: ba-. *Sak. Chen.* Stepfather; adoptive father; uncle: bah, *Serau.* Uncle (*Mal.* pa' sudara): bah (*pr.* bahh), *Pang. U. Aring*; be'eh; ?bäh, *Sem. Jarum*; bēh, *Sem. Plus*; bā, *Sak. Jer., Or. Berumb.*; ba, *Sak. Ra.*; ba', *Sen. Cliff.*; ibah, *Bes. Sep. A. I.*; ibah, *Bes. Her.*; ibah, *Bed. Chiong*; bö nyuk (bĕr-nyuk), *Sak. Plus Cliff.* [Cf. *Khmer* apuk [ābuk]; *Phnong* ambok (amboc); *Prou* bok (boc); *Sue* bù, apu, mpu; *Annam* phu; *Lave* bŏ; *Niahön* bi; *Halang, Bahnar* bă; *Achin.* ba, "father"; *Stieng* ba, prefix used before names of elderly men, cf. M 18; *Bahnar* bok, "grandfather," "male ancestor." But the names for "father" and "mother" are alike in many languages.]

41. FATHER: ita, *U. Ind.* [Eta was the secret name of the late Dato' of Johol. It was *never* mentioned: so stated by Mr. Abraham Hale, formerly District Officer, Tampin.] Grandfather (*Mal.* dato'): tāk (*pr.* tā'), *Sem. Jarum*; tāk (*pr.* tā'); tā', *e.g.* tā' Pönn *or* tā' Pön (=grandsire Pön), *Sem. Plus*; tā,' *Pang. U. Aring, Pang. Sam, Pang. Gal.*; tā? (dā), *Sak. Kor. Gb.*; ta'ta', *Sak. Plus Cliff.*; tatā', *Sak. U. Bert.* Old man: tata, *Tembi* [? cf. G 86 or G 83.] [*Mon* ità, "father"; *Khmer* ta [tā], "old man," "male ancestor."]

42. FATHER: sangkat, *Kena. I., Kena. II.*

43. FATHER: mĕní, *Or. Berumb.*; mĕni, *Sak. Blanj. Cliff.*; menâh, *Sak. Martin.* Uncle: mĕ-na', *Sak. Blanj. Cliff.* [?=B 203].

44. FATHER: (*a*) pha'? (p'hak), *Sem. Klapr.*; pa' (pak), *Temiang*; pā', *Pang. K. Aring, Pang. U. Aring*; pā, *Or. Trang*; pa, *Or. Berumb.*; pa', *Kerbat*; i-pa', *U. Tem.*; apá', *Sak. U. Kam.*; apa, *Sak. Blanj.*

Sw.; āpe' (âpék), *Serting.* Father-in-law: āpe' (âpek), *Serting*; F 132. [Cf. *Mon* apā; *Sedang* pà; *Khmer* pā, *So* mpa, "father"; and see F 40.]
(*b*) Father: bâpai, *Blan. Rem.*, *Bedu. II.*, *Ment. Her. I.*, *Ment. Her. II.*; (bâ-paei), *Sak. Sel. Da.*; (bapí), *Ment. Stev.*; bapai, *Bedu. II.*, *Mant. Bor.*, *Mantr. Malac.*, *Jak. Malac.*; bapong, *Rasa*; bapu, *Ben. New.*; bâpa, *Jak. Mad.*; bēpe' (bêpék), *Barok.* Father-in-law: bâpai, *Bedu. II.*, *Bedu. III.* Uncle: bēpe' sudērhē (bêpek sudêkhê), *Barok.* [*Mal.* bapa, pa', "father."]

45. FATHER: ai, *Sem. Craw. Hist.*, *Sem. Ked. And.*, *Sem. Ked. New.*, *Sem. Ked. Rob.*, *Pang. Belimb.*, *Sem. U. Sel.* [the MS. originally had aye]; ēy, *Sem. Kedah*, *Sem. Jarum*, *Sem. Plus*; ē, *Sem. Kedah*, *Sem. Plus*, *Pang. Belimb.*; (ê), *Lebir*; (eh), *Pang. Jalor*; (ay?) [see F 46], *Sem. Klapr.*; éhĭ, *Jehehr*; äh, *U. Pat.*, *U. Kel.*

46. FATHER: shah, *Sem. Beg.*; zaza, *Ben. New.*; yah (?) [he has; ay, yah: it is not clear whether they are two words or one], *Sem. Klapr.*; ayah, *Mantr. Malac.* [*Mal.* ayah]. Father of first-born child: F 132.
Father-in-law; F 30-40; F 44; G 86; L 21-25.
Fathom: C 89.
Fatigued: T 145-151.

47. **Fault**: neglik (negh-lik), *Söm.*; B 10.
Fawn: D 68.

48. **Fear**: antong (antung), *Sem. Buk. Max.* Fear; afraid; fright; frightened: tūeh (**touh**; **toueh**), *Söm.*; tô, *Sak. Kerb.* To fear: antong, *Ben. New.*; intúŋng? (indúg'n), *Sem. K. Ken.*; ĕndang (undang), *Sem. Beg.*; etūkⁿ, *e.g.* "don't be afraid," je ettūkⁿ [*sic*], *Tembi*; itu (itou), *e.g.* ka itu (ka itou), "don't be afraid," *Sak. Korb. Lias.* Fear; to be a coward: ma'antum (ma ntum), *Sem. Buk. Max.* Cowardly: intúŋng? (indug'n), *Sem. K. Ken.* Afraid; to fear: ĕntöng (ĕn-tĕrng), *Kerbat.* To be afraid: antöng (anteung), *Sem. Beg.* Afraid: ha túk, *e.g.* "don't be afraid"; jē ha túk, *Sak. Tan. Ram.* Frightened (*Mal.* takut): 'ntöng *or* ĕntöng (explained as being the same word as that for "ear"), *ex.* kom yĕ 'ntöng (=*Mal.* sahya banyak takut), *Pang Sam*, *Pang. Gal.* To be frightened: 'ntöng (n'tung); ĕntang, *Sem. Stev.* To tremble (with fright), (*Mal.* gĕmĕtar): ya ma' antong (ia ma' antung), *Sem. Buk. Max.* Danger; peril: hatu (hatou), *Söm.*; tô; täk tō (tèk tô), *Sak. Kerb.* [*Sué* tuang; *Lave* aduông, "fear"; *Samrê* taang; *Por* tang; *Cuoi* tuong; *Prou* dong, "to be afraid."]

49. FEAR; afraid; fright; frightened: sĕngo: (sōño), *Sak. Ra.* Afraid (*Mal.* takut hati): hagid kĕlangez, *Sem. Plus.* Afraid: sĕngâ (sngâ), *Sak. U. Kam.* To fear; to be afraid: sĕng-oh, *Sen. Cliff.*; sĕngoh, *Serau*; (sengoh), *Jelai.* Do not be afraid: pē singoit? (pĕh si nóit), *Sak. Tap.*; ui gai sĕngo' (sĕngok), *Serau*; ga sĕngo' (gassengok), *Jelai*; F 121. I am afraid to swim here: eng sĕngoh (sengoh) bŏh [*or* böh?] meliloi, *Krau Em.* Frightened: 'gi' *or* hĕndĕgī', *Pang. Belimb.* [*Mon* sămngā, "fear"; *Bahnar* shönit (xönit), "afraid," "to take fright"; *Khmer* ñoñŏk [ñăñök]; ñoñŏch [ñăñöch]; ñoñŏt [ñăñöt], "afraid."]

50. **Fear, to**: gĕli, *Mantr. Malac.*; gli, *Bes. Songs.* Afraid: gli (glee), *Bes. Bell.* Frightened: gli, *Bes. Songs.* [? Cf. *Phnong* klach (clach); *Bahnar* lĭt, "to be afraid"; *Hagu* (*Bahnar*) hli, "to fear."]

50A. FEAR, TO: pă̄, *Sak. Martin.* [Doubtful: the Malay equivalent given is tidak (="no").] [? Cf. *Mon* phek, "to fear."]

51. FEAR, TO: takut, *Mantr. Malac.* [*Mal.* takut]; F 48, 49.
Feast, to: D 165.

52. FEAST, TO (with drinking, etc.): bĕranta balei, *Bes. Sep.* [lit. "stamp (on the floor of) the hall"], [*Mal.* rĕntak=D 176].

53. **Feather**: ding, *Buk. U. Lang.*; dô-it, *Sak. Sel. Da.*; D 98; H 1; H 4; W 119.
Feathered part of arrow: B 361.
Feeble: S 272; T 145; T 147; W 57-64.
Feed, to: G 29.

54. **Feel, to** (*Mal.* rasa): ya-hökö', *ex.* hökö' chyas yĕ=*Mal.* rasa tangan sahya, "my hand felt (feels) it," *Pang. U. Aring.*

55. FEEL, TO: bō, *Sak. Kor. Gb.*

56. FEEL, TO: sĭ' *Sen. Cliff.* [*Sen. Cl.* has sĭ', "to fell"; probably this last a misprint]; serikⁿ, *Serau* [? cf. A 76].

57. FEEL, TO: iniasā, *Sem. K. Ken.*

To feel; to touch: hāsa' (hask), *Sem. Pa. Max.*; rāsâ' (rsâ'), *Sem. Buk. Max.* Feeling: hāsā' (hasa'), *Sem. Pa. Max.*; māsā'? (masa'?), *Sem. Buk. Max.* Feeling; to feel; to touch: wāsā' (uasa'), *Sem. Buk. Max.* To taste; to try the taste of: hāsā' (hasa'), *Sem. Pa. Max.* [*Mal.* rasa].

58. **Feeling** (*Mal.* rasa'an): nā' (na'), *Sem. Pa. Max.* To taste: nâ? (no), *Sak. Kor. Gb.* To think (*Mal.* fikir): ya' nāh (*pr.* nāhh), *Sem. Plus*; [cf. R 66?].
Fell, to: A 4; C 296; F 11; F 20 (F 56?).

59. FELL TREES, TO: (*a*) bantēl, *Pant. Kap. Log.*; mĕmantil, *Jak. Mad.* (*Pant. Kap.*); membantil, *Pant. Kap. Her.* To cut wood: mantil; mĕmantil (m'mantil), *Pant. Kap. Joh.* To grow: mĕmantil (m'mantil), *Pant. Kap. Joh.* [cf. *Mal.* bantai; banting].
(*b*) To lie down: mantil, *Pant. Kap. Joh.* [cf. *Mal.* banti].

60. **Female** (*Mal.* bĕtina): yālū, *Pang. K. Aring*; *Pang. U. Aring*; yalu, *Pang. Sam*, *Pang. Gal.* Woman: yalu (jalu), *U. Kel.*; (ia-lu), *Kerbat*; yalö (ya-lĕr), *Lebir.* Wife: leh, *Tembi.*

61. FEMALE: bobô, *Sem. Per.*; bābâk (*pr.* bābâ'), *Sem. Plus*; bābō', *Sem. Plus*, *Pang. Belimb.*; babō, *Sak. Br. Low*; babo, *Sak. Croix*; ba'-bo', *Tem. Cl.*; F 257; P 74. Woman: bābóh, *Sak. Jer.*; bāboh, *Po-Klo*, *Jehehr*; gob-bobô, *Sem. Per.*; senghoi-bābō (señhoĭ-bâbô), *Söm.*; senhoi babō (senhoi-babô), *Sak. Kerb.*; sen-ói babó, *Sak. Kor. Gb.*; M 26; babŏh; babo' (babok), *Tembi*; bong, *Darat.* Girl: bong, *Serau*; babōl? (babōgh), *Tembi.* Woman; maiden; virgin: babok^{n}, *Tembi.* Hen: bōh, *Tembi.* Wife: gob-bobô, *Sem. Per.*; M 28; bobo^{k}ng, *Bes. A. I.* Girl (*Mal.* budak bĕtina): bong, *Sen. Cliff.* Mother-in-law: bābóh, *Sak. Jer.*; C 102 [? cf. M 192]. [? Cf. *Mon* bhu [bhō; bho']; *Stieng* băng, "female."]

62. FEMALE (*Mal.* bĕtina): mābä (*pr.* mā-bä), *Sem. Kedah*; mābeh (mabh), *Sem. Buk. Max.*; (mabĭh), *Sem. Pa. Max.*; mābē (marbē [in the MS. originally marbey]), *Sem. U. Sel.*; (madè), *Sem. Beg.*; bē (bay), *Sem. Stev.* Nubile; adult: mābeh (mabih), *Sem. Pa. Max.* Wife; woman: mabē (ma-bay), *Sem. Stev.* Woman: mâbâ, *Sem. Martin*; mābeh, *Sem. Ij.*; mābeh (mabh), *Sem. Buk. Max.*; (mabĭh), *Sem. Pa. Max.*; mabé, *Sem. Beg.*; mabe, *Ben. New.*; mābē (marbē [in MS. originally marbey]), *Sem. U. Sel.*; mabei, *Sem. Jur. And.*, *Sem. Jur. Rob.*, *Sem. Jur. New.*; tĕmābeh? (tum-ah-beh), *Sem. Ken.* [? Cf. *Iranun* bâbei, "female"; *Sulu* babâi; *Tagbenua* babai, "woman."]

63. FEMALE: kĕrdōl, *Sak. U. Kam.*, *Serau*; (krdōl), *Sak. U. Bert.*; (krĕ-dol), *Sen. Cl.*, *Sak. Blanj. Cl.*, *Sak. Slim Cl.*; kredo', *Sak. Blanj. Cliff.*; kĕdol, *Bes. K. Lang.*; kedul, *Bes. Bell.*; kĕrdōr, *Jelai*; kĕdur, *Bes. Sep.*; kĕdôr, *Serting*; kĕdô, *Bes. Her.*; kĕdó, *Bes. Malac.*; sĕdôk, *Kena. I.* Wife: kedoi, *Sem. K. Ken.*; kedōl, *Sak. Br. Low*; kedol, *Sak. Croix*; kĕdól (ködol), *Sak. Kerb.*; kĕdul (kedul), *Bes. Bell.*; kĕ-dor, *Sak. Plus Cliff.*; kĕdor (ködor), *Söm.*; kadói-in (kādói-ĭn), *Sak. Jer.*; gado' (gadók), *Bes. Her.*; (gadok), *Buk. U. Lang.*; gadó, *Bes. Malac.* Daughter: kodo kanit, *U. Ind.*; S 280. Woman: kĕrdōl, *Sak. U. Kam.*, *Sak. Em.*; (krĕ-dol), *Sen. Cliff.*; kedol, *Sak. Br. Low*, *Sak. Croix*; kodól, *U. Ind.*; kodo^{l} (kodol'), *Or. Hu. Joh. I.*; kridöl, *Darat*; kĕrdu, *Sak. Sung.*; kĕdu, *Ment. Her. II.*; kardur, *e.g.* "a handsome woman," kardur nyani bar (kardur nyanee bar), *Sak. J. Low*; kerdôr, *Sak. Blanj. Sw.*; kĕdōr; kĕdūr; kĕdol, *Bes. Sep. A. I.*; kĕdór, *Sak. Tan. Ram.*, *Serting*; kĕdor, *Buk. U. Lang.*, *Tan. U. Lang.*; (kedor), *Ben. New.*; ke-doh, *U. Cher.*; kĕdô, *Bes. Her.*; kedó, *Bes. Malac.*; kodo, *U. Ind.*; sĕdók, *Kena. I.*; gadö? (ga-der), *U. Tem.*; senhoi-kedô (senhoĭ-kédô), *Sak. Ra.*; M 26. Maiden; virgin: krĕ-dol na'-ne'i *Sen. Cliff.*; G 28. To marry: gigū, samâ kĕrdōl (gigūy samâ krdōl), *Sak. U. Kam.* Shorter part of inner tube of blow-gun: kĕdol, *Bes. K. Lang.* [*Bahnar* ködri, "woman," "wife"; *Sedang* kedri, ködri, "woman"; *Bahnar* adruh, "adult (nubile) female."]

64. FEMALE: kĕna' (kna'), *Sak. U. Kam.*; kĕ-nĕng, *Sen. Cliff.*; köng (kĕrng), *Sak. Guai.* Female (of animals): iknān, *Sak. U. Kam.*; ĭ-kĕnan, *Sak. Blanj. Cliff.*; mĕ-ikö (mĕ-i-ker), *U. Tem.*; F 255; P 74.

Woman : kĕnē (kenay), *Sem. Stev.* ; kĕnă, *Sak. Martin* ; kna', *Sak. U. Kam.* ; kinnah, *e.g.* "a handsome woman," kinnah bar, *Sak. J. Low* ; kogn, *U. Pat.* ; kākŏng (kâ-kĕng), *Sak. Guai* ; kakŏng, *Kerdau* ; takŏn (ta'kĕrn), *Krau Ket.* ; krakŏng (kra-kĕrng), *Krau Tem.* ; pĕkanial (pekannial), *Ben. New.* ; mai-kĕnáh, *Or. Berumb.* Young woman : kĕna, *Sak. Tap.* Girl : kna', *Sak. U. Kam.* ; kâ-kĕng, *Sak. Guai.* Wife (*Mal.* bini) : kĕndē, *Pang. U. Aring* ; *Pang. Sam*, *Pang. Gal.* ; kĕn-deh, *Kerbat* ; kĕneh *or* kendeh, *Sem. Jarum*, *Sem. Plus* ; kĕneh (knh), *Sem. Buk. Max.* ; (knih), *Sem. Pa. Max.* ; kĕ-neh, *Lebir* ; (keneh), *Sem. Pupier* ; kĕnē (kenay), *Sem. Stev.* ; (kenĕr [misprint for kenē : the MS. originally read keney]), *Sem. U. Sel.* ; (kne), *U. Pat.* ; kĕnie (knie), *U. Kel.* ; kĭn-nieh, *Pang. Jalor* ; kĕní, *Jehehr* ; kĕ-nâh, *Sen. Cliff.* ; kĕnâh, *Sak. Blanj. Sw.* ; kĕ-nah, *Tem. Cl.*, *Sen. Cl.*, *Sak. Plus Cliff.*, *Sak. Blanj. Cl.*, *Sak. Slim Cl.*, *Sak. Guai*, *Krau Tem.* ; kĕnah, *Tan. U. Lang.* ; (kŏnah), *Sak. Ra.* ; kenah, *Darat* (?) ; ken[a], *Jelai* ; kĕnau, *Sak. Sung.* To marry : marriage (*Mal.* kahwin) : bĕ-kĕneh *or* bĕ-kendeh, *Sem. Plus.* To marry : bĕ-kna', *Sak. U. Kam.* [*Central*, *Southern*, and *Chowra Nicobar* kān ; *Teressa* keän ; *Shom Pē* ākēa, "wife." *Central* and *Chowra Nicobar* enkāna ; *Teressa* enkēäna ; *Car Nicobar* kikāna, "female," "woman." *Bahnar* akăn, "female," "woman," "wife" ; *Tareng* akai ; *Kon Tu* akan ; *Sué* kan ; *Mi* cham kun ; *Khmus* chom kŏn (keun), "woman." *Sué* kăndeh ; *Hin* kan (can) ; *Kaseng* kra, "wife."]

65. Woman : miniah, *Sem. Klapr.* Old woman : méra, *Sak. Tap.*
66. Woman : bădôn, *Pang. Jalor* ; badon, *Sem. Craw. Hist.*, *Sem. Klapr.*, *Sem. Ked. And.*, *Sem. Ked. Rob.*, *Sem. Ked. New.* ; (badonn), *U. Pat.* To copulate : badong, *Mantr. Malac. Nya.* [? cf. F 68]. [*Jav.* wadon, "woman." But this word is supposed to be from the Sanskrit.]
67. Wife : kĕm-pung, *Bera* ; kĕmpún, *Serting* ; kompotn, *U. Ind.* ; tĕm-pun, *Bed. Chiong* ; B 382. Woman : tempun, *Bed. Chiong* ; prompuan, *Mant. Bor.* ; prĕmpuan, *Mantr. Malac.* [*Mal.* pĕrampuan. I regard the k-, t-, forms as also composed, with different prefixes, in the same way as pĕrampuan, from the same root-word ampu, ĕmpu, "master," "lord."]
68. Wife : hôdông, *Bes. K. Lang.* ; odo[k]ng (?), *Bes. Sep.* ; M 49 ; [? cf. F 66].
69. Woman : malau (malow), *Ben. New.* Wife : malaulau (malowlow), *Ben. New.* [? Cf. *Selung* pelow, plao, "wife." But this may be only the *Mon* preau [brau] : and possibly cf. F 90 and some of the words under M 21.]
70. FEMALE : lîdî, *Kena. II.*
71. Woman : kâsîl, *Kena. II.*
72. FEMALE : bĕtīna', *Mantr. Malac.*, *Jak. Malac.* ; (bĕtînak), *Jak. Mad.* ; betina, *Mant. Bor.* ; tīna' (tînák) : *Barok.* Girl : bĕtīna' (bĕtinak), *Sak. Mad.* Woman : bĕtīna', *Mantr. Malac.*, *Jak. Malac.* ; (bĕtînak), *Ment. Her. I.* ; *Bedu. II.*, *Jak. Mad.*, *Jak. Sembr.* ; bĕtîna, *Temiang* ; rhang tēnē' (khang tênêk), *Barok* ; M 31 ; mi-tunang, *Sak. Sel. Da.* [*Mal.* bĕtina, "female."]
73. Wife : ha-bini, *Barok* ; bīnī, *Or. Trang* ; bini, *Mant. Bor.*, *Mantr. Malac.*, *Jak. Malac.* Woman : nībînī, *Or. Trang.* [*Selung* bynnai ; *Cham* binai, "female" ; *Mal.* bini, "wife."]
74. FEMALE : wa-, *Sak. Chen.* [A prefix used before proper names of women.] [*Achin.* wa, mode of addressing an old woman whose name one does not know.]
75. Virgin : pettobut, *Ben. New.* [? cf. *Mon* wut, "virgin," "young woman." But the Benua word is doubtful.]
76. FEMALE child : dâyang, *Jak. Mad.* Girl : dai-ying, *Sak. Ba. Pa.* Unmarried girl : dai-ang, *Jak. Ba Pa.* Woman : oyang, *Jak. Ba. Pa.* [*Mal.* dayang, "maiden"].
77. Wife : tā-áu (tāóu), *Po-Klo.* Female : F 255 ; F 257, 258.
78. **Fence, a** : sasak, *Pant. Kap. Joh.* [*Mal.* sasak].
79. FENCE : pagar, *Sak. U. Kam.* Fence ; palisade : rendäd payō (rendèd-payò), *Sak. Ra.* [*Mal.* pagar].
80. **Fern** : hēlēr, *Bes. Sep.*
81. FERN : pakāu, *Pang. U. Aring.* paku' (pakuk), *Serau* ; paku, *Darat*, *Jelai* [*Mal.* paku].
82. FERN (spec. *Mal.* paku lipan) : abia ? (aiia *or* abia ?), *Sem. Pa. Max.*
83. FERN (spec. *Mal.* paku piai) : kĕchil (kchil), *Sem. Pa. Max.*

Festivity: A 76; G 74.

84. **Fever** (*Mal.* dĕmam): kengkâm, *Sem. Kedah, Sem. Jarum, Sem. Plus*; măkungkung (mkungkung), *Sem. Buk. Max.*; king kong; kâ-tam, *Sem. Stev.* Malarial fever: măkung-kung kĕpiālu (mkungkung kpialu), *Sem. Buk. Max.* Hot fever: măkungkung pĕdih (mkungkung pdih), *Sem. Buk. Max.* Cold fever: măkungkum piās (mkungkum pias), *Sem. Buk. Max.*

85. FEVER: mā (ma), *Sem. Pa. Max.*, *Sem. Buk. Max.* (?); maa, *Sem. Jur. And.*, *Sem. Jur. New.*; *Sem. Jur. Rob.* Cold fever: mā āung (ma āung), *Sem. Pa. Max.* Hot fever: mā pĕdih (ma' pdih), *Sem. Pa. Max.* Malarial fever: mā kĕpiālu (ma kpialu), *Sem. Pa. Max.*

86. FEVER: lininka, *Sem. Stev.*

87. FEVER: pong, *Sem. Stev.*

88. FEVER, intermittent? (*Mal.* pĕlih kura kĕmbang): kūra (kura), *Sem. Buk. Max.*; F 170 [*Mal.* dĕmam kura].
Fever: C 205; S 187, 188.

89. **Fever-heat**: siyau, *Bes. Songs.*
Feverish: S 187.
Few, a: Q 5; S 281.

90. **Fiancé**: sĕglok (söglok), *Sak. Kerb.* Fiancée: soglok, *Sak. Kerb.* Betrothed; engaged: bĕ-pung-luk, *Sak. Blanj. Cliff.* [?=M 21].

91. **Ficus**; fig-tree (*Mal.* ara): lû-â, *Sak. Plus Cliff.*; (*Mal.* bĕringin), *Ficus benjamina*: lûă' (lûuă'), *Sem. Buk. Max.*

92. FICUS (*Mal.* ara): sawet (*pr.* sā-wett), *Pang. Skeat*; wi, *Sak. Blanj. Cliff.* [cf. *Mal.* jawi-jawi].

93. FICUS, a large, with small leaves (*Mal.* jawi-jawi), *Ficus rhododendrifolia*: jĕnang, *Bes. K. L.*; jĕnaᵏng, *Bes. A. I.*
Fiddle: M 226.

94. **Field**: sĕlāi (slāi; slay), *Sak. Tan. Ram.*, *Sak. U. Kam.*; *e.g.* "men and women work in the plantation," ui slāy krāl krdól, *Sak. U. Kampar.* Field; garden; plantation (*Mal.* ladang): sĕlai (sölai), *Söm.*; (sölai); sôlai, *Sak. Kerb.*; sĕlāi; sĕlāî (sölai; sölâi), *Sak. Ra.* Clearing; plantation (*Mal.* ladang), sĕ-lai, *Sen. Cliff.*; (slāi, slāy), *Sak. U. Kam.*; *e.g.* "to make a plantation," bū slāy, *Sak. U. Kam.*; sĕlai; slai, *Tembi*; slai, *Serau.* To make a clearing: gan islai [?]; kraja' slai, *Jelai.* Abandoned plantation: sĕ-lai, *Krau Tem.* Age: sĕlái (*sö*-lai), *Söm.* [An evident confusion of the Malay equivalents: huma, "field," and 'umor, "age."] [? Cf. *Sué* sŏrāy; *Annam* rây; *Cham* re, "field" (for dry rice cultivation).]

95. **Fierce**: chongka' *Mantr. Malac.* [*Mal.* chongkaḳ].
Fig: F 91-93.
Fight: S 189.

96. **Fight, to**: A 17.

97. FIGHT, TO: bĕr-prak, *Sak. Blanj. Cliff.*; prang, *Ben. New.* War: prak (brak), *Sak. Kor. Gb.* To war: parang, *Sem. Beg.* Enemy: senghōi bapĕrak (señhoi, bapörak), *Sak. Kerb.* [*Mal.* pĕrang].
To fight: A 17; B 257; F 260; Q 1; S 496.

98. **File, to** (to file the teeth=*Mal.* bĕrasah gigi): chingkil, *Sem. Kedah*; [cf. *Mal.* chongkil; kikir]; S 144.

99. FILED DOWN (*Mal.* lĕntik): kăcheng (kaching), *Sem. Buk. Max.*

100. FILED DOWN: lĕnti' (lnti'), *Sem. Pa. Max.* [*Mal.* lĕntik].
Fill, to: F 170; F 290.
Filled: F 290.
Fillet: R 133.
Filthy: D 116.

101. **Fin** (*Mal.* sirip): piās ? chong (pĭos chung), *Sem. Buk. Max.*; chu, *Sem. Pa. Max.*; dichür, *Sak. U. Kam.*

102. FIN: sĕlākā', *Pang. Sam.*
Finch: S 354.

103. **Find, to**; to procure: mo', *Sak. Kerb.* To receive: mo, *Sak. Kerb.*; sĕnmeng? (sön-meñ), *Söm.* To recover (find again), (*Mal.* pulang): mähmā (mèh-mâ), *Sak. Kerb.* To go away? [*sic*: apparently it means "to return" or "to go home"]; (*Mal.* pulang): mähmā (mèhmâ), *Sak. Kerb.* To return (*Mal.* balik): mehmang (mehmañ), *Sak. Kerb.*

104. FIND, TO: dapat, *Söm.* [*Mal.* dapat]; C 48; C 51.

105. **Fine**; thin: sĕlih (slih), *Sem. Pa. Max.* [? *Mal.* sĕni]; S 280; S 282; S 284; Y 40.

106. FINE; finely comminuted; in small pieces: sub, *Sem. Buk. Max.*

107. FINE; finely comminuted: lūloh (lulh), *Sem. Pa. Max.* [*Mal.* luloh].

108. **Finger**: kayä (káyè), *Sak. Kerb.*

109. FINGER (or toe): jâras, jâ-râs, *Sen. Cliff.* Finger: darahh (darah'), *Sak. Ra.*; jaras, *Serau*; jāras tökⁿ, *Jelai*; jara tökⁿ, *Darat*; jaras tig, *Sak. Br. Low*; jāras tökⁿ (jâras tĕrkⁿ), *Sen. Cliff.*; jārát tōĕk, *Or. Berumb.*; jarăs

tot (djarăstot), *Sak. Martin*; jĕrĕt ? (grête), *Sak. Sel. Da.* Thumb: jaras teh, *Tan. U. Lang.* Toe: chĕrok (tchŏrŏk), *Sak. Ra.*; jărát juk, *Or. Berumb.*; jâras jûng, *Sen. Cliff.*; jāras jūk^{n}, *Jelai*; jaras juk^{n}, *Serau*; jaras jūk^{n}, *Sak. Em.* [? Cf. *Bahnar* shödrang (xödrang), "finger," "toe."]

(*b*) Finger: jahi, *Sem. U. Sel.*; jārē', *Bes. A. I.*; jârî', *Bes. Her.*; jarî', *Serting*; jari', *Sak. Tan. Ram.*; jari, *Sak. Blanj. Sw., Mantr. Malac., Jak. Malac.*; jerhī (jekhī), *Barok*; jai chas, *Sem. Kedah*; jari t'hi, *Ben. New.*; jari-thē, *Bes. Malac.* Length of index-finger: jaii (jiee), *Sem. Stev.* Forefinger: jārē' sălăh, *Bes. A. I.* Thumb: gendē' jārī', *Bes. Sep.* Toe: jari-jok^{n}, *Bes. Malac.*; jarē' jo^{k}ng, *Bes. Sep. A. I.*; chere jok^{n} (tschere-diokn), *Or. Hu. Joh. I.*; tamarafaik jari, *Ben. New.*; F 221; jari kaki, *Mantr. Malac., Jak. Malac.* Little toe: jarē' kăle^{k}ngke^{k}ng jo^{k}ng, *Bes. Sep. A. I.* [*Mal.* jari, "finger," "toe."]

110. FINGER: raan, *Or. Hu. Joh. II.* Thumb: rohan (zohan); lohan; lun, *Ben. New.*

111. FINGER; hand; arm; to hold: pĕngolek (p'ngolek), *Pant. Kap. Joh.*

112. FINGER: ngĭng-chāsh (ngĭng-tchāsh), *Pang. Jalor.* Toe: ngĭng-chăn (ngĭng-chŭn), *Pang. Jalor.* Finger (or toe): kīk^{n}, *Tembi.*

113. Forefinger: jematok t'hi, *Ben. New.*; S 179.

113A. Forefinger: tĕnī' lek (?), *Sem. Plus* [? cf. H 15].

114. FINGER, little: penutōl (penutole), *Ben. New.*

Finger: H 14, 15; H 17; N 1-3; P 155; S 179.

Finger, to: H 106.

Finger-joint: K 40; W 147.

Finger-nail: N 1-3; N 98; S 141; S 236.

Finger-piece (of musical instrument): M 229.

Finger-ring: R 133.

115. **Finish**; past: (*a*) hŏd, *Sak. U. Kam.* To finish: jihōs (dji-hôs), *Söm.*; hoï, *Sak. Kerb.* Finished: jos (djos), *Sem. K. Ken.* Enough: jos ? (dios), *Sem. K. Ken.*; jush (djousch), *Sak. Kerb.* No more: jüs (djüss), *Söm.* Empty; there is no more: jos lălói (djos-lălói), *Sem. K. Ken.*; F 118. To finish or complete (*Mal.* habiskan): ya' sây^{t} *or* ya' sây^{t} (*pr.* sây), *Sem. Kedah.* Done; finished (*Mal.* habis): bihus, *Jelai.* It is done (*Mal.* sudah habis): sudah hös, *Darat.* [There appear to be two roots here. Cf. *Halang* sèt; *Kaseng* sa, "finished"; and *Khmer* höi [höy], "finished," "done"; *Stieng* höi, a particle indicating the past tense; ? cf. *Khmer* huos, "to pass."]

(*b*) To disappear; to be lost (*Mal.* hilang): ya-höd (*pr.* hödd), *Pang. U. Aring*; ya-höd, *ex.* āwā' manog höd naĭ-ō' (trans. of Mal. proverb, anak ayam hilang ibu, *i.e.* "a chicken that has lost its mother"), *Pang. Sam.* To disappear: seh, *Bes. Sep.* To lose: seh, *Bes. K. Lang.*; sih, *Bes. Songs.* To forget: sĕp, *Sak. U. Kam.*; engsip^{n}, *Serau*; hisĕip^{n}, *Krau Em.* To miss: să, *Sak. U. Kam.* To miss (in aiming), (*Mal.* ta' kĕna): sĕt^{n}, *Sen. Cliff.*

(*c*) No ("very precise"): hoï, *Sak. Kerb.* No ("vague"): hoï ? (hoï, "with a nasal sound"), *Sak. Kerb.* No: höt (hĕrt), *Krau Tem.* Not yet: hût-hût, *Sak. Guai.* To lose: hoï; nahui (nahouï), *Sak. Kerb.* [Cf. *Central Nicobar, Teressa, Chowra* hat, "not"; ? cf. *Bahnar* hoai, "no," "it is nothing."]

116. **Finish, to**: īāk ? (aĭiăiak ?), *Sem. Buk. Max.* To finish; to consume (*Mal.* habiskan): yāg, *ex.* nā' yĕ yag taio' (*Mal.* mak sahya habis de' rimau), *or* taio' on yāg u' leau nā' yĕ. (Cp. also yak kelyeng, *Mal.* habis kadalam, which should no doubt be yag kelyeng, the *g* having perhaps been affected by the *k* of kelyeng), *Sem. Kedah.* Done; finished: yak, *Sem. Craw. Gram.* To finish or complete (*Mal.* habiskan): yă-jak (more commonly jāg ?), *Pang. U. Aring.* Done; done with; have (*Mal.* sudah; habis): jā' (used as an auxiliary verb; *e.g.* G 75; but also used in an adjuratory sense, *e.g.* oi jā', "come here, will you," *Mal.* mari juga *or* mari sudah), *Sem. Kedah*; jā', *ex.* jā' yĕ chī' bāb = *Mal.* sudah sahya makan nasi, "I have eaten," *Pang. U. Aring*; E 71; F 117; G 75; R 60; W 68. Have (*aux.*): oa^{sh}, *e.g.* "I have eaten," ku oa^{sh} makan, *Jak. Malac.* [Cf. *Bahnar* jĭ, auxiliary of past tense; *Stieng* jet (jĕt), "done," "finished."]

117. FINISH, TO; to complete (*Mal.* habiskan): ya' hāp, *Sem. Jarum, Sem. Plus*; hăb (hb), *Sem. Pa. Max.* To finish; to make an end of: hăb (hb), *Sem. Pa. Max.* Finished; completed; done with (*Mal.* sudah *or* habis): jāhāp, *Pang. Belimb.* Have (*Mal.* sudah): jā-hāb, *e.g.* jā-hāb tĕ-hē' chī', "we have eaten," *Sem. Kedah*; F 116. All (*Mal.* sĕmua): ten-hāp (doubtful, hāp usually has an opposite sense; the correct form I believe to be nengkâm; A 60), *Sem. Kedah.* No: nyap, *Mantr. Malac.*; niap, *Mantr. Cast.*; sam, *Ben. New.* Not: niap, *Mantr. Bor.*; niaba, *Ben. New.*: hap, *Bes. Bell.* Is not: niap, *Ment. Her. I.*; nyap, *Mantr. Malac. Nya.* hap, *Bes. K. Lang.*; hāp? (hamᵖ), *Bes. Malac.* To lose: 'nyāp, *Sak. U. Kam.*; nyāp? (ñamp; ñiamp); *Sak. Ra.* Not to be; there are not: resap, *Mant. Bor.* Death: kahanniap, *Ben. New.* To disappear: lĕsāp (lĕsaⁿp), *Ment. Her. I.*; sĕnyāp (sñp), *Sem. Buk. Max.* Wanting; lacking: hāp, *Bes. Sep. A. I.* [It is very doubtful whether these words are all connected. The same applies to D 115, 116. They have been collected here because it is difficult to draw the line between them. Some of the words in D 117 appear to be connected with the *Mal.* lĕnnyap. But cf. *Bahnar* ñap (nhap), "dead" *Stieng* ñap (nhap), "(sun) set."]

118. FINISH, TO; to consume (*Mal.* habiskan): leau, *ex.* nā' yĕ léau ka-ong (*Mal.* mak sahya habis de' rimau), "my mother was eaten up by a tiger," *Sem. Kedah.* Done; finished (past auxiliary): leau, *Pang. Teliang.* [? Cf. *Andamanese Beada* ār-lū; *Kol* ā-līwa; *Chariar* ārā-līwu, "to finish."] See R 190.

119. FINISH, TO; to make an end of: pĕdong (pdung), *Sem. Buk. Max.*; A 63; D 53; F 115.

120. **Finished**; complete (*Mal.* sudah): (*a*) brū, *e.g.* brū wâ, "unfinished," *Bes. Sep. A. I.*; brah, *e.g.* woh brah, "not yet finished," *Bes. Malac.* Done or finished; there is none (or there are none) left: b'rā', *Pang. K. Aring.* Not to be; is not (*Mal.* tiada); no (*Mal.* tidak): bra', *Lebir.* There is not: brak (*or* brā'), *Sem. Kedah*; brā', *Sem. Plus.* There isn't any; there aren't any (*lit.* lacking or wanting): brā', *Pang. Belimb.* Without: b'rā', *Pang. U. Aring.* Never (*Mal.* ta' pĕrnah): brak ya' dē, *Sem. Plus.* Nothing whatever (*Mal.* tiada lalu): brak lāleau (it is not quite clear whether lāleau should be classed with the Malay lalu; la *or* lah might also represent the ordinary enclitic intensifier, and leau = Siamese leau, meaning done with or finished or completed), *Sem. Kedah.* Not yet (*Mal.* bĕlum), brāk lagi, *Sem. Plus.* Unimportant (*Mal.* tid'apa): brā' long (*pr.* loŋng), *Sem. Kedah.*
(*b*) To reject; to cast away (*Mal.* buang): ya' prā', *ex.* jā' prā' = "rejected or cast away," *Sem. Jarum, Sem. Plus.* Cannot; will not (point-blank refusal): prā', *Pang. Belimb.*

121. FINISHED: bek, *Jak. Ba. Pa.* No: beh, *U. Tem.*; bêh, *U. Cher., Jak. Ba. Pa., Jak. Lem., Jak. Sim.*; bieh, *Jak. Sim.*; B 153; B 158; pā [*or* pă?], *Sak. Martin.* No ("very precise"), (*Mal.* bukan): bābe (bèbé), *Sŏm.* Not yet: biā' (bia'), *Sem. Pa. Max., Sem. Buk. Max.*; A 23. Do not: bê, *Krau Ket.*; *Krau Tem.*; bö', *e.g.* bö' jön, "don't give," *Bes. Sep. A. I.*; böi (bĕr-i), *U. Cher.*; pĕhö (peheu), *Ment. Bor.*; wîh, *Sen. Cl.*; *e.g.* wîh ga jarr, "do not run (away)," wîh sĕng-oh, "don't be afraid"; wih ga' bêt, "don't go to sleep," *Sen. Cliff.*; F 49; uē, *Jelai.* Don't [? want]: bêh mot, *Pant. Kap. Joh.* Never: bĕsûah, *Jak. Mad.* Not yet: bi'-la', *Sak. Blanj. Cliff.* No matter (*Mal.* tid'apa): bīsaīt, *Mantr. Malac. Nya.* No; not; is not: biā' (bia'), *Sem. Buk. Max.* No; not (*Mal.* tidak): pē, *Sen. Cliff.* Not: bê, *Jak. Mad.* Not to be; is not (*Mal.* tiada): beh, *U. Tem.*; pĕt, *Jak. Malac.*; bêh-da'-da', *U. Cher.*; pê-mūng, *Sen. Cliff.* I have not: bet tŏp, *Sak. Tap.* Do not know: beh-na-hoh, *Jak. Lem.*; bē nāhū' (bê-nâ-hûk), *Jak. Ba. Pa.*; K 63; W 60; W 64. Not yet: pasek, *Sak. U. Kam.* Not got: pohûs, *Jak. Lem., Jak. Sim.*; pŏhôs, *Jak. Ba. Pa.* Not get; unsuccessful: po-hûs, *Jak. Mad.* Unpleasant: po'us *or* po'uss, *Bes. K. L.* Not yet: wâ, *e.g.* brū wâ, "not yet

finished," *Bes. A. I.*; woh, *e.g.* "not yet finished"; woh brah, *Bes. Malac.* [*Achin.* be', "do not"; cf. *Bahnar Röngao* bi, "not."]

122. FINISHED; done (auxiliary of past tense): 'dah, *Bes. K. Lang.* (Past auxiliary): ndah, 'dah, *e.g.* döyt 'dah, "completely finished," *Bes. Sep.*; A 63. Enough; sufficient: da'-do', *Sen. Cl.*; dâ-do', â-do', *Sen. Cliff.* No: do, *Sak. Kor. Gb.*; dāâ (dā-ā, "second *a* deep"), *Sem. K. Ken.*; dā (dar), *Belend. Stev.* Not in the least (*Mal.* tidak sakali): dör (*pr.* dörr), *Sem. Kedah.* Cannot; impossible (*Mal.* ta' buleh): dāâ? (dā-ā), *Sem. K. Ken.* [It is doubtful whether this word (and several of the others) should not have been put under N 69.]

123. FINISHED (*Mal.* habis): tĕlas? (telas), *Jelai.* Has; past; done (auxiliary), (*Mal.* sudah): tĕ-lâs, *e.g.* hĕh tĕ-lâs kuh ka' jih, "he has killed that fish," *Sen. Cl.*; tĕlāsh (tölāsh), *Sak. Ra.* After: na tĕlas (na-tölass), *Söm.*; tolāsh (tol**âch**), *Sak. Kerb.*; tĕlāāh (*tö*l**aè**h), *Sak. Ra.* Just now (*Mal.* tĕrlĕpas tadi): tĕlas? (telas) anini, *Darat.* Already (*Mal.* sudah): lah; sa?, *Mant. Bor.* It is enough: tĕlāāsh (tölā**âch**), *Sak. Kerb.*; tĕlā (tölâ), *Sak. Ra.* [*Achin.* tĕlĕs (*pr.* tĕlĕ); *Mal.* tĕlah, "already," auxiliary of perfect.]
FINISHED: A 63; F 115-119.

124. **Fire**: has, *Sem. Beg.*; (hus), *Ben. New.*; as (ass), *Sem. Ken.*; ās, *Sak. Em.*; âs, *Sem. Kedah*; às *or* âss, *Pang. K. Aring*; âs (*pr.* âss), *Sem. Kedah, Pang. U. Aring, Pang. Sam.*; âs, *Sak. U. Kam.*; (aus), *Sem. U. Sel.*; âz (*pr.* âzz), *Pang. Gal.*; âhh *or* âss; *also* âʏss, *Pang. Belimb.*; os (oss), *Sem. Ij., Rasa*; os, *Sem. Pupier, Sak. Tap., Sak. Blanj. Sw., Kerbat, Sak. Kor. Gb., e.g.* "fire burns," ós nagóit, *Sak. Kor. Gb.*; F 126; ôs, *Sem. Per., Krau Ket.*; ōs, *Sem. K. Ken.*; ōs? (ōās); âs, *Sak. Martin*; ös (öss), *Pang. Jalor, Or. Berumb.*; öés (öéss), *Sak. Jer.*; öíss, *Po-Klo*; oíss, *Jehehr*; oos, *U. Kel., U. Pat.*; ōsh, *Sak. Br. Low*; (ôsh), *Sak. Plus Cliff., Sak. Blanj. Cliff., Krau Tem.*; (ôch), *Söm.*; (ôsch), *Sak. Ra.*; osh, *Lebir*; (och), *Sak. Ra., Sak. Kerb.*; ōish, *Tembi*; ās; ois, *Darat*; ois, *Tem. Cl., Sen. Cl.*; ois, *Sen. Cliff.*; ū (oû), *Sak. Croix*; u^{s} (us'), *Pal., U. Ind.*; us (aūs *or* ūs), *Sem. Pa. Max.*; us, *Sem. Craw. Hist., Sem. Craw. Gram., Sem. Klapr., Sem. Ked. And., Sem. Ked. New., Sem. Ked. Mar., Sem. Jur. Mar., Sem. Jur. And., Sem. Jur. New., Sem. Jur. Rob., Sak. Sung., Bera, Bedu. II., Bes. Her.*; us (uss), *Bes. Bell.*; ús, *Serting*; ūs, *Buk. U. Lang., Bes. Sep., Bes. Malac.*; (ûs), *Kena. II., U. Tem.*; (oos), *Sem. Stev., Bers. Stev., Sak. Sel. Da.*; hus, *Bed. Chiong*; âûs, *Tan. U. Lang.*; u^{l} (ul'), *U. Ind.*; ush, *U. Cher.*; ush; ūis, *Bes. Sep. A. I.*; med-ūs (mid 'us), *Sem. Buk. Max.*; E 83; oïs push, *Serau.* Roast it at the fire: job ma os (*or* oi), *Krau Em.*; R 196; S 297-300; S 302; S 310; S 385; S 404; S 465. Flame: os, *Sem.? Stev.?*; ōs-ja? (ōs-dscha), *Sem. K. Ken.*; ? E 27. To burn (intransitive): kachar ūis; kachar ūs, *Bes. Sep. A. I.*; E 27. "Bring firebrand": yoi us (yoie *oos*), *Sem. Stev.*; B 396. Firebrand (*Mal.* puntong api): pĕnöyd (*pr.* pĕnöʏdd) âs, *Sem. Plus*; pĕnoih us (pnuih us), *Sem. Buk. Max.* Burning embers: mo' us (mu' as), *Sem. Pa. Max.* Firebrand (*Fr.* tison): pālo ōsh pâló-**ôch**), *Söm.* Firewood: grung-ūs, *Bes. Malac.*; kyung âs, *Sem. Kedah*; jĕ-hû chĕ ois, *Sen. Cliff.* Flint (lit. fire-stone): batu us, *Sem. Buk. Max.* Matches: panchais, *Tembi.* Spark (*Mal.* bunga api): chăng-ūs (chng 'us); bunga ūs (bunga us), *Sem. Buk. Max.*; bunga ūs (bunga aus), *Sem. Pa. Max.*; bonga osh (boña och), *Sak. Ra.*; mad osh (mád och), *Söm.*; E 83. Thunder: âs, *Sem. Per.* [*Cuoi* us; *Kaseng* uiñ (uinh); *Kon Tu* ui; *Sué* hŭ; *Halang* hŭl; *Boloven* huñ (hùnh); *Phnong, Prou, Bahnar* uñ (unh); *Stieng* uñ (unh) *or* uiñ (uinh); *Chrău* uñ, uiñ (unh; uinh); *Churu* ngui; *Sedang* un (oun); *Sue* uij (ouidj); *Proons* uñ (ounh); *Ka* un—"fire." (? Cf. *Khmer* ŏch [uch], "to set on fire"; ŏs [us], "firewood"; *Mon* oh, "fuel," "firewood"; *Central Nicobar* ōh (ònh); *Samrê, Cuoi* us; *Por* os; *Cancho* ju; *Rodé, Chréai* jus, "firewood").]

125. FIRE: āpī' (âpi'k), *Ment. Her. I.*; ape, *Mantr. Malac.*; api, *Ben. New., Jak. Malac.*; ap-í, *Or.*

Trang. Matches: chōlek āpi, *Serau.* Fire-steel: apī, *Tembi*; saapi, *Serau* [or *Tembi*?], [*Mal.* api].

126. FIRE: tagoyn (*pr.* tagoy^{dn}), *Sem. Kedah.* Firebrand; fire-log (*Mal.* puntong api): tăgo' api? (tkuk api), *Sem. Pa. Max.*; tāgong, *Pang. Belimb.* Firewood (*Mal.* kayu api): tanggöng (*pr.* tanggö^{gn}g), *Sem. Plus.*

127. FIRE-LOG: potong, *ex.* potong âs, *Pang. K. Aring* [*Mal.* puntong].

128. FIRE, materials for making: ped-bied (ped-bee-ed), *Sem. Stev.*
Fire: B 373; B 468; C 77; H 147; R 194.
Firebrand: F 124; F 126; T 214.
Firefly: S 437; W 121.
Fire-log: C 77; F 126, 127.

129. **Fireplace**: wal, *Sak. Kor. Gb.*, *Sak. Blanj. Cliff.*; wâl, *Sen. Cliff.* Ash: uhal (ouhal), *Söm.*; wal (oual), *Sak. Ra.*; wāl (ou**â**l), *Sak. Kerb.*

129A. FIREPLACE: dapui, *Sem. K. Ken.* [*Mal.* dapor].
Fireplace: A 160.
Fire-steel: F 124, 125; S 444.

130. **Firestick**: lârâk, *Jak. Ba. Pa.*; larâk, *Jak. Lem.* [? cf. *Mal.* larek, "to turn (as in a lathe)"]; B 373.
Firewood: B 372; C 77; F 124; F 126.

131. **Firm**; to fix firmly: titab (titb), *Sem. Buk. Max.* Eternal: tĕtap (t'tap) birajol, *Pant. Kap. Joh.* [*Mal.* tĕtap, "firm"]; H 31.
First: A 5; B 145.
First-born (child): N 50, 51.

132. **First-born** child, father of: pĕmiot (p'miot), *Jak. Ba. Pa.* Mother of first-born child: indong miot, *Jak. Ba. Pa.* [? cf. S 281].

133. **Fish** (*Mal.* ikan): begjag, *Sem. Jarum*; begjag *or* bĕjag, *Sem. Plus.*

134. FISH: āï (doubtful); ai, *ex.* ai böö, "a big fish," *Pang. U. Aring*; ai, *Pang. Sam, Pang. Gal.*

135. FISH: segnuk kā (segnouk kâ), *Sak. Kerb.*; F 138. Fresh fish: sek-nūk, *Sak. Tan. Ram.*

136. FISH: râyap, *Kena. I.*

137. FISH: chĕräh (chĕrèh), *Serting*; chĕré, *Bed. Chiong.* [? cf. *Khmer* trĕy [triy]; *Ka* tre; *Tareng* truoi; *Prou* tro; *Huei, Suk* thrö (threu); *So* chia; *Nanhang* tea, "fish."]

138. FISH: (*a*) kaa (kaä), *Sak. Br. Low*; kā, *Bes. Malac.*; (kâ), *Bes. Her.*, *Sem. Per.*, *Söm.*, *Sak. Ra.*; (kâr), *Sem. Stev.*; (gā), *Sem. K. Ken.*; kâh, *Sak. Croix, Sak. Sel. Da.*; *Buk. U. Lang.*, *Tan. U. Lang.*; kah, *Sem. Ken.*; *Bes. Sep. A. I.*; ká, *Sak. Kor. Gb.*; ka, *Sak. Kor. Gb.*, *U. Cher.*, *Sak. Blanj. Sw.*, *Sak. Tap.*, *Ben. New.*; ka', *Sen. Cl.*, *Krau Ket.*, *Krau Tem.*; (kak), *Tembi, Serau, Darat, Sak. Em.*; kā' (kāḳ), *Jelai*; kē (kēk), *Tembi*; kaah, *Sak. Sung.*; kâ, *Sak. U. Kam.* Fish spp. (*Mal.* ikan katak): ka' (kak) juk, *Serau*; (*Mal.* ikan bagoh, "black in the middle"): ka' (kak) bel, *Serau*; (*Mal.* ikan nesing): ka' (kak) paas, *Serau*; (*Mal.* ikan toman): ka' (kak) payah, *Serau*; (*Mal.* ikan bador): ka' sĕlōk^{n} (kak slōk^{n}), *Serau*; (*Mal.* ikan baung): ka' sōna' (kak sōnak), *Serau*; (*Mal.* ikan klak): kah bwing ut [?], *Sak. Em.* [*Mon, Stieng, Khmus, Lemet, Bahnar, Chrău, Kahov* ka; *Kat, Sue, Cuoi, Phnong* ka (ca); *Kaseng, Sué, Halang, Boloven* kā (cà); *Sedang* kă (cà); *Annam* ka (cá); *Palaung* kā; *Churu* kah; *Khasi* khā; *Central, Southern, Teressa, Chowra* and *Car Nicobar* kāĕ (kâa), "fish."]
(*b*) Fish: kajib; kajep (kajaip), *Ben. New.* Monitor lizard: kajib, *Mantr. Malac. Cha.*, *Jak. Malac.* Crocodile: kajib-ayer, *Jak. Malac.* [*Mal.* ayer, "water"].

139. FISH: ika, *Sem. Jarum*; ikan, *Sem. Craw. Hist.*, *Sem. Craw. Gram.*, *Sem. Klapr.*, *Sem. Ked. And.*, *Sem. Ked. New.*, *Sem. Jur. Mar.*, *Sem. Ked. Mar.*, *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Beg.*; *Ben. New.*, *Sem. U. Sel.* [the MS. of this last originally read ekan], *Sem. Ij.*, *Mantr. Malac.*, *Jak. Malac.*; (ikam), *Sem. Jur. Rob.*; hikan, *Sem. Klapr.* Dried fish: ikan, *Sak. Tan. Ram.* Dried fish (prepared for food): ikan pĕnāngát, *Sak. Tan. Ram.* River Indau: ikan lumpat, *Pant. Kap. Joh.*; J 16 [*Mal.* ikan].

140. FISH: pĕhompang (p'hompang), *Pant. Kap. Mad.*; pĕngumpan (p'ngumpan), *Pant. Kap. Lem.* [*Mal.* umpan, "bait"].
Fish: S 24.

141. FISH, fresh-water spec.: bĕgâhak, *Jak. Mad.*

142. FISH, fresh-water spec.: nôm, *Jak. Mad.*

143. FISH, fresh-water spec. : sĕngârat, *Jak. Mad.*

144. **Fish, to** : kadó, *Sak. Kor. Gb.*, C 49 ; T 107.

144A. FISH with a hook, to : tĕndroitⁿ, *Tembi* ; tendrots [*sic*], *Serau.*

145. FISH with a hook, to : kikbót, *Serting* ; kibât (kibòt), *Bedu. II.*

146. FISH with a hook, to : ngedek, *Galang.*

147. FISH with a hook, to : ngâyel, *Bedu. I.*, *Bedu. II.* [*Mal.* kail ; mĕngail].

148. FISH with a spear, to : sĕrampang, *Serting* [*Mal.* sĕrampang].

149. FISH with a spear, to : sûnák, *Bedu. I.* ; sûnak, *Bedu. II.* ; S 369 ; S 373, 374.

150. FISH with a "tanggok" (a kind of rattan net ?), to : pâlong, *Kena. I.*

151. **Fishing-basket** : sêgel, *Jak. Mad.*

151A. FISHING-BASKET : sĕntâpok, *Jak. Mad.* Fish-trap made with "onak" : sĕntapok (s'ntapok), *Jak. Sim.*

152. **Fishing-place** : gúnä (**gounè**), *Sak. Ra.*

Fish-roe : E 34.

Fish-trap : F 151 ; F 151A.

153. FISH-TRAP made with rattan thorns (onak) : basôk, *Jak. Sim.*

154. FISH-TRAP made of rattan thorns (onak) : tuar, *Pant. Kap. Joh.*

Fist, to hit with the : S 497.

155. **Fits** ; convulsions : sâbān (sban), *Sem. Pa. Max.* Apoplectic (?) fits (*Mal.* sawan sĕsak) : sābān sĕsak (sban ssk), *Sem. Pa. Max.* Epileptic(?) fits (*Mal.* sawan tĕrjun) : sābān bĕlus (sban blus), *Sem. Pa. Max.* ; F 12. Puerperal fits (*Mal.* sawan pĕranak) : sābān māwāng (sban mauang), *Sem. Pa. Max.* ; C 101 [*Mal.* sawan].

156. **Five** : chû-yang, *Sak. Sel. Da.* ; [?= F 158].

157. FIVE : sā júmpa, *Po-Klo.* [Both this and F 156 are very doubtful.]

158. FIVE : mĕ-sâun, *U. Tem.* ; mĕ-shong, *U. Cher.* ; mĕsogn, *Serting* ; massokn, *U. Ind.* [*Mon* măsōn *or* mĕsoiñ [măsun], păsōn, pĕsoiñ [păsun] ; *Cuoi* song ; *Huei*, *Suk*, *Sue*, *So* sung (soung) ; *Hin*, *Nanhang* chung (choung) ; *Tareng*, *Kon Tu*, *Boloven* sôn ; *Sué* sön ; *Prou* chhéng ; *Ka* chang ; *Boloven* song ; *Niahön*, *Lave* sŏng ; *Khmus* pfuong (pfouong) ; *Lemet* pan ; *Palaung* phan ; pohn (and variant forms in neighbouring dialects) ; *Khasi* san, "five."]

159. FIVE : lepang, *Sem. Scott.* [Very doubtful.]

160. FIVE : limah, *Sem. Ij.* ; lima', *Sak. U. Kam.* ; limā', *Bes. Songs* ; lĭma, *Sem. U. Sel.*, *Sem. Per.* ; líma, *Sak. Jer.* ; lima, *Söm.*, *Sak. Kerb.*, *Sak. Br. Low*, *Sak. Ra.*, *Bes. Her.*, *Ben. New.* [*Mal.* lima] ; T 99.

Fix, to : F 131.

161. **Flame** ; flaming : jālăt (jalt), *Sem. Buk. Max.* Flaming : mĕchalat (mchalt), *Sem. Buk. Max.* ; [cf. *Mal.* nyala ?].

162. FLAME : gor-hoe ? (**ghorhoé**), *Sak. Ra.* ; D 41 ; F 124.

163. **Flame, to** ; to flare up : lok, *ex.* uis lok dah, "the fire has flared up," *Bes. K. L.* [? Cf. A 132, A 155 ; but perhaps cf. *Bahnar* uñ (unh) lŏk, "glow-worm" ; lech uñ (unh) lŏk, "to see stars" (on receiving a blow in the eye).]

Flaming : D 41 ; F 161.

Flank : R 100 ; R 102, 103.

Flap, to : F 177.

163A. **Flap - flap** : sibang - sibut, *Bes. Songs.*

Flare up, to : F 163.

Flash (of lightning) : L 92.

164. **Flash - flash** : kilat - kilau, *Bes. Songs* [*Mal.* kilat, "lightning" ; kilau, "to shine"] ; cf. L 97.

165. **Flat** (*Mal.* samarata) : panchul, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*

166. FLAT (*Mal.* pipeh) : chĕpeyt, *Bes. Sep.* [? Cf. *Mal.* pĕpat.]

167. FLAT (*Mal.* pĕpat) : kĕting ? (kting ?), *Sem. Buk. Max.*

168. FLAT and hard : tombat-tombat, *Bes. Songs.*

Flat : L 62 ; S 481.

Flat country : S 57.

Flat (of hand) : H 14.

169. **Flea** (*Mal.* kutu) : chī', *Pang. U. Aring*, *Pang. Sam* ; chī, *Bes. A. I.* Louse : chä ? (dschä), *Sem. K. Ken.* ; (*Mal.* tuma) : chi', *Sem. Buk. Max.* ; (*Mal.* kutu) : chĭ (chi'), *Sem. Pa. Max.* ; che (tché), *Söm.* ; che' (chek), *Jelai* ; chä (tchè), *Sak. Kerb.*, *Sak. Ra.* ; chêt, *Sen. Cliff.* ; chĕ-no', *Sen. Cliff.* Mosquito larvæ (*Mal.* jinti') : che' ? bĕtoh (chi' ? btuh), *Sem. Pa. Max.* ; W 30. [*Mon* choa [chai] ; *Khmer* chay [chai] ; *Bahnar* xi (*pr.* shi) ; *Stieng* sĭh ; *Chrău* shĭh (xĭh) ; *Churu* ṣai ; *Annam* chí ; châ̂y ; *Halang* chai ; *Boloven*, *Alak*, *Lave* chei ; *Niahön* chē, "louse."

The expression for "flea" in several of these is "dog-louse," as in *Mal.* kutu anjing is used. *Central Nicobar* shâi, "flea."] L 144, 145.

170. **Flesh**: (*a*) sēch (sich), *Sem. Buk. Max.*; sach (saty), *Sak. U. Kam.*; segj, *Sem. Kedah*, *Sem. Jarum*; seg, *Sem. Plus*, *Sak. Blanj. Cliff.*; sed (*pr.* sedd), *Pang. Sam*, *Pang. Gal.*; sêt, *Sen. Cliff.*; sēt (sit), *Sem. Pa. Max.*; set (*pr.* sett), *Pang. U. Aring*; séi *or* sé-i?, *Sem. K. Ken.*, sī (see), *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Jur. Rob.*; sī'; īsī', *Bes. Sep. A. I.* Goose-flesh? (*Mal.* daging kura): sēch kūra (sich kura), *Sem. Buk. Max.*; F 88. Body: nség, *Söm.*; söt, *Bes. Malac.*; sĕ-it, *Bes. Her.*; isik^{n}, *Darat*; isik [better esik: in MS. originally essik], *Sem. U. Sel.*; (esek), *Tan. U. Lang.*; isik *or* īsī', *Sem. Kedah*; usi, *Sem. Per.*; isi, *Sem. Ij.*, *Sem. Ken.*; isî; issî, *Sak. Ra.*; īsī, *Pang. Jalor.* External view of body: esī (es-ee), *Sem. Stev.* Body (entire, internally): esī-u (es-ee-oo), *Sem. Stev.*; cf. B 270? [One of Stevens' blunders, probably: the -u can only be the third person singular pronoun.] Fruit: sēk (sê^{n}k), *Kena. II.* Interior of fruit (*Mal.* isi): seg, *ex.* tangkē bâh seg masam = *Mal.* isi masam, "branches of fruit with unripe interior," *Pang. Teliang.* Meat: sīg (sigh), *Söm.*; sach (saty), *Sak. U. Kam.*; sät (sèt), *Sak. Ra.* Gums (of mouth): si suing, *Sem. Pa. Max.*; G 128.

(*b*) Body; flesh: isi, *Pant. Kap. Joh.* Entrails: isi' nĕbo' (aisi' nbu'), *Sem. Pa. Max.* Heart: ísî dâlam, *Jak. Mad.* (*Pant. Kap.*); I 15. To fill: isi' (aisi'), *Sem. Pa. Max.* Wood: isí, *Sak. Kor. Gb.* Tapioca plant: ísî mabok, *Pant. Kap. Lem.*; N 10. [Some of these words are certainly derived from *Mal.* isi "interior," "contents," "to fill"; but those which do not begin with a vowel (and perhaps a few of those that do) are probably connected with *Khmer* săch [sāch], "flesh." As it is difficult to separate the two sets of words, which have somewhat similar meanings, they have been grouped together here. Perhaps also cf. *Bahnar* shek (xĕk), "lean meat"; *Alak* săch, "meat."]

171. Flesh: ṛulo? (zulo), *Ben. New.*

172. Flesh: dagík (tagík), *Sak. Kor. Gb.*; daging, *Ben. New.*, *Mantr. Malac.*, *Jak. Malac.* Flesh; meat. dágik, *Sak. Kor. Gb.* Meat: dagîn. *Sak. Kerb.* [*Mal.* daging]; B 325.
Flexible: S 336.
Flight: F 203-205.
Flint: F 124; S 462.

173. **Float, to**: uit (auit), *Sem. Buk. Max.*

174. Float, to: tĕlumul (tlumul), *Sem. Pa. Max.* To arrive: nimul, *e.g.* a common form of salutation is mani nimul hino^{k}ng, "where have you come from now?" *Bes. Sep.* [*Mal.* timbul, "to rise to the surface"]. [Perhaps = C 166.]

175. Float, to; to drift: lampong (lmpung), *Sem. Pa. Max.* [*Mal.* lampong].

176. Float, to; to drift: bĕngkăs (bngks), *Sem. Buk. Max.* [? *Mal.* bingkas, "elastic."]

177. Float, to (in the air); to flap in the wind (*Mal.* kibar): do' (du'), *Sem. Pa. Max.*
Float, to: L 79.

178. **Flood**; inundation: ba' (bak), *Sem. Buk. Max.*; bá-ák, *Söm.*; *bahâk*, *Sak. Kerb.*; *bahâ*, *Sak. Ra.*; ba' juk (bak juk), *Sem. Pa. Max.*; ong-bāg, *Sem. K. Ken.*; W 29 [*Mal.* bah]; W 74.

179. Flood (tide): haniur, *Ben. New.* [? *Mal.* hanyut, "to drift"]; L 89; W 27; W 30.

180. **Floor**: kĕping, *Kena. I.*; cf. P 36. [? *Mal.* kĕping, "a sheet or piece."]

181. Floor: lanteï, *Söm.*; lanté, *Sak. Ra.* Floor planking: lan-tê, *Kerbat* [*Mal.* lantai]; H 11; M 62.

182. Flooring: ching-karr, *Sen. Cl.*; ching-kârr, *Sen. Cliff.*; chengkar, *Serau.* To make a flooring: changkar, *Sak. Em.* [? cf. *Mal.* tikar, "mat"]; M 62.
Flow: T 127; W 27.

183. **Flow, to**: hubuin, *Sem. Buk. Max.*

184. Flow, to: paling, *Sem. Buk. Max.*

185. Flow, to: téu-trás, *Sak. Kor. Gb.*; W 30; P 206; T 232, 233.

186. **Flower** (*Mal.* bunga): hāpong, *Sem. Kedah.*

187. Flower: bakau, *Sem. Per.*; (bak-ow), *Sem. Stev.*; bekau, *Sem. Plus*; bĕkau, *Pang. U. Aring*; bĕkáu, *Serting*; be-ka-au, *Sem.*

Ken. ; bākau : said to be especially used of fruit-blossom, *ex.* telelpul wong bākau, "the young fruit-blossom is budding" (?) ; *Pang. Teliang* ; name of a disease-pattern (on comb), bakau timon (bakaw timon), *Sem. Stev.* [*Khmer* phkā ; *Kaseng* pakaŏ ; *Mon* kau ; *Phnong* kau (cau) ; *Stieng* kaō ; *Rodê* ka ; *Alak* pākao, "flower."]

188. FLOWER : hūrūt (?), *Bes. A. I.* [?=F 193].

189. FLOWER : pabohoi ? (pabohoye), *Ben. New.*

190. FLOWER : ha bungé, *Barok* ; bungei, *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Jur. Rob.* ; bunga' (bungak), *Bes. K. Lang.* ; bungā, *e.g.* "the tree blossoms" (lit. has flowers), ă ogniokng (ogniok'n) wă (wa, "deep *a*") bungā, *Sem. K. Ken.* ; bungá, *Sak. Tap.* ; bungā (bouñâ), *Sak. Ra.*, *Sak. Kerb.* ; bunga, *Sem. U. Sel.* [in the MS. this last originally had boonga], *Sak. Br. Low*, *Sak. Blanj. Sw.*, *Ben. New.*, *Mantr. Malac.*, *Jak. Malac.* ; bongna (boñgna), *Söm.* ; lebunga' (lebungak), *Darat* ; libunga' (libungak), *Jelai* ; bulwan ? (bull-wan), *Sak. Sel. Da.* ; F 124 ; H 147 ; S 45 [*Mal.* bunga].

191. FLOWER : maiong, *Pant. Kap. Joh.* [*Mal.* mayang, "flower-spathe of palm"] ; B 449 ; D 198 ; F 283.

192. FLOWER-spathe (of palm) (*Mal.* mayang) : tăndo' (tndu'), *Sem. Buk. Max.* ; tanan, *Mantr. Malac.* [*Mal.* tandan, "cluster of fruits" ; and tandok, "horn."]

193. FLOWER, centre of : éúd, *Sem. Stev.* [?=F 188].
Flower, pistil of : P 115.

194. **Flute** (*Mal.* sĕruling) : pen-sul (*pr.* pen-sull), *Pang. U. Aring* ; pen-sol (*pr.* pen-soll), *Pang. Sam*, *Pang. Gal.*

195. FLUTE : jĕniloi (jnilōi, jnilōy), *Sak. U. Kam.* [Cf. *Bahnar* tŏliō ; *Khmer* khlŏi [khluy] ; *Mon* tălōt, "flute" ; ? cf. *Khmer* srelay [srălêy], "trumpet."]

196. FLUTE (of bamboo) (*Mal.* sĕruling) : huchŏō, *Bes. K. L.* ; ding hu-chŏō, *Bes. A. I.* ; B 27.

196A. FLUTE (or rather Pan's pipe) : bunun giŏng (bunun-giōg'n), *Sem. K. Ken.* Bamboo flute : pĕnyoign (penyoighn), *Sem. Stev.* [? cf. J 6].

197. FLUTE, holes in : penbok, *Sem. Stev.* [? cf. O 41] ; M 199.

198. **Fly** (*Mal.* lalat) : īlong (ailung), *Sem. Buk. Max.* ; jĕlong (jlung') *Sem. Pa. Max.* ; elong (elog'n, *Sem. K. Ken.* Large fly (spec. *Mal.* langau) : īlong biāeng (ailung biaing ?), *Sem. Buk. Max.*

199. FLY (*Mal.* lalat) : lĕrăi, *Jelai* ; roai, *Tembi* ; roi, *Tembi* [or *Serau*?] ; raui, *Serau* ; rūl, *Sak. Em.* ; ruói ; róy ; roi, *Sak. Kor. Gb.* ; roi, *Bes. Sep.* Eye-fly : yūi, *Bes. A. I.* Insect spec. (*Mal.* lĕbah lalat) : lerēi, *Serau.* [Ruai is also given as the equivalent in *Serau* of *Mal.* salamat, evidently by confusion with lalat.] [*Mon* rui [ruai] ; *Radaih*, *Churu* ruĕi ; *Chrău* ruŏy ; *Cham* rui ; *Khmer* rŭi [ruy] ; *Stieng* ruêi ; *Bahnar*, *Kaseng*, *Sué*, *Halang*, *Boloven*, roi ; *Annam* ruôi—"fly," "house-fly." Perhaps also *Jarai* jăi, "fly" ; and *Central Nicobar* yūe, "house-fly," belong here.]

200. FLY : lalat, *Mantr. Malac. Cha.* ; wawat, *Jak. Malac.* Mosquito : lălul, *Sak. Tap.* [*Mal.* lalat] ; H 138, 139 ; M 183.

201. FLY ; greenfly : jangau, *Bes. Songs.*

203. **Fly, to** : kapo-ĕi, *Sem. Beg.* ; kapoi, *Ben. New.* ; kĕpuih (kpuih), *Sem. Pa. Max.*, *Sem. Buk. Max.* ; ya-kipŏi, *Pang. U. Aring* ; ki-pûi, *Lebir* ; kipŏin (ki-pĕr-in), *Kerbat.* To fly ; flight (*Mal.* katĕrbangan) : kĕpuih (kpuih), *Sem. Buk. Max.* ; tĕkĕpuih (tkpuih), *Sem. Pa. Max.* [? cf. W 118, and (if so) cf. *Sunda.* ngĕpak, "to flap the wings" ; *Madur.* ngappĕr, "to fly" ; but cf. also *Stieng*, *Churu* par ; *Bahnar* păr, apăr, tŏpăr ; *Cham*, *Jarai* pŏr ; *Achin.* por ; *Mon* på [păw] ; *Sué* pal ; *Sedang* pà, "to fly."]

204. FLY, TO : (*a*) nĕg-heng (nŏg-heñ), *Söm.* ; kiheng (kiheñ), *Sak. Ra.* ; heghăk (héghèk), *Sak. Kerb.* ; heekn, *Tembi.* [? Cf. *Khmer* hŏ ; *Central Nicobar* hēh-hanga, "to fly."] (*b*) guh, *Tem. CL.* ; gi, *Sen. Cl.*, *Sak. Blanj. Cl.*, *Sak. Slim.*

205. FLY, TO : tă'ht ; tăht, *Bes. Sep. A. I.* ; W 119.
Flying-fox : B 74 ; B 76-78.

206. **Foam** : W 42.
Foamy : W 42.
Fog : B 236 ; D 16 ; D 22.

207. **Fold, to** : R 87.

208. **Foliage** ; leaves : tĕ-belkun, *e.g.* bis-lis kleng tĕ-belkun (*or* tĕbel-kun), "disappear among the foliage," *Pang. Teliang* ; D 98 ; F 12.

209. **Follow, to** (*Mal.* ikut) : ya-gubgab, *Pang. U. Aring*; ya-pĕrgab, *e.g.* pĕrgab kĕlanges halod (trans. of Mal. proverb, ikut hati mati, "to follow one's inclination is deadly"), *Pang. Sam*; ya-pergab (*pr.* perrgabb), (doubtful), *Pang. Sam, Pang. Gal.*

210. FOLLOW, TO; to pursue: bahai? (bahi), *Sem. Pa. Max.*; pahai? (pahi), *Sem. Pa. Max.*; ya' hāi, *Sem. Jarum*; ya-hāi, *Sem. Plus.* To follow: ähhō (**èhhô**), *Sak. Kerb.* [?=H 176].

211. FOLLOW, TO (*Mal.* ikut) : jô-i, *Sen. Cliff.*; jet, *Bes. A. I.*; kajet; jet, *Bes. K. L.* To obey: jêt, *Bes. A. I.* To guide: jedjüt (djed-djüt), *Sak. Kerb.* [*Stieng* iĕt, "to obey"].

212. FOLLOW, TO: bĕsö (bössŏ), *Söm.* To consent? (*Mal.* turut): bĕsush (bössouch), *Söm.*

213. FOLLOW, TO: ikôt, *Sak. Ra.* [*Mal.* ikut].

214. FOLLOW, TO: nurut, *Mantr. Malac.*; turut (tooroot), *Mantr. Stev.* [*Mal.* turut]; G 43; G 48.
Fond of: L 146-149.

215. **Fondle, to**: pădueh (pduih), *Sem. Buk. Max.*

216. **Fontanelles?** (*Mal.* sua'): tio' (tiu' ?), *Sem. Pa. Max.* [perhaps to be read bĕto' (btu')=F 228; F 224.

217. **Food**: pīkmoi (pĭk-moï), *Söm.*; E 26, 27; E 30; R 113.

218. FOOD EATEN ALONG WITH RICE (*Mal.* lauk): mĕnghár (mng-hár), *Sak. U. Tap.* [But the root meaning appears to be "beast," and it may perhaps be derived from H 176.] Animal; beast (*Mal.* binatang): mĕnāhar, *Serau*; menahar, *Serau* [or *Tembi* ?]. Pig: menahāl, *Tembi.* Stag: mĕnghár (mng-hár), *Sak. U. Kam.* Monkey (spec. "chiněka" [*sic* = *Mal.* chikah]): benār, *Sak. Em.* [used bĕfore animal names, *e.g.* R 90].
Fool: S 506.

219. **Foolish**: bōdoh (budh), *Sem. Buk. Max.*; budo' (budok), *Tembi, Serau*; bōdoi, *Jelai.* Silly: bodo' (bodok), *Ben. New.* I do not know: bōdo' (bôdok), *Jak. Mad.* [*Mal.* bodoh]; K 63; S 205-207; S 506, 507.

220. **Foot**: chān (chan), *Sem. Pa. Max.*, *Sem. Buk. Max.*; (chân), *Kerbat*; chān? (djān), *Sem. Martin*; chan, *Sem. Craw. Hist.*, *Sem. Craw. Gram.*, *Sem. Beg, Sem. Jur. Rob.*, *Sem. Kedah, Sem. Jarum, Sem. Ij., Sem. U. Sel., Sem. Plus, Pang. Belimb., Pang. K. Aring, Pang. U. Aring, Pang. Sam, Pang. Gal., Lebir*; (chau), *Sem. Jur. And., Sem. Jur. New.*; (tchan), *Sem. Ken.*; (chŭn), *Pang. Jalor*; chŏng (chung), *Ben. New.*; jong, *Krau Ket., Krau Tem., U. Tem., U. Cher., Sak. Guai, Bera, Buk. U. Lang., Bes. K. Lang., Bes. Songs, Bed. Chiong*; jŏng? (jung), *Bes. Bell.*; jaung, *Bes. Malac.*; jokng, *Bes. Sep. A. I.*; (jokn), *Bes. Malac.*; (diokn), *Or Hu. Joh. I.*; jogn, *Serting, Bes. Her., Bedu. II.*; (jo-gen), *Sak. Sel. Da.*; jukⁿ; jūkⁿ; jong, *Tembi*; jūkⁿ, *Darat, Jelai, Serau*; jukⁿ, *Serau*; jeok, *Sak. Sung.*; jûng; jukⁿ, *Sen. Cliff.*; jukng (djuk'n), *Sem. K. Ken.*; jūg, *Sak. Br. Low*; (joug), *Sak. Croix*; ju'; juk, *Sak. U. Kam.*; juk, *Sak. Tan. Ram.*; (djuk; djūk), *Sak. Martin*; jūk, *Tan. U. Lang., Or. Berumb.*; jup (djoup), *Söm.*; jau, *Kena. I.*; yōk (yohk), *Sem. Ken.*; iûk, *Sem. Per.* Foot; leg: chan, *Sem. Stev.*; yokⁿ (jokn), *U. Pat.*; gog, *U. Kel.* Hoof: jong, *Bes. Songs.* Leg: chān (chan), *Sem. Pa. Max.*, *Sem. Buk. Max.*; chan, *Sem. Ked. New.*; jokⁿ, *Bes. Malac.* Lower half of leg (from knee down), (*Mal.* bĕtis): ju, *Sak. Blanj. Cliff.* Short part of inner tube of blowpipe: chan, *Sem. Stev.*; Thigh: chan (tchas): [a misprint], *Sem. Klapr.* Toes: jukng *or* d'yukng? (djuk'n; d'juk'n), *Sem. K. Ken.* Horizon: juk (djouk), *Sak. Kerb.* [cf. *Mal.* kaki langit]. Top of the foot; instep: kio' chān (kiu' chan), *Sem. Buk. Max.*; krâ chan, *Pang. U. Aring*; krâ' chan, *Pang. Sam, Pang. Gal.*; B 4; kĕping chān (kping chan), *Sem. Pa. Max.*; kulit jokng, *Bes. Sep. A. I.*; S 237? Ankle-bone (*Mal.* mata kaki): mēt chān (mît chan), *Sem. Pa. Max., Sem. Buk. Max.*; E 83; jĕra'-jûng, *Sen. Cliff.* Instep: būkū jokng, *Bes. Sep. A. I.* Sole of foot (*Mal.* tapak kaki): tampa jong, *Bes. Sep.*; tampar jokng, *Bes. Sep. A. I.*; taper jūk, *Tan. U. Lang.*; tapai jukng (tabai-djuk'n), *Sem. K. Ken.*; pal jûng, *Sen. Cliff.*; paljukⁿ; pāljukⁿ, *Tembi*; paljūkⁿ, *Serau, Darat, Jelai*; pāl jūkⁿ,

Serau; tăpā' chān (tpa' chan), *Sem. Pa. Max.*, *Sem. Buk. Max.*; tapal júk, *Sak. Kor. Gb.* Foot: tapaljúk, *Sak. Kor. Gb.*; tapar jok (tapar diok), *Sak. Kerb.*; tapar jong (tapar djon), *Sak. Ra.*; separjok, *Sak. Blanj. Sw.* Toe: tapaljúk, *Sak. Kor. Gb.* [really = "sole"]. Heel (*Mal.* tumit): chenong jūk^{n}, *Jelai.* Toe: wing-chan, *Sem. Stev.*; wong chan, *Sem. Jur. Rob.*; (wang chau), *Sem. Jur. And.*, *Sem. Jur. New.*; C 101. Toes: kenūn jūk, *Tan. U. Lang.* Big toe: kěneng jūk^{n}, *Jelai.* Little toe: kenon jūk^{n}, *Jelai*; C 102. Big toe: bō chan (bote chan), *Sem. Stev.*; hībo' chān (hibu' chan), *Sem. Pa. Max.*; ību chān (aibu chan), *Sem. Buk. Max.*; bĕ-nê jûng, *Sen. Cliff.*; gĕndĕ' jo^{k}ng, *Bes. Sep. A. I.*; M 190; M 192; M 195. To sit with legs dangling: buai chăn (bui chăn), *Sem. Pa. Max.*; goyang chān (guing chan), *Sem. Buk. Max.*; B 180, 181; N 3; P 20; S 187; S 489; W 147. [*Mon* jöng [juing]; *Stieng* jâng, jong; *Samrê* sing; *Por* siñ (sinh); *Cuoi*, *Cancho*, *Prou* jung; *Phnong*, *Rodê* jong, "foot," "leg"; *Khmer* chŏng [jöng]; *Bahnar* jöng; *Kaseng*, *Sué*, *Boloven* iüng; *Halang* iong; *Sedang* jen; *Old Khmer* sang; *Sue* juing; *Proons* yung (young); *Radé* jiöng; *Chrău* chön; *Annam* cho'n; *Khmus* nchông; *Lemet* chieng, "foot"; *Tareng* uin; *Niahŏn* jing; *Boloven*, *Alak*, *Lave*, *Kaseng* jüng; *Halang* jong; *Lemet* yang, "leg" (cf. *Santali* jangga; *Malhe* jānggā; *Palaung* jan, "foot"); cf. B 336.]

221. Foot: tomén, *Jok. Raff. As.*; tamen, *Jok. Raff.* Feet: tamara-faik; tamarpat, *Ben. New.*; S 141. [These words are very doubtful; perhaps they are to be interpreted as ṛapĕk, ṛapat respectively; cf. F 5.]

221A. Foot: poh, *Tan. Sag.*

222. Foot; leg: khakhi, *Or. Laut*; kaki, *Mantr. Malac.* Leg: kaki, *Jak. Malac.* Hog: kākīpāndā, *Pant. Kap. Log.*; S 167 [*Mal.* kaki]; B 149-151; L 50; P 21.
Foot (of tree): T 203.
Footprint: G 41; P 118; T 195.
Footstep: P 21.

223. **For** (*Fr.* car, pour): fassâl, *Sak. Ra.*; fassel, *Sak. Kerb.* [*Mal. Ar.* faṣal]; W 78.
For ever: A 72; O 21.

223A. **Forbid, to**: bohō, *Sem. K. Ken.*; D 123.
Force, to: H 31.

223B. **Ford**: meniak tiu (meniak tiou), *Sak. Kerb.*; [? cf. C 273]; C 216; T 213.
Forearm: A 133-137; E 42; H 15.
Forefinger: F 109; F 113, 113A; H 15; P 155; S 179.
Forefoot: H 15.

224. **Forehead** (*Mal.* dahi): åwâs (aoōs), *Sem. Buk. Max.*; wō^{s} pĕti (woos' pti), *U. Pat.*; F 228. Fontanelles? (*Mal.* sua'): aos? (aōs), *Sem. Buk. Max.* Temples (*Mal.* dahi): wăs (*pr.* wăss), *Sem. Kedah.*

225. Forehead (*Mal.* kĕning): krĕ-hêr: *Sen. Cliff.*

226. Forehead: châlâ, *Kena. I.*

227. Forehead: labūd, *Tan. U. Lang.*

228. Forehead: pĕtú? (betú), *Sem. K. Ken.* Face; forehead: bĕto' (btu'), *Sem. Pa. Max.* Head: pĕtón (pöton), *Sak. Kerb.* Temples (*Mal.* dahi): pĕtök, *Sem. Jarum*, *Pang. U. Aring*; pĕtū', *Pang. Sam*, *Pang. Gal.*; pĕti (pti), *U. Kel.*; pĕtún? (bötún *or* betún), *Sak. Kor. Gb.*; pen töng *Tembi*; F 224; H 1.
Forehead: B 431; B 433; F 2; F 5.
Foreigner: M 28.
Forenoon: D 33; D 43.

229. **Foreskin**: cheh (chih), *Sem. Pa. Max.*

230. **Forest**: te-o, *Sem. Beg.*; teo, *Ben. New.*; W 109.

231. Forest; jungle: (*a*) höp, *ex.* chuk bă-höp, "go to the jungle," *Pang. K. Aring*; höp, *Pang. U. Aring*; (hĕrp), *Lebir*, *Kerbat*; höp *or* ba-höp (*N.B. bă*-höp = "towards the jungle, into the jungle"), *Pang. Belimb.*; kāhöp, *Sem. Plus*; kahab, *Sem. U. Sel.*; kĭb, *U. Kel.*; dagib, *U. Pat.*; ghi, *U. Kel.* Landwards: bă-höp (of landing from a boat, ascending the bank of a river, etc.), *Pang. Belimb.* Outwards (*Mal.* ka-luar): kă-höp (*or* ba-höp?), *Sem. Jarum*, *Sem. Plus*; A 176; G 42; M 24, 25; N 39.
(*b*) Forest; jungle: sĕ-rok, *Tem. Cl.*; sengrok, *Sak. Blanj. Sw.*; sĕ-râk^{n}, *Sen. Cliff.*; sĕrâk^{n}, *Sen. Cl.*; sĕrō^{k}n, *Tembi*; masrak^{n}, *Serau*, *Sak. Em.*; *mas*rôp; *mas***rôp**, *Sak. Kerb.*; massrop, *Sak. Croix*; masrok, *Sak. Br. Low.* [The first

syllable in these last few words is probably A 176. This view is supported by the following: To the jungle (*Mal.* ka hutan): masrak^{n}, *Darat.*] Country; land: masrak^{n}, *Krau Em.* Land (*Mal.* darat): sĕrāk (srāk), *Sak. U. Kam.*; sĕ-rāk^{n}, *Sen. Cliff.*; M 23. [*Khmer* srŏk [sruk], "country," "village"; *Samrê, Por, Cuoi* srok (sroc); *Prou* chrok (chroc), "country"; *Sue* sruk (srouc), "village"; *Lave* tshruk, "country"; ? cf. *Mon* krŏp [gruip], "forest."]

232. FOREST; jungle: bāk, *e.g.* in the jungle; ĕm bāk, *Sak. Tan. Ram.* Thicket (*Mal.* hutan kĕchil), bā, *Sen. K. Ken.*

233. FOREST; jungle: tâlî, *Sak. Kerb.*; dol, *Kena. I.* [but cf. H 100?]

234. FOREST; jungle: tĕpi' *or* tĕpik (?), *Sem. Kedah*; cf. B 437; dĕbî, *Sem. Per.*; dĕbrî (debrî), *Jak. Ba. Pa.*; (döbrî), *Söm.*; (d'bri), *Jak. Sim.*; bre', *Krau Tem.*; bri, *Serting, Pal., U. Ind.*; mbĕrî, *Bes. Her.*; 'mbri; měrî, *Bes. Malac.*; měri, *e.g.* mah měri, "jungle-man," *Bes. Sep. A. I.*; (meri), *Bes. K. Lang.*; (murree), *Bes. Bell.* Wood [*i.e.* forest]: bí, *Sem. K. Ken.*; F 257; P 82. [*Old Khmer, Bahnar, Stieng, Xong, Phnong, Prou, Chrău,* bri; *Khmer* prey[braiy]; *Por, Lemet* pri; *Boloven* brei, prei; *Khmus* mpri; *Niahŏn, Alak, Lave,* bri, "forest."]

235. FOREST: lano [the word seems to be only used in the expression senghoi lano (señhoï lano), which is said to mean literally "men of the woods" (*hommes des bois*)], *Söm.*; M 26.

236. FOREST: mā-lang, *Sak. Sel. Da.*

237. FOREST: hutan, *Jak. Malac.*; utan, *Ben. New.* [*Mal.* hutan].

238. FOREST: rima, *Sak. Kor. Gb.*; rimbâ, *Sak. Ra.*; rimba, *Mantr. Malac., Jak. Malac.* Forest; jungle; wilderness (*Mal.* hutan bĕsar): yemā (jemā), *Sem. K. Ken.* Old forest (*Mal.* rimba): rĕ-ba', *Sen. Cliff.*; P 73; [*Mal.* rimba].

239. Wood [*i.e.* forest] (*Mal.* rimba): bluké, *Sem. Beg.* [*Mal.* bĕlukar, "secondary jungle" of relatively recent growth]; A 22; H 86; H 90; Q 16.

240. FOREST = B 442.

241. FOREST, secondary (*Mal.* bĕlukar): pô-öh, *Sen. Cliff.*

242. FOREST, secondary (*Mal.* bĕlukar): sâ-iam, *Sak. Blanj. Cliff.*; B 437–443.

243. **Forget, to**: jĕkăb (jkb), *Sem. Pa. Max.*

244. FORGET, TO: lali', *Pang. Sam, Pang. Gal.* [*Jav., Sund.* lali; cf. *Mal.* lalai.]

245. FORGET, TO: lūpā' (lupa'), *Sem. Buk. Max.* [*Mal.* lupa]; A 173; C 26; D 119; F 115.

Fork (of tree or stick): B 345; C 113.

Forked: B 345.

246. **Form**; outside; attitude (*Mal.* sikap): mĕsakab? (msakb?), *Sem. Buk. Max.* [*Mal.* sikap]; G 63.

247. **Formerly**: manginchol? (mañintchol), *Sak. Ra.*; A 5; B 145, 146; B 165; D 17; N 50; P 39; T 54.

248. **Fornication**? or rivalry in love? (*Mal.* madu "before marriage"): mol, *Sen. Cliff.*

Foul: W 74.

249. **Four**: nos, *Sem. Stev.*

250. FOUR: hĕmpu^{d}n (hmpudn), *Serting*; ĕm-pun, *U. Tem., U. Cher.*; npun, *U. Ind.* Two: potn, *Pal.* [Clearly wrong; it means "four."] [*Mon* pān [păn]; *Old Khmer, Samrê, Cuoi, Chong* pon; *Kuy Dek* pōn; *Sué, Xong* pôn; *Kaseng* pòn; *Lemet* pun (poun); pon; *Samrê, Por* phoon; *Khmer* buon [puon]; *Prou, Churu, Phnong* puon; *Suk, Sué* puon (pouon); *Chrău* puŏn; *Stieng* puōn; *Huei, Hin, So, Nanhang, Khmus* puŏn (pouŏn); *Sedang* puŏn; *Bahnar* pūŏn; *Tareng, Kon Tu, Halang, Boloven, Ka, Churu* puan; *Annam* bô'n; *Lave* puŏn; *Alak* pôn; *Palaung* phōn, pōn (pone), (and variant forms in neighbouring dialects); *Santali* pon; *Malhe, Birhâr, Dhanggar* pōn; *Mundari* upun; upun-iā; *Kurku* uphunia; *Khaṛia* i'pon; *Central Nicobar* fōan; *Southern Nicobar* fâat; *Shom Pē* fuat; *Teressa, Chowra* foân (foòn); *Car Nicobar* fân, "four."]

251. FOUR: lemang, *Sem. Scott.*

252. FOUR: lĕbeh (lĕbĕ), *Po-Klo* [? *Mal.* lĕbeh, "more"; but see T 270].

253. FOUR: man-lang-keh, *Sak. Sel. Da.* [D 251-253 are more than doubtful.]

254. FOUR: ámpan, *Sak. Jer.*; ampit, *Sem. Per.*; **mpat**, *Söm.*; 'pāt, *Bes. Songs*; ĕmpat, *Bes. Her.*; 'mpat (m'pat), *Sak. Martin*; amp**at**, *Sak. Ra.*; ampat, *Sem. U. Sel., Sem.*

Ij., *Sak. Kerb.*, *Sak. Br. Low*; *Sak. Croix*, *Tembi*, *Serau*, *Sak. U. Kam.*, *Ben. New.* Square: ampat jong, *Bes. Sep.* (*lit.* "four feet"; F 220), [*Mal.* ampat]; S 231; T 270.

Fourteen: E 55.

255. **Fowl** (*Mal.* ayam): pûk, *Sen. Cliff.*, *Tan. U. Lang.*; puk, *Sen. Cl.*, *Sak. Lĕngk.*, *Sak. Blanj. Cl.*, *Sak. Slim*, *Sak. Sung.*; pŭk, *Sak. Martin*; pok^{n}, *Sak. Em.*; puk^{n} (pu^{kn}), pūp, *Tembi*; pūp, *Darat*; pūp^{n}, *Jelai*; pup, *Sak. Tap.*; pô, *Sak. Ra.*; pōk, *Sak. U. Kam.*; pok, *Krau Ket.*; ra-pok, *U. Cher.*; keŏk (keó^{uk}), *Bed. Chiong*: kam-pokn, *Pal.* Small chicken (*Mal.* anak ayam): kĕ-non pûk, *Sen. Cliff.*; kĕnong pūp^{n}, *Jelai*; êng-wa' ra-pok, *U. Cher.* Cock: puk i-bê, *Sak. Blanj. Cliff.*; pōk ibü', *Sak. U. Kam.*; ra-pok i-put, *U. Cher.*; pūg libi, *Jelai*; pŏk, *Or. Berumb.* Hen: puk i-kĕnan, *Sak. Blanj. Cliff.*; pōk iknān, *Sak. U. Kam.*; pūg likĕneng, *Jelai*; ra-pok kĕdoh, *U. Cher.* [? cf. *Chowra Nicobar* ta-fak, "fowl"].

256. Fowl: bé, *Kena.* I.

257. Fowl: (*a*) manok, *Sem. U. Sel.*, *Sak. Br. Low*, *Sak. Croix*, *Rasa*; (monok), *Sem. Beg.*; manók, *Sak. Kor. Gb.*; manôk, *Sak. Kerb.*; mânok, *Sak. Sel. Da.*; mānok (manuk), *Sem. Pa. Max.*, *Sem. Buk. Max.*; manuk, *Sem. Per.*, *Sak. Tan. Ram.*; ma'nuk, *Tem. Cl.*; mânuk, *Sak. Plus*, 4 *N.Q.* 101, *Sak. Lĕngk.*, 4 *N.Q.* 101; ma-nuk, *Sak. Plus Cliff.*, *Sak. Blanj. Cliff.*; mâno, *Sak. Korb. Lias*; (maanoh), *Sak. Blanj. Sw.*; (manow), *Sem. Ken.*; mānū', *Pang. Belimb.*; manu, *U. Kel.*; (**mânou**), *Söm.*; banuk; manu ungeh (manu ungay), *Ben. New.*; B 218; I 46. [Newbold means "bird." The domestic fowl he calls "common fowl."] Bird: manok, *Sem. Klapr.* Jungle-fowl: manú-bí, *Sem. K. Ken.*; F 234. Cock: manú engko^{d}n? (manú engod'n), *Sem. K. Ken.*; manók babŏ, *Sak. Kor. Gb.*; ma'nuk bŏ (ma'nuk ber), *Sak. Plus Cliff.*; ma'nuk i-bê, *Sak. Blanj. Cliff.*; manuk bĕ, *Sak. Tan. Ram.* Hen: manú babó, *Sem. K. Ken.*; manuk bōk, *Sak. Tan. Ram.*; ma'nuk bâ (ma'nuk bor), *Sak. Plus Cliff.*; ma'nuk i-kĕnan, *Sak. Blanj. Cliff.* Chicken: huat manuk, *Sak. Tan. Ram.* Padi bird (*Mal.* ayam padi): manok-manok (manuk^{2}), *Sem. Buk. Max.* [*Iranun*, *Dusun*, *Bulud Opie*, mânôk; *Sulu*, *Balau Dayak*, *Sampit*, manok; *Tagbenua*, *Dusun of Kimanis*, *Katingan*, *Biaju Dayak*, *Solok*, *Javanese*, *Sundanese*, *Batak*, manuk; *Manyan* or *Maanjan* (*Borneo*), manu; *Nias* manū; *Achinese* manok, mano'—"fowl." The word is found (with the meanings "fowl" or "bird") all over the Eastern Archipelago in dialects too numerous to be set down here. It occurs also in Indo-China, *e.g.* *Cham*, *Raglai*, *Jarai* mŏnuk; *Radaih* mŏnu; *Cancho*, *Rodé* mĕnuk (menuc); *Kha Pi* menuk; *Selung* manok; menâk (may-nauk)—"fowl"; but is not in use in the Malay of the Peninsula.]

(*b*) Fowl: mĕnóng, *Bedu. II.*; mêndong, *Pant. Gah. Mant.* [Cf. *Mal.* "spirit language" mĕndong, "fowl," *Malay Magic*, App. p. 64. A quasi-Krama form of manuk?]

258. Fowl: ayam, *Sak. Tan. Ram.*; â-yam, *Lebir*; hâyam, *Serting*; hāyam (ha^{n}yam), *Bes. Her.*; hayam, *Mantr. Malac.*, *Jak. Malac.* Common fowl [*i.e.* fowl]: ayam, *Ben. New.* Chick: wong a-yam, *Lebir*; â-wa' ha'yam, *Kerbat.* Cock: â-yam tĕm-kal, *Lebir*; hâ'-yam tĕng-kal, *Kerbat.* Hen: ăyam yalŏ (â-yam ya-lĕr), *Lebir*; hâ'-yam ya-lu, *Kerbat*; H 1 [*Mal.* hayam; ayam]; B 215; C 91, 92; E 36, 37; W 132.

259. Fowl, jungle-: de-na', *Sak. Blanj. Cliff.*; denâ', *Bes. Songs*; dĕna', *Mantr. Malac.* [*Mal.* dĕnak].

259A. Cry of jungle-fowl: nang chenang kas, *Bes. Songs.*

Fox, flying-: B 74; B 76-78.

Fracture; B 373; B 375.

Fragile: B 402.

Fragrant: S 293.

Frail: B 374.

Freckle, dark; D 114.

260. **Free**: pĕdas (p'das), *Pant. Kap. Joh.* To fight: pĕdas (p'das), *Pant. Kap. Lem.* Soldier: orang pĕdas (orang p'das), *Pant. Kap. Joh.* [In form identical with B 196, of which it is probably a figurative use in the sense of "brave"; see H 116 for an example.]

261. **Fresh**, of water (*Mal.* tawar): belhid, *Sem. Jarum*; belhod, *Sem.*

Plus. Insipid; tasteless; fresh (as opposed to salt): bĕlhud (blhud), *Sem. Buk. Max.*; bĕlhut (blhut), *Sem. Pa. Max.*; bloit^{n}, *Jelai* [?= B 308]; N 50; W 30.

Friction: R 194-196.

262. **Friend**: sâbäh (säbeh=sawbeh), *Jak. Mad.*; sabat; bessabat, *Mentr. Bor.* [*Mal. Ar.* ṣaḥabat]; C 228-230; M 28.

263. FRIEND; comrade (as a mode of address): o-ne; o-neh, *Or. Laut.*

Fright: F 48-51.

Frightened: F 48-51.

264. **Fringes** (of urat batu, a plant): kan-neot, *Sem. Stev.*

Frizzled: B 175.

265. **Frog** (*Mal.* kataḳ): kâm (*pr.* kâ^{b}m), *Sem. Kedah*; kâm, *Sem. Jarum*; kōm (kōme), *Sem. Stev.* [? cf. *Central Nicobar* kāng, "frog"].

266. FROG: sĕmpâh, *Sem. Jarum.*

267. FROG: lĕbāh-lik (löbâh-lik), *Söm.*

268. FROG: tabe**k**, *Sak. Kerb.*; tábäg, tábeg, *Sak. Kor. Gb.*; tabäg, *Sak. U. Kam.*; bāt (bâ^{n}t), *Kena.* I.; bĕbap, *Jak. Mad.*; (b'bap), *Jak. Ba. Pa.* Frog or toad spec.: katak bak, *Bedu. II.* Small frog: bĕbap (b'bap), *Jak. Lem.*, *Jak. Sim.* Toad: buā' (buâ^{k}), *Mantr. Malac.*; F 272 [? cf. L 120].

269. FROG: chĕäl? (ch'èl), *Kena. II.* Bull-frog: bachel, *Bes. Sep.*

270. FROG (*Mal.* kataḳ): lingkung, *Pang. U. Aring*; chikong, *Jak. Ba. Pa.* Toad: katak bĕsĕkong (katak b's'kong), *Jak. Lem.*; rengkong, *Bes. Songs.* Frog or toad spec.: katak kingkong, *Bedu. II.*; F 272 [? cf. *Mal.* rangkung, "to squat"; but cf. C 73].

271. FROG: bihong, *Jak. Ba. Pa.*, *Jak. Lem.* Frog or toad spec.: katak bihóng, *Bedu. II.*; F 272. [? Cf. *Cham* hinghong, apparently name of a species, *Callula pulchra.*]

272. FROG: kata, *Sak. Ra.*; katak *or* katâk—four kinds are mentioned: (1) k. bĕtong bĕsar (described as of great size); (2) k. bĕtung kĕchil (small one with big note); (3) k. nyok; (4) k. buak *or* buā', *Bes. K. L.*; F 268. Frog or toad (species various): katak bĕrtong; katak gârok; katak hâráng; katak kûak; katak ru-rûak; katak sĕnggan, *Bedu. II.* [*Mal.* kataḳ]; C 73.

272A. FROG; toad: segmī, *Sem. K. Ken.*

273. **From** (*Mal.* dĕri): yé, *Söm.*

274. FROM: hätot (hètot), *Sak. Kerb.*

275. FROM: jinjak, *Sak. U. Kam.*

276. FROM: dĕri (dörī), *Sak. Ra.*; de', *Bes. Songs.* Since: drī, *Sak. Ra.* [*Mal.* dĕri, "from"].

From: A 177; B 396.

From above: A 8.

Frond: R 178.

Front: F 1.

277. FRONT; face: balo' (balu'), *Sem. Pa. Max.* [? cf. F 228].

278. FRONT, in: ha'hio' (ha'hiu'?), *Sem. Pa. Max.*

279. FRONT, in: ngār, *Sak. U. Kam.* (*Mal.* ka-dĕpan); bā'ngar, *Bes. K. L.*; B 45-1417; B 380; G 42.

280. **Fruit**: R 22.

281. FRUIT: brŏng, *Sem. Plus*; brĕk, *Sak. Tan. Ram.*

282. FRUIT: pĕlī, *Bes. Her.*, *Bed. Chiong*; (p'li), *Bes. Malac.*; (blee), *Bes. Bell.*; (p'tie), *Buk. U. Lang.*; (plie), *Bers. Stev.*; plê, *Sen. Cliff.*; plē, *Sak. U. Kam.*; plē, *e.g.* "there are no fruits (on it)," tatá' i plē, *Sak. U. Bert.*; ple, *Sak. Blanj. Sw.*; pleh, *Sak. Blanj. Cliff.*, *Bes. Songs*; plêh, *Sak. Sel. Da.*; pĕlé, *Bedu. II.*; pĕlē'; p'lē', *Bes. Sep. A. I.*; pĕlê, *Serting*; ple' (plek); plö' (plök), *Tembi*; ple' (plek), *Darat*; p'lāh, *Sak. Martin*; p'lê, *Bes. K. Lang.*; plö (plĕr), *Krau Tem.*; plŏ? (plĕrn), *Krau Ket.*; tâhutpleh, *Tan. U. Lang.* [apparently means the "fruit season," Y 23]. Coconut: ple' (plek), *Tembi.* Stone of a fruit: pleh, *Sak. Blanj. Cliff.* Pregnant: pĕlē'? (pĕlêk), *Kena. I.*; V 23. [*Khmer* phlê; *Kaseng*, *Sué*, *Halang*, *Boloven*, pléi; *Sedang* pli lông; *Bahnar* pleí (pley); *Stieng* plêi; *Xong* phle nich; *Khmus* phlé sohong; *Lemet* phli ké; *Chrău*, *Churu* phlê; *Niahŏn* phle; *Alak* pläi; *Lave* plei; *Tareng* kolai; *Kon Tu* kölai, "fruit."] R 137.

283. FRUIT: kĕbök, *Pang. Skeat*; (kĕ-bĕrk), *Lebir*; kĕbök, *ex.* **k**ĕbök birang (?), *Pang. Teliang*; kĕbö', *Sem. Plus*; (kĕbĕr'), *Kerbat*; kĕbūk (köbo**u**k), *Sak. Ra.*; kĕbū (köbou), *Sak. Kerb.*; kĕbâ', *Sem. Kedah*; kĕmbö (kumba), *Sem. Per.*; kĕmâ? (gemā, "deep *a*"), *Sem. K. Ken.*; kĕ-but lĕ-long, *U. Cher.*; T 207; kba' jĕhú, *Sak. Tan. Ram.*; T 211. Seed (of plants): kabâ (kabor), *Sem. U. Sel.*; kĕbuh (köbouh), *Sak. Ra.*; kĕbö (kebeu), *Sak. Br. Low*, *Sak. Croix*; kĕbü',

Sak. U. Kam.; med kĕbŏk, *Pang. Sam, Pang. Gal.*; bijī kĕböh (bidjî köbŏh), *Sak. Kerb.* [*Mal.* biji, "seed"; S 89]. Flower: kĕbŏ', *Sem. Plus.* Unhusked rice (*Mal.* padi): (?) kĕbŏk, *Sem. Kedah.* Boiled rice (*Mal.* nasi): kĕbŏg, *Sem. Kedah.* Tail, in enumeration (*Mal.* ekor): kĕbŏk, *ex.* mānū' tīgā' kĕbŏk, *lit.* "three tail of fowls," *Sem. Kedah.* Coconut: koboh-i-oh [in MS. originally koboh e-oh], *Sem. U. Sel.*; C 198 or T 211. [? Cf. *Stieng* ba, "pip" (of fruits).]

284. FRUIT: buh, *Sem. Craw. Hist., Sem. Ked. New., Ben. New.*; (bouh), *Sem. Klapr.*; bāho' (bahu'), *Sem. Pa. Max.*; bâh (bh), *Sem. Buk. Max.*; bâh, *ex.* tangkē bâh lang rengal (*Mal.* tangkai buah sĕblah ujong), "the fruit-stalks at the end of the branches," *Pang. Teliang*; bōh, *Sem. Beg.*; wâh, *ex.* pi bai wâhh lĕla-yâhh, "go and dig for the fruit of the salayer (?)" *Pang. Teliang*; buah, *Ben. New., Mantr. Malac., Jak. Malac., Pant. Kap. Joh., Sak. Br. Low*; bua (boua), *Sak. Croix*; ha buéh, *Barok.* Fruit; seed: buo' (bouo'), *Söm.*; S 66; U 20. Fruit of tree: bûah dĕ-long, *U. Tem.* Egg: woah, *Sak. Sel. Da.* Kidney: boh (buh), *Sem. Pa. Max.* Banana: buah suguh, *Pant. Kap. Joh.* Beans: buah akar, *Pant. Kap. Joh.* Coconut: bûah pûlau, *Pant. Kap. Her.*; buah pulau, *Pant. Kap. Joh.*; buah pulo, *Pant. Kap. Log.*; W 30 [? cf. C 198; cf. *Cham* lau]; buah kukor, *Pant. Kap. Log.* Gourd (*Mal.* labu): buah lulok, *Pant. Kap. Joh.* Lime (fruit): buah tomang, *Pant. Kap. Joh.* Rice (*Mal.* padi): buah rumput, *Pant. Kap. Log.* Rice: buah rumput, *Pant. Kap. Log., Pant. Kap. Joh.* Seed: pĕningok buah (p'ningok buah), *Pant. Kap. Lem.* [*Mal.* buah; *Jav.* woh; *Achin.* boh; *Cham, Raglai, Jarai* bâh; *Radaih* mbŏh, "fruit" (variants are found throughout the Eastern Archipelago); in *Achin.* boh is used for "egg," *e.g.* boh manok, "hen's egg."]

285. FRUIT; or bud?: kĕpal (*or* kăpal): *ex.* ye sēwē ka-kĕpal, kĕpal chan, kĕpal gĕmaling, kĕpal tangkul, kĕpal soyn, "I chant of fruits (or buds?), the *chan* fruit, the *gĕmaling* fruit," etc., *Pang. Teliang*; B 445; D 190; F 170.

286. FRUIT spec., prized by the wild tribes: dau', *Pang. U. Aring.* [For other fruits see the specific names.]
Fruit-bat: B 74; B 76-79.

287. **Fry, to**: goreng, *Sak. U. Kam.* [*Mal.* goring]; C 239.
Fulfil, to: M 71.

288. **Full** (*Mal.* pĕnoh): chu-öh, *Pang. U. Aring, Pang. Sam, Pang. Gal.*

289. FULL: sĕbem, *Sem. Plus* [?=F 290].

290. FULL: (*a*) iping (aiping), *Sem. Buk. Max.*
(*b*) Full: hăbun (hbun), *Sem. Buk. Max.*; hābun (*pr.* hā-bu^{d}n), *Sem. Kedah*; 'mbuñ, *Bes. Malac.*; amböyn, *Bes. Sep.*; tĕbuñ? *or* tĕbung? (töbouñ), *Sak. Ra.*; tĕbŭk, *Sak. U. Kam.*; tebīk^{n}, *Serau*; tĕbīk (*tŏ*-bĭk), *Söm*; tĕbik (töbik), *Sak. Kerb.* Abundant: hăbun (hbun), *Sem. Buk. Max.* To fill: piba', *Sem. Buk. Max.* Full; filled: tobi^{k}ng (tobik'n), *Sem. K. Ken.* Filled; loaded (*Mal.* bĕrisi) tĕ-bek, *Sak. Blanj. Cliff.* Full-ripe: ĕmboyn, *Bes. Songs*; W 30. [*Stieng* biing; *Bahnar* beñ (bĕnh), beng; *Mon* peng; *Khmer* peñ [beñ]; *Chrău* bēñ (bênh); *Boloven, Niahŏn* bĭñ; *Alak, Lave* bĭng; ? cf. *Central Nicobar* posh, push, bush, "full."]
(*c*) Full; full to overflowing; abundant: ampoh (ampuh), *Sem. Pa. Max.*

291. FULL; full to overflowing: kīm, *Sem. Buk. Max.*; G 75.
Full moon: F 35; L 74; M 161; M 165.

292. **Fungus** (*Mal.* kulat): betis, *Serau*; (spec. *Mal.* kulat susu): betis mem, *Serau*; B 385; (spec. *Mal.* kulat sisir): betis chĕnoi, *Serau*; P 192? A kind of fungus that looks like tobacco: betis babo, *Serau*; F 61 [perhaps the fungus mentioned at G 25]; pĕtīs, pĕtīh, *Bes. Sep. A. I.*; spec. "tiger's milk," pĕtīs aa', *Bes. Sep. A. I.* Other species are: pĕtīs gla^{k}ng, p. bēbet, p. banyat, p. kok, p. kuku, p. busut, *Bes. Sep. A. I.* [*Mon* pătah [ptuih]; *Tareng*, thia: *Sué*, tüo, "mushroom"; *Stieng* chĕt tatuich, "mushroom" sp.]

293. FUNGUS; mushroom: kulat (kult), *Sem. Pa. Max., Sem. Buk. Max.*; (spec. *Mal.* chĕndawan biring): k. biring (kult biring), *Sem. Pa. Max.*; k. tāle' (kult tali'), *Sem. Buk. Max.*;

(spec. *Mal.* chĕndawan bulan): k. amīlăh (kult amilh), *Sem. Buk. Max.*; k. bulan (kult buln), *Sem. Pa. Max.*; (spec. *Mal.* chĕndawan busut): k. ampā lĕndu (kult ampa lndu), *Sem. Buk. Max.*; (spec. *Mal.* chĕndawan kapas): k. atăngbauk? (kult atngbauk?), *Sem. Buk. Max.*; (spec. *Mal.* chĕndawan kakuran?): k. siyar? (kult sir), *Sem. Pa. Max.*; k. asak (kult ask), *Sem. Buk. Max.*; (spec. *Mal.* chĕndawan kĕlamir-kelamir?), k. lakin (kult lakin, *Sem. Pa. Max.*; k. tuhun (kult tuhŭn), *Sem. Buk. Max.*; (spec. *Mal.* chĕndawan tiong?), k. tĕnglăt (kult tnglt), *Sem. Buk. Max.* [*Mal.* kulat]; G 25.

294. FUNGUS spec. "Elephant soul," "Tiger soul": 'nteh, *Sem. Stev.* [?=F 292].

295. **Fur** (of an animal), to remove the (preparatory to cooking): kokos, *Bes. K. L.* [? Cf. *Mal.* kupas, "to peel."]
Future: A 43; A 46.

296. **Future, the**; hereafter: bahare' (chinih) [*sic*], *Bes. K. L.*; A 43. [?=D 43 or N 52 or *Mal.* akhirat.]
Futurity: A 43.

G

1. **Gabang** (fruit-tree spec.): R 28.
Gaharu: A 50-52.

2. **Gain**: utuk (outouk), *Söm.* Profit: untok^{n}, *Tembi*; untong, *Sak. U. Kam.* [*Mal.* untong].

3. GAIN: bĕrupas (b'rupas), *Pant. Kap. Joh.* Pay; wages: upah, *Tembi.* [*Mal.* upah, "pay."]
Gale: S 478-480; W 109.

4. **Gall-bladder**: kĕmet (kmit), *Sem. Buk. Max.*; kĕmöd (*pr.* kĕmödd), *Pang. U. Aring, Pang. Sam, Pang. Gal.*; kĕmut (kmut), *Sem. Pa. Max.* [*Bahnar* kömat; *Khmer* pamat [pămāt]; pramat [prămāt]; *Stieng* mat klöm (the second word is "liver," and possibly the first is "eye"); *Chrău* khlöm mat [*sic*], "gall bladder"; *Mon* klang kmât [klăng kmât], "gall."]

5. **Gambier**: assē, *Pant. Kap. Log.*; ansē? (ansê (nasal)), *Pant. Kap. Her.*; ansê, *Pant. Kap. Joh.* [? cf. A 25].

5A. GAMBIER: kā-chuk, *Sem. Plus.* Gambier leaf: kachū, *Tembi, Darat*; kachu' (kachu^{k}), *Serau*; kachu, *Jelai*; selak kachiu, *Tembi*; L 32. [Probably the same word as "catechu," the Indian "cutch" (*Mal.* kachu); but cf. *Khmer* chūw [juw], "sour."]

6. GAMBIER: gammal, *Ben. New.*; gamir, *Tembi, Darat, Jelai*; gambir, *Tembi, Serau* [*Mal.* gambir].

7. GAMBIER: kāpaīt, *Pant. Kap. Log.* [*Mal.* pahit, "bitter"]; B 195, B 232.

8. **Game** (*Mal.* main): peng-gu, *Pang. U. Aring*; H 116; P 139-142.
Gangrene: I 45; U 8.
Gap: B 403; T 54.
Gape, to: M 199.

9. **Garden**: dusun, *Pant. Kap. Joh.* Grove (of fruit-trees): dusūt^{n}, *Tembi*; dusut^{n}, *Serau*; dūsūt^{n}, *Jelai.* Village (*Mal.* kampong): dusut^{n}, *Darat* [*Mal.* dusun, "fruit-grove"]; F 94.
Gash, to: C 295.

10. **Gather, to**: chêchêt, *Bland. K. Lang.*

11. GATHER, TO: pĕthö? (put'her), *Pant. Kap. Joh.* [*Mal.* pĕtek].

12. GATHER TOGETHER, TO (*Mal.* kumpulkan): gem-gam (*or* gemm-gamm): *Sem. Kedah.* [? Cf. *Mal.* gĕnggam, "fist," "to hold in the hand."]

13. **Gay**: ähop (èhop), *Sak. Kerb.* [? cf. B 380]; G 65; G 71.
Gaze at, to: S 75.
Gecko: L 116, 117.
Germinating: E 34.

14. **Get, to** (*Mal.* bulih): ya' jid (*pr.* jidd), *ex.* jā' jid da' yē (*Mal.* sudah bulih ka-aku), "I have got (it)," *Sem. Kedah.* [Also="can," *e.g.* J 8; L 119; W 77. ? Cf. *Achin.* jid, "to become," cf. B 127.] A 124; C 48.

15. **Get up, to**; to rise: băngkis (bngkis), *Sem. Buk. Max.* [*Mal.* bangkit]; A 131, 132; A 156; A 190.
Gharu: A 50-52.

16. **Ghost** (*Mal.* hantu): sā-rok *or* sā-rō', *Sem. Plus.* Corpse (*Mal.* maiat): sārâ' (*lit.* =hantu), *Pang. Sam, Pang. Gal.*; (*Mal.* bangkai): ens-â', *Pang. Sam, Pang. Gal.*; cf. U 3. Owl (*Mal.* burong hantu): kawau sārâ', *Pang. U. Aring.*

17. GHOST: (*Mal.* hantu): nyani' (nyanik), *Serau*; nya'-ne', *Sen. Cl.*; nyă-ne', *Sen. Cliff.* Owl: chêp nyă-ne', *Sen. Cliff.*; chep nya-ni', *Sak. Blanj. Cliff.* Spirit: nya' ni, *Sak. U. Kam.* [? cf. G 19; perhaps =S 187, diseases being identified with demons.]

18. GHOST (*Mal.* hantu): kĕmoyd (*pr.* kĕmoydd), *Sem. Kedah, Sem. Jarum*; kĕ-moit, *Krau Tem.* The lord of hell: komoj, *Sem. Stev.* The grave:

kĕmūt ; kĕmuyt, *Bes. Sep. A. I.* ; kĕmit, *Kena. I.* ; G 107. Good spirit : kĕmut, *Bera.* ; P 155. [*Khmer* khmôch, "corpse," "ghost"; *Chrău* khmôch ; *Stieng* kömuoch, "corpse" ; *Sué* kamut (camùt), "devil"; *Old Khmer, Samrê, Xong* kamoi, "demon" ; also (acc. to Schmidt) *Cham* kamoit, "devil" ; *Tareng* kömui, "grave."]

19. GHOST ; devil ; spirit (*Mal.* hantu) : ajes ; ajeh, *Bes. Sep. A. I.* [?=G 17].

20. GHOST : sĕkok (s'kok), *Pant. Kap. Mad.* Oath : bĕsĕkok (b's'kok), *Pant. Kap. Joh.* One hundred : sĕsĕkok (s's'kok), *Pant. Kap. Joh.*

21. GHOST ; devil : hantu', *Bes. Sep. A. I.* A kind of ghost which haunts graves : hantu' dĕguk, *Bes. Sep. A. I.* Other ghosts are the hantū tinggi, bajang, buru-buru, pontianak, langweh, lanjing, and hutön (the ghost of a species of monkey (ungka)), *Bes. Sep. A. I.* Moon : hantu jahat ("the bad spirit"), *Jak. Raff.* Evil spirit (which blasts the produce of the earth), hantu bilir, *Jok. Raff. As.* [*Mal.* hantu].
Ghost : D 53 ; S 385-388.
Giddiness : H 46.

22. **Giddy** : sâlut, *Kena. I.* ; F 7 ; S 187 ; S 193.

23. **Gills** of a fish (*Mal.* ensang), kenyal, *Pang. Sam, Pang. Gal.* ; kĕnnyā (knña) ; kĕnjā (knja), *Sem. Pa. Max.* ; kĕnjā (knja) ; kĭnjā (kĭnja), *Sem. Buk. Max.* ; E 6.

24. **Ginger**, probably the wild kind = *Globba* spp. (*Scitaminaceæ*), eaten with rice by the Bĕsisi : liā', *Bes. K. L.* [*Mal.* halia].

25. **Girdle**, woman's (*Mal.* ikat pinggang) : tentâm (*pr.* tentâᵇm), (so called when made of "urat batu"), *Sem. Kedah, Sem. Plus.* The rhizomorph of a fungus, used for making women's girdles and necklaces, etc. (*Mal.* urat batu) : tentâm, *Pang. U. Aring* ; tĕmtom (tum-tom), *Sem. Stev.* Waist-cloth [for women, MS.] : temtom, *Sem. Ij.*

26. GIRDLE (woman's girdle, of twisted fibre of "bĕrtam" shoots), ndem, *Sem. Kedah* ; nenben, *Sem. Plus.* Girdle (of coiled cane), 'ndem *or* ĕndem, *Pang. U. Aring* ; ndem *or* ĕndem, *Pang. Sam, Pang. Gal.*

27. GIRDLE of tĕrap bark (or fibre ?) pĕnyali (pen-yalee), *Sem. Stev.* [*Mal.* jalin ?].

28. **Girl** : alâ', *Sak. Tan. Ram.* Maiden : minálö, *Sak. Kor. Gb.* ; menālö (men-â-ler), *Sak. Blanj. Cliff.* ; na'-ne', *Sen. Cliff.* ; niáng, *Sak. Tap.* ; F 63. Virgin : menālö (men-â-lĕr), *Sak. Plus Cliff., Sak. Blanj. Cliff.* ; menaleh, *Jelai* ; na'-ne, *Sen. Cliff.* Young (of females) : menálö, *Sak. Kor. Gb.* Girl : B 365 ; B 419 ; C 101, 102 ; F 61 ; F 64 ; F 72 ; F 76 ; M 6.

29. **Give to** (*Mal.* bĕri) : eg (*pr.* egg), ya' eg (*pr.* egg), *ex* eg ba-yĕ, "give me," *Sem. Kedah* ; ya' eg (*pr.* ya' egg), *Sem. Jarum, Sem. Plus* ; ya-eg (*pr.* egg), *e.g.* eg ba-yē' (*or* ka-yē') (*Mal.* bĕri-lah), "give me," *Pang. U. Aring* ; ya-eg, *Pang. Sam, Pang. Gal.* ; ag, *e.g.*, "give fire," ag yeh os, *Sem. Stev.* ; ēōg, *Tembi* ; og, *Serau* ; åg ; og, *Sak. U. Kam.* ; ek, *Lebir, Kerbat* ; ek ? (-k [*sic*]), *Sem. Beg.* ; ok, *Sak. Kor. Gb.* ; (ock), *Sak. Tap.* ; ôk, *Sen. Cl., Tem. Cl., Sak. Guai, e.g.* ôk i-ôdz êng ma' hê, "give my chopper to him," *Sen. Cl.* ; (oak), *Sak. Plus Cliff., Sak. Blanj. Cliff.* ; (óak = in sound *Eng.* "oak" [?åk]), *Sak. Martin* ; (ôck), *Sak. Ra.* ; hok, nĕghok (nög-**hok**), *Söm.* ; å ? (orⁿ), *U. Tem.* ; ho, *e.g.* "give all," ho dik dik, *Sak. J. Low* ; hô, *Sak. Kerb.* ; et (?), *Pang. U. Aring.* Give me : ek bi yek (ĕk bī ĕk), *Pang. Jalor* ; pĕnyak-ye (peñak-yé), *Sak. Kerb.* ; ōk-en (ôck-en), *Sak. Ra.* Give here ! (*Mal.* bĕri kasini) : og manak, *Tembi* ; ŏg madi' (madik), *Serau* [or *Tembi* ?] ; (*Mal.* unjok-lah) : ōg-lah, *Tembi* ; ŏg-la' (ŏglak), *Serau* [or *Tembi* ?]. Answer ! ōglah, *Tembi* ; ŏg-la' (ŏglak), *Serau* [or *Tembi* ?] ; ohlah, *Serau.* I give : enyâkⁿ, *Jelai.* I want to give you tobacco : an (*or* en) ōg baku ha hē, *Jelai.* To give to people (*Mal.* bagi ka orang) : og mĕ-lumom, *Krau Em.* To ask for : ek (aik), *Sem. Buk. Max.* ; ok (o'ck), *Sak. Ra.* To ask for : og, *e.g.* "I ask to be allowed to use it," og im pakai, *Tembi.* I ask for tobacco : o akau, *Tembi* ; aug [?] bako, *Jelai.* He asks for it [?] : og in ni [?], *Tembi.* [Obviously the word, throughout, means "give."] To divide ; to split : ek (aik), *Sem. Pa. Max.* To feed : aok ; a-ok. *Sem. K. Ken.* Barter ; exchange : **ék hok**, *Sak. Kerb.* Greedy : ok (ók), *Sak. Kerb.* To give pleasure : măek nějuk (mă'ik njuk), *Sem. Buk. Max.* ; B 388 ; ek, *Sem. Pa. Max.* [means

merely "to give"]. To lend: ōk en kalē (oak en-kalê), *Sak. Plus Cliff.* To present: åg; og, *Sak. U. Kam.* To reach; to arrive at: ek (aik), *Sem. Pa. Max.* To share [*i.e.* give another a share of something]: ok, *Söm.*; nok (nǫk), *Sak. Kerb.*; C 162.

30. GIVE, TO (*Mal.* bĕri): ya-öi', *ex.* öi' kǎnē' bab (*Mal.* bĕri sĕdikit nasi), "give me a little rice." (Does not this word rather = "bawa"?), *Pang. U. Aring* [? = B 396]. [*Khmer* oi, "to give."]
31. GIVE, TO: do, *Sak. Ra.* [? = T 86. But cf. *Sué* dò; *Boloven*, *Niahön* doi, "to pay"; *Kon Tu* dòng; *Tareng* edòng, "to give."]
32. GIVE, TO: jön, *Bes. Malac*, *Bes. K. Lang.*; kăjön, *Bes. Sep.*; kajon, *Bes. K. Lang.*; kajin; jön, *e.g.* "give to him," jön kih-keh, *Bes. Sep. A. I.*; kajin (kathdgin), *Bes. Bell.* Give me: jön ha ön, *Bes. Malac.* To pay: kajön, *Bes. K. L.* To present: jöyñ; jön, *Bes. Sep. A. I.* [*Mon* jön-ka [juin-kuiw], "to vouchsafe"; *Khmer* chūn [jūn], "to offer"; *Lave* jun, "to give back," cf. S 99; see also B 396.]
33. GIVE, TO: gā (gar), *Bers. Stev.*.
34. GIVE, TO: bā (bar), *Belend. Stev.* ban, *Jak. Stev.* [? = B 401].
35. GIVE, TO: ji? *or* gi? (gee), *Belend. Stev.* [? = G 33].
36. GIVE, TO: unyup^{n} (uñup^{n}), *Jak. Malac.*
37. GIVE, TO: kasih, *Ben. New.* [*Mal.* kasi].
38. GIVE, TO: bri (brie), *Mentr. Stev.* [*Mal.* bĕri].
Gizzard: B 159.
Glad, to be: G 66.
39. **Glance at, to** (sideways): mădeng măkĕleng (mdĭng mklng), *Sem. Buk. Max.*; S 75. To glance sideways: kĕleng (kling), *Sem. Buk. Max.* To peer: serling-serling, *Bes. Songs* [*Mal.* kĕrling].
Glitter, to: S 158.
Globule: G 77.
40. **Glossy**: linyang, *Bes. Songs.*
Gluttonous: G 75; G 110, 111.
Gnat: M 180.
Gnaw, to: B 228.
41. **Go, to** (*Mal.* bĕrjalan): har (*pr.* harr), *Pang. U. Aring.* Track; path: hā, *Sem. Pa. Max.* Road: ha, *Sem. Jur. And.*, *Sem. Jur. Rob.*, *Sem. Jur. New.* Path; road (*Mal.* jalan): höböu (this looks like a mistake for hö *or* har (?) ba-u = *Mal.* jalan kamana, "where are you going?" the usual word for jalan is har (*pr.* harr)), *Pang. U. Aring.* Road: harbau, *U. Kel.*; hĕr-bu, *Lebir*; ha'bö-na (ha'-bĕr-na'), *Kerbat.* Footprints: hâl, *Kerbat.* Tracks; mark; scar: ḥal, *Sem. Pa. Max.* Mark of a scratch: hal, *Sem. Pa. Max.* Cicatrice; scab of wound: halpā (hapa *or* hlpa), *Sem. Pa. Max.*; W 142 [cf. P 20?] [harbau, etc., probably = har + B 202].
42. GO, TO: ma-chop? *or* ma-chōp? (matchope), *Sem. Pupier*; ya-chöp, *Pang. U. Aring*; chöp (chĕrp), *Lebir*; chĕp, *Kerbat*; chup, *Sem. Ij.*, *Sem. U. Sel.* [in the *Sem. U. Sel.* MS. originally choop]; (tchoup), *Sem. Klapr.*; chūp (tschūp), *Sak. Kor. Gb.*; chiŏp? (chi-ŭp), *Sem. Beg.*; chiop, *Ben. New.*; chîp, *Sem. Ken.*, *Sen. Cl.*, *Tem. Cl.*; *e.g.* "to go upstream" (*Mal.* mudik), chîp ma' ta', *Sen. Cliff.*; nĕbchīp (nöb-tchîp), *Söm.*; chip; echip, *Sem. Per.*; chip, *e.g.* "do not go," duk gu chip, *Sak. J. Low*; chip, *Sak. Guai*, *Krau Ket.*, *Krau Tem.*; (tchip), *Sak. Korb. Lias*; chīb, *Sak. Br. Low*; chib (tschib), *U. Pat.*; ya-chib? (ja-schib), *U. Kel.*; 'nchîb? ('ndjîb), *e.g.* "whither are you going?" memong 'nchib ('ndjîb), *Sak. Martin*; chip-chip (tschip-tschip), *e.g.* "I will go," i't'n mi-chip-chip (it'n-mi-tschip-tschip), *Sem. K. Ken.*; chichēp, *Sak. U. Kam.* Go (*imper.*): he chep? (heehep), *Tan. U. Lang.* To go; to walk: chub, *Sem. Pa. Max.*; măchub (mchub), *Sem. Buk. Max.* Go away (*imper.*): chib (tchib), *Sak. Croix.* To go away: chub, *Sem. Pa. Max.*; nĕbchīp (nöb-tchîp), *Söm.* To go out: nebchīp (neb-tchîp), *Söm.* Go in: bĕchap, *Sak. Tan. Ram.* To arrive: chip (tchip), *Sak. Kerb.* To come; to arrive: chip (tchip); chip (tchip), *Sak. Kerb.* To pass by (*Mal.* lalu), ya-chöp, *Pang. U. Aring.* To walk: chup, *Sem. Craw. Gram.*; chiub, *Sem. Pa. Max.*; chi-ap, *Sem. Beg*; ya' chöp, *Sem. Jarum*, *Sem. Plus*; chip-chöp (? = chöp-chöp = *Mal.* bĕrjalan-jalan), *Sem. Kedah*; chip chip, *Sak. Plus Cliff.*, *Sak. Blanj. Cliff.* To walk fast: chub? (jub), *Sem. Pa. Max.*; S 276; S 436; T 54; T 86; T 157; W 77, 78; W 81; W 83; W 127. I go: ye aichíp? (ye eidschíp), *Sak. Kor. Gb.*.

You (=thou) go; he, she goes: ship há, *Sak. Kor. Gb.* We go: ship samua-há, *Sak. Kor. Gb.* [In both these cases the MS. leaves it doubtful whether aichíp (eidschíp) should be added as well.] Who goes? chip málo (tschip málo), *Sak. Kor. Gb.* Come let us go there (up-country): bei ham chap chip ma ti', *Sak. Tan. Ram.* We will go: jo' chap-chíp, *Sak. Tan. Ram.* To go about stealing: chub păduih (chub pduih), *Sem. Buk. Max.* Yes, yes! go on, go on! (words used by women dancing or posturing): sau! sau! sau! chăp! chăp! chăp! (sough! sough! sough! chaep! chaep! chaep!) *Sak. Hale.* Go away: chip matui (tchip matouï), *Sak. Korb. Lias*; T 54. Go (and) bring water: chĕp niáng téoh (tschĕp niáng téoh), *Sak. Tap.* To go in front: chep-chĕp neing-neing (tcheptchêp neing-neing), *Sak. Kerb.*; chepchīp chānu (tcheptchîp tchânou), *Sak. Ra.* Go there: chîp gue tui, *Krau Tem.*; T 54. I am going to Tapel: eh chĕp Tapel, *Sak. Tap.* ["Eh" appears to mean "he," not "I."] I wish to go there: en mau chip diteh, *Sak. J. Low.* Where are you going? chöp ba' lö (chĕrp ba' ler), *Lebir.* To go shooting with the blowpipe: chepchīp putput (tchep-tchîp poutpout) *Sak. Ra.*; B 256; chăpchīp sĕnlu (tchèptchîp sönlou), *Söm.*; B 257. To cross a river: chepchīp mĕnä tiueh (tcheptchîp *mŏ*-**nè**-tiouėh), *Sak. Kerb.*; C 273? To approach: chīp? bā dä (tchîbâdè), *Sak. Ra.* Come: chip? ba doi (tschibadoi), *U. Kel.* Come here: chöp ba dōi' (chĕrp ba dô-i'), *Lebir*; chĕp ba'doi, *Kerbat.* To come; to arrive: nepchip diäno (neptchîp diėno), nepchīp diäno (neptchîp diėno), *Söm.*; chibā (tchibâ), *Sak. Ra.* [? cf. *Mal.* tiba; A 148]. To bring back [?]: chip? bä täh (tchi-bètèh), *Söm.* [This word has turun bawa, "go down and bring," given as the Malay equivalent, but it should be turun bawah, "descend"; cf. D 95.] Permission: nĕpchīp? (*nop*-tchîp), *Söm.* To take away: nepchīp (*nep*-tchîp), *Söm.*; B 397. [But perhaps this word should go under C 48.] Angry; swift: măchub (mchub), *Sem. Buk. Max.* To call: chip bash, *Krau Tem.* To call for: chip, *Sak. U. Kam.* To issue (*Mal.* kĕluar): ya' chöp ba-höp, *lit.* "walk into (the) jungle," *Sem. Plus*; F 231. To return (*Mal.* pulang): ya'-chöp bă-tĕköh, *Pang. U. Aring*; A 46. Up-country (*Mal.* ulu): chip ma'te (tchim-moté), *Sak. Ra.* [="go inland"]. Road: tib, *U. Pat.* Path: chepchäp (tcheptchep), *Sak. Ra.*; chepchep (tchéptchep), *Sak. Kerb.*; (tchep-tchep), *Sak. Ra.*; nep-chīp-chi kui (*nep*-tchîp-tchi koui), *Söm.* To walk (*Mal.* jalan kaki): chip nep juk^{n}, *Sen. Cliff.* To walk with a long stride: chub bĕtuid (chŭub btuid), *Sem. Buk. Max.*; L 130.

The following have come to hand too late to be inserted in their proper places:—To go: ichip, *Sak. Sung.*; chīp, *Darat*; chīp^{n}, *Serau, Jelai.* Go! chīp, *Tembi, Darat*; chīp^{n}, *Jelai.* Go away! chīplah, *Darat.* Go, young man! yob bapi chīp, *Darat.* Go quickly: chib kakuat, *Serau.* Come here: chip länō? (tschip läno *or* tschip läno'n, "with soft resounding *n*"), *Sem. K. Ken.* To walk: chīp^{n}, *Serau*; chĕpchīb, *Tembi*; chapchap; chipchip, *Sak. Em.* I walk: en chip^{n}, *Jelai.* [I] want to walk: chepchip, *Serau*; chichip, *Kerdau.* To obey: chēp lĕsö, *Darat.* Where are you going? ech chīb, *Tembi.* They are going thither: bichik mata, *Jelai.* Slowly! echchīp plahāt^{n}, *Sak. Em.* I want to go to Telom: en chi ma Tĕlöp^{n}, *Krau Em.* When will the master (*Mal.* tuan="you") go? hu lolĕ hen chip^{n}, *Darat.* Let us go! koh loi (*or* lah) hem chechip^{n}; madilah hem chip^{n}, *Krau Em.* Let us go across (*i.e.* the river): hē makati' (makatikh) chīblah, *Serau.* I command you to go there: eng surö chip he mati, *Darat.* [*Mon* chöp [chuip], "to arrive"; *Old Khmer, Samrê, Xong* jib; *Phnong* chhet, "to come." ? cf. *Bahnar* chop, "to walk on tiptoes," and the words under G 43.]

43. GO, TO: chuk *or* yă-chuk, *Pang. Belimb.*; chok, *Sak. Sel. Da., Bes. K. Lang.*; chok, *e.g.*, "go there, chok-a-kit, *Bes. Sep.*; chohok, *Ben. New.*: chûak, *U. Cher.*; su-ak, *U. Tem.*; swag, *U. Ind.*; joh, *Jak. Lem.*; jō (djô), *Sak. Ra., Sak. Kerb.*; jôk, *Jak. Ba. Pa.*; jok, *Jak. Mad.*; bějok, *Jak. Mad.* (*Pant. Kap.*); W 12; W 84. Go (*imper.*): chă? (chau), *Buk. U. Lang.* To go or walk: chuk *or* chū', *Pang. K. Aring.*

To go out: bĕchōt (böt-chôt), *Sak. Ra.* To enter: chū' *or* bāh-ē-chū' (probably to be explained as = *Mal.* lari hamba masok, "I run in"—where *ē* is a contraction of yĕ' *or* yă = I), *Pang. Belimb.* To follow: jok, *Pant. Kap. Mad.* To go away: kijô, *Sak. Ra.* To walk: châ (chor), *Bers. Stev.*; chok, *Bes. Songs.* To wander: chok, *Bes. Songs.* To remove (*intrans.*): chuk, *Sem. Pa. Max.*; juk, *Sem. Buk. Max.* Go (*imper.*): cho' hukí, *Bes. Malac.*; chiok huki (tchiok huki), *Bes. Her.* To go away: jō chepchep (djô tchép-tchép, *Sak. Kerb.*; jō chipchip (djo tchiptchip), *Sak. Ra.*; G 42. Where are you going? chok hani *or* hamani; chok mani hi, *Bes. Sep. A. I.* I want to go out: cho' hoi luar, *Bes. Malac.* To go about stealing: juk saik, *Sem. Pa. Max.*; S 440. Go to bathe: cho' hum, *Bes. Malac.* To go to shoot: cho' nāleh, *Bes. Malac.* Go slowly: cho' hipói, *Bes. Malac.*; W 5. Good-bye: chok leᵖm leᵖm leᵖm, *Bes. Sep. A. I.*; G 67. Come (*imper.*): châ? (chau), niho, *Buk. U. Lang.*; bějok kiān (b'jok kiân), *Pant. Kap. Joh.* Come here: cho' ho joē, *Bes. Malac.* Repeatedly: chok yut, chok yut (*lit.* "go (and) return"), *Bes. Sep., Bes. K. L.*; R 84. Road: chĕruk? (cherook), *Sak. Hal.*; suak, *Semilai coll. Nya.*; swag, *Pal.*; jok bagin, *Pant. Kap. Joh.*; B 212. To walk: cho' iâ, *Bes. Malac.*; jok pĕngunyis (jok p'ngunyis), *Pant. Kap. Joh.* [*Samrê* cheo; chö (cheu); *Xong* chea; *Cuoi* cher; *Halang* chêu; *Kon Tu* giö, "to go"; *Kon Tu* choi; *Sue* chu (chou), "to come"; *Tareng* cho, "to go out"? cf. *Mon* kwaik [kwāk], "to walk."]

44. Go, I; I am going: dŭp, *Sak. Tap.* To run: dăh, *Sem. Beg.*; doh; duh, *Bes. Sep.*; do' (du'), *Sem. Pa. Max.*; mădo' (mdu'), *Sem. Buk. Max.*; dădó, *Sak. Kor. Gb.*; dadu' (daduk); dado' (dadok), in the phrases "run off!" em da dok [*sic*], and "don't run away," ed da dok [*sic*], *Tembi*; dū', *Bes. Malac.*; pĕ-lĕ-do', *e.g.*, bê kor pĕ-le-do' [*sic*], "do not run away," *Krau Tem.*; palo, *U. Ind.*; R 201. [*Mon* teau [dau]; *Churu* dao; *Stieng* dū; *Bahnar* ködöu (ködâu); ködū, "to flee," "to run away"; *Boloven* ndu; *Niahön, Alak* du; *Lave* trödu; *Halang* kadao, "to flee"; cf. also *Boloven, Lave* dök, "to walk," "to go"; *Prou* dak (dac), "to go"; *Khmer* tou [dāu], "to go away."]

45. Go, to: bā (bar), *Jak. Stev.*

46. To walk: kĕn (k'n), *Jak. Stev.*

47. Go, to: moh, *Rasa, Mentr. Bor.* Go over there: moh chiun? (moh xioum), *Mentr. Bor.*

48. Go, to: betroh, *Pant. Kap. Her.*; bitro, *Pant. Kap. Log.* To follow: tĕroh (t'roh), *Pant. Kap. Lem.* To learn: bĕtroh (b'troh), *Pant. Kap. Joh.* Go: bĕtrau?; bĕtroh (b'tran; b'troh), *Pant. Kap. Joh.* [? Cf. C 216; ? cf. *Halang* troh; *Jarai* truh, "to come"; *Bahnar* truh, "to arrive."]

49. Go: dĕloh, *Serting*; bĕkaloï (b'kalo-i), *Pant. Kap. Mad.* To call: kĕloï (k'lo-i), *Pant. Kap. Joh.* Path: klâh, *Bes. A. I.* Track; path: kluang, *Sem. Buk. Max.* Road: kloh, *Bes. Bell.*; keloh, *Ben. New.* [Cf. *Khmer* phlâuv [phlūw]; *Bahnar* glung; *Mon* klong [glāng], "road."]

50. Go, to: jalan, *Ben. New.* Road: jalan, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* jalan].

51. Go: songsang, *Kena. I.*

52. Go away, to: pe, *Belend.* (or *Bers.*) *Stev.*; gi (gee), *Bers. Stev.* [*Mal.* pĕrgi].

53. Go, inability to: chichīl (chee-cheel), *Sem. Stev.* [*Stieng* chöl, "to go lame."]

Go (*imper.*): T 51; T 53.

Go, let us: W 14.

Go away, to: C 219; F 29; F 103; G 42, 43; G 52; T 51.

Go before, to: A 6; B 145, 146.

Go down, to: D 93; D 95-97; F 21.

Go downstream, to: B 6; R 83.

Go first, to: B 145, 146.

Go home, to: R 83-87.

Go in, to: E 76; G 42.

Go out, to: D 93; G 42, 43; O 40; O 66, 67; T 9.

Go shooting, to: B 257; G 43.

Go up, to: A 154; A 157.

Go upstream, to: A 6; A 9.

53A. **Goat**: bêbek, *Pant. Gah. Mant.* [onomatopœic; cf. *Cham* pabaiy; *Khmer* popê [băbè]; *Bahnar* böbe; *Churu, Jarai, Kha Bi* bē; *Stieng* beh, beih; *Mon* păbe' [băbea]; also found in languages of the Indian Archipelago].

53B. Goat: kamikⁿ, *Tembi*; kambikⁿ,

Serau, Darat, Jelai; kambīk^{n}, *Sak. Em.*; kĕmbiap^{n} (*or* kĕmbrap^{n}?), *Tembi.* Wild goat: kambik^{n}, *Tembi* [*Mal.* kambing]. Goat: B 110.

54. GOAT, wild (*Mal.* kambing gurun): hyēs *or* hēs (*pr.* hyēss *or* hēss), *Sem. Jarum, Sem. Plus.*

55. **God**: bī-in (bee-in), *Belend. Stev.*

56. GOD: deus, *Jok. Raff.*; déos, *Jok. Raff. As.*; deus (dius) Jakun of Malacca in Hikayat Abdullah [Portuguese deos]; D 161; F 32; N 39; S 385, 386; T 116.

57. **Goggle-eyed**, with projecting eyes: plāt (*e.g.* chim plāt (a kind of owl?), and the chim kuwayt *or* kalong kuwayt, which is also described as goggle-eyed), *Bes. K. L.* Squinting: pĕlāt-pĕlāt, *Bes. Songs.* Eye? (*Mal.* mata): plat-chut, *Sen. Cliff.* [Probably the epithet has been omitted in the Malay equivalent, by inadvertence.]

58. GOGGLE-EYED; protruding: chĕlap, *Bes. Songs.*

59. **Gold**: sūe (sû-ay), *Sak. Sel. Da.* [? From *Sanskrit* suvaṇṇa, like the *Burmese* word for "gold," which is shwe. But in *Khmer* spean [sban] means "copper."]

60. GOLD: pĕnchflai (penchflei), *Pant. Kap. Her.*

61. GOLD: volesman, *Sem. Klapr.* [cf. *Malagasy* vulamena; *Bugis* ulawúng; *Mangkasar* bulayeng. This is almost certainly a mistake: in Crawfurd's list the Malagasy word (given as "volermaner") occupies the next line after the Sĕmang, which is blank here. It may be assumed that the copyist who supplied Klaproth with his Sĕmang words accidentally introduced the Malagasy equivalent. Klaproth himself notices the close likeness between his "Sĕmang" word and the Malagasy word for "gold," which he appends for comparison.]

62. GOLD: amas, *Sem. Beg.*; mas, *Sem. Per., Sak. Br. Low, Sak. Blanj. Sw., Tembi, Serau, Ben. New.*; (mass), *Sak. Croix, Sak. Kerb.*; mās, *Sem. K. Ken.*; (mâs), *Söm., Sak. Ra.*; mŏs, *Söm.* [*Mal.* ĕmas]; Y 26.

63. **Good** (*Mal.* baik): (*a*) bed-ed *or* böd-ed (*pr.* böd-edd), *Sem. Jarum, Sem. Plus*; bĕde'et, *Pang. K. Aring*; bĕd-et, *Kerbat*; bit-et, *Lebir.* Good to the taste (*Mal.* sĕdap): bit-et, *Lebir.* Good or beautiful (*Mal.* baik): böd-ed, *Pang. U. Aring, Pang. Sam, Pang. Gal.* Beautiful (*Mal.* molek): bed-ed *or* bod-ed (*pr.* böd-edd *or* böd-ödd), *Sem. Plus*; bĕdē'ē, *Pang. K. Aring, Pang. Belimb.* Handsome: bit-et, *Lebir*; bĕd-ĕt, *Kerbat.* Clean (*Mal.* chuchi): böd-öd *or* böd-ed, *Sem. Plus*; V 13.

(*b*) Good (*Mal.* baik): āböd *or* ābön (*pr.* ābö^{d}n), *Pang. Sam, Pang. Gal.*; W 23; abu-an, *Sem. Beg.*; bäan? (baian), *Ben. New.*; bä^{t}n (bät'n), *Sem. K. Ken.* Beautiful: bu'ud (bŭu'ŭd), *Sem. Buk. Max.*; bā^{t}n (bā'tn), *Sem. K. Ken.* Handsome: haban, *Sem. Beg.*; aban, *Ben. New.* Average in size or looks (*Mal.* sĕdĕrhana): form; outside; attitude (*Mal.* sikap): habuan, *Sem. Pa. Max.*

64. GOOD: â-gan, *Krau Ket., Krau Tem.*; â-gân, *Sak. Guai.*

65. GOOD: bŏr, *Sak. Tap.*; bōr, *Sak. U. Kam.*; bor, *Sen. Cliff.*; bar, *Sak. J. Low*; bār, *Tembi* [or *Serau*?] Good; beautiful: bōr, *Sak. Martin.* Good; pretty: bor, *Sen. Cl.* Good; well: bōr, *Serau.* Good to eat: bor, *Sak. Ra.* Beautiful: bor, *Sak. Ra., Sen. Cliff.* Handsome: bor, *Sak. Blanj. Cliff., Serau*; bōr *Darat*; bōor, *Jelai*; bar, *Sak. J. Low.* To clean: bor, *Sak. Ra.* Comfortable (*Mal.* sĕnang): bor, *Sen. Cliff.* Gay: bor, *Sak. Ra.* Pleasant to the taste, etc. (*Mal.* sĕdap): bor, *Serau.* Very good: abōr-bōr; bōr mĕnānang, *Sak. U. Kam.* Good: bor mĕnanan (bor mönanan), *Sak. Ra.* Better: bor munanan (bor-mounanan), *Sak. Ra.* Best: bar sakali, *Sak. J. Low.* Bad; not good: pē bōr (peh-bŏr), *Sak. Tap.*; pe bār, *Tembi* [or *Serau*?] Pleased; pleasure: bār noi, *Serau.* Pleasant in sound: jibor, *Serau.* Take care: jaga ābōr, *Jelai.* To recover one's health: bor, *Sak. Ra.* He is well again: ya bor lü' (*or* lö'), *Sak. U. Bert.*; H 63; M 107. [*Khmer* vor [war], "beautiful"; cf. *Achin.* boh, "it is well," "yes."]

66. GOOD: mäng, *Sak. Kor. Gb.*; mêg, *Sak. Plus Cliff.*; meg, *Söm., Sak. Kerb., Sak. Ra.*; mäg (mèg), *Sak. Ra.*; mēd^{n}; met, *Tembi* [? cf. B 63]. Good; pretty: mêng, *Tem. Cl.* Good to eat: meg, *Söm., Sak. Kerb.* Good to the taste: meg, *Sak. Kerb.* Beautiful: meg, *Söm., Sak. Kerb.* Better: meg, *Sak. Kerb.* Cash down: meg, *Sak. Kerb.* To clean: meg,

Sak. Kerb. Clear water: mekg, *Sak. Kerb.* Handsome person: meet^{n}; mēd^{n}, *Tembi.* In sound health: mäk *or* mek, *Sak. Kor. Gb.* To recover one's health: mäg (mèg), *Sak. Kerb.* It is well (*Mal.* baiklah): meg, *Sak. Kerb.* Well (*Fr.* bien, *adj. Mal.* baik): meg, *Söm.*, *Sak. Kerb.*; mäg (mèg), *Sak. Ra.* Plain (*Mal.* padang): meg, *Sak. Kerb.* To be glad or pleased (*Mal.* sukahati): migih, *Bes. K. L.*; meg hup^{n}, *Tembi.* It will do (*Mal.* jadi-lah): bē mâg de (bē morg de), *Serau* [? cf. *Bahnar* mek, "sufficient"].

67. Good: leᵖm, *Bes. Sep. A. I.*; lem, *Bes. Sep.*; limah, *Ben. New.* Handsome: lăb^{n}. *Bes. Malac.* Very good: lem nene, *Bes. Sep.* Of good stock (*Mal.* bangsa baik): na' lem, *Bes. Sep.* Bad: lem ngot (*lit.* "good not"), *Bes. Sep. A. I.* Pleasant (*Mal.* sĕdap): lō'om (*or* lō'omm), *Bes. K. L.* Carefully: lem-lem; berlemlem, *Bes. Songs.* Pleased: lebm, *Serting*; liman, *Kena. I.* Well (in health): lebm, *Bes. Her.*; G 43. [*Bahnar* liem (liĕm); löng; *Churu* neăm; *Stieng* kleñ (klĕnh), "good," "beautiful"; *Alak*, *Kaseng*, *Sedang* lēm; *Halang* liem; *Lemet* lö (leu); "beautiful"; *Khmus* lö (leu); *Lemet* lok (loc), "good"; *Lave* niem; *Halang* liem, "clean"; ? cf. *Boloven* lieng ji; *Lave*, *Niahön* niem ji; *Alak* ñăm ăjĭ, "to recover from sickness."]

68. Good; nice; convenient; to cure: nyamon, *Pant. Kap. Joh.* Best: terlampat nyamon, *Pant. Kap. Joh.* To cheat: akar tiada nyamon, *Pant. Kap. Joh.* Dirty; ugly: bêh nyamon, *Pant. Kap. Joh.* Quite bad: pĕranchas bêh nyamon (p'ranchas bêh nyamon), *Pant. Kap. Joh.*; C 152; F 121; H 116. [*Selung* amon, amoong, "good"; *Sampit*, *Katingan* nyaman (njaman), "good to the taste."]

69. Good; well: lĕsói, *Kena. I.*

70. Good: bagali, *Or. Hu. Joh. I.*

71. Good: baik, *Jak. Malac.*; baik, *U. Tem.*; bê-ék, *Barok.* Good to the taste; to recover one's health: bähhäk (bèh-hèk), *Söm.* Better: ubek (oub-ek), *Söm.* Gay (?): bäk (bèk), *Söm.* Perfect (?) (*Fr.* parfait, toujours; *Mal.* sĕmpĕrna): bähä (bèhè), *Söm.*; chabehīh (*tchabéhĩh*), *Sak. Kerb.* Pretty: baik, *U. Tem.* It is well (*Mal.* baiklah): baéla, *Söm.*; baéla, *Sak. Ra.* Wicked: chada baik, *Jak. Stev.* [*Mal.* tiada baik, "is not good"], [*Mal.* baik, "good"; but see also G 75, with which some of these words may be connected, with the meaning "satisfied."]

72. Good: ê-lok, *Sak. Blanj. Cliff.*; eloh, *Sak. J. Low*; i-loh, *U. Cher.* Pretty: i-lo', *U. Cher.* Well (in health): îlok, *Blan. Rem.*, *Bed. Chiong*; ilok, *Bedu. II.* [*Mal.* elok]; H 63.

73. Good to the taste: bi-sa, *Krau Tem.*

74. Good to the taste: sĕdap (sö**dap**), *Sak. Ra.*; sĕdap, *Jelai.* Not good to the taste: pe sĕdap, *Jelai.* Enjoyment; festivity: sĕdap (sdp), *Sem. Buk. Max.* Nice; tasty: sĕdap, *Sak. U. Kam.* [*Mal.* sĕdap.] See P 143, 144.
Good-day: D 42; G 115.
Good-bye: G 43.

75. **Gorge, to** (*Mal.* makan kĕnyang): ya' bohud (*pr.* bohudd), *Sem. Kedah.* Gluttonous or greedy (*Mal.* jĕlojoh): bohud (*pr.* bo-hudd), *Sem. Kedah.* Gorged; sated (*Mal.* kĕnyang): bī-hī', *Pang. U. Aring*; bīhī', *Pang. Sam*, *Pang. Gal.* Full (of food): bīhī; līhī, *Bes. Sep. A. I.* Satiated (*Mal.* kĕnyang): behik; behik^{n}, *Tembi*; bĕ-het, *Krau Ket.*; bĕ-hêt, *Krau Tem.*, *Sak. Guai*; bĕhe' (bhi'), *Sem. Pa. Max.*; bĕ-hī, *U. Tem.*; bĕ-hi, *U. Cher.*; bĕ-hi', *Lebir*, *Kerbat*; bi-hi, *Bera.*; bihí, *Bes. Malac.*; bīhī; līhī, *Bes. Sep. A. I.*; bihih, *Bes. Songs.* Satisfied; well-filled (*Mal.* kĕnyang): bīhī', *ex.* jā' bihi' (*Mal.* sudah kĕnyang), "I've had enough," *Sem. Plus*; F 116. Full of sap: bähät *or* behet, *Sak. Kor. Gb.* Belly: bihi (bi-hee), *Sak. Sel. Da.* [? cf. *Mal.* bĕsing; *Batak* bósur, bĕsur; *Kawi* bĕsur; *Dayak* bĕsoh; *Menado Harafura*, *Sangar* wĕsu, "satiated"; but most of the words appear to be more closely allied to *Mon* phoa [phaĭ], "satisfied," "full"; *Bahnar*, *Halang* phi; *Boloven* phă; *Lave*, *Niahön* phe; *Alak* bahei, "satiated"; *Central Nicobar* pahāe, "satisfied with food."] S 34, 35.

76. **Gouge** (used for making incision in gutta trees): chĕlong bleng (ch'long bleng), *Pant. Kap. Joh.*
Gourd: F 284; P 232-236.
Gout: R 88.
Grain: S 88-90.

77. **Grain, a**; globule: nai, *Sem. Buk. Max.* [?=O 27].
78. **Grandchild**: ya', *Kerbat.*
79. GRANDCHILD: (*a*) chĕ-nuh, *U. Cher.*; chĕn-o', *Sen. Cliff.*; chĕ-no', *U. Tem.*; chĕnâ? (chĕn-or), *Sak. Blanj. Cliff.*; chĕnâ'; chĕnó', *e.g.* "grandson," chĕno' krāl; M 15; "grand-daughter," chĕno' kĕrdōl (krdōl), *Sak. U. Bert.*; F 63; chĕn-ok, *Sen. Cliff.*; cheno' (chenok), *Jelai*; chenok^{n}, *Serau.* Son of son-in-law, son or daughter, chĕnâ'; chĕnó', *Sak. U. Bert.*
(*b*) Grandchild: kanchâ', *Sem. Plus, Pang. U. Aring, Pang. Sam, Pang. Gal.*; kan-cho', *Lebir*; kinchu, *Bes. Songs.* Great-grandchild (*Mal.* chichit): kanchâ', *Pang. U. Aring.*
(*c*) Grandchild: chachō' ? (chachōk), *Tembi*; chuchâ', *Sem. Kedah*; chuchu, *Mantr. Malac.* [*Mal.* chuchu]. [The two types above appear to be in some way related to this last. One suspects a root "chau," which by means of the infix -ĕn- gives rise to the (*a*) forms, and by a prefix ken- (possibly the word for child) the (*b*) forms, while the (*c*) forms are built up by simple repetition of the root. Cf. G 82. The supposed root appears in *Mon* chau, "grandchild"; *Bahnar* shöu (xâu), "grandson"; *Stieng* kōn sâu (sâu), "nephew," "grandson."]
80. GRANDCHILD, great- (*Mal.* chichit): miang, *Pang. Sam, Pang. Gal.*
81. GRANDCHILD, great- (*Mal.* chichit): lô, *Sak. Blanj. Cliff.*
82. GRANDCHILD, great-: (*a*) kinchet, *Bes. Songs.*
(*b*) Great-grandson: chietchiet (tchiet-tchiet), *Mantr. Cast.* [*Mal.* chichit.] [See G 79, and cf. also *Mon* chaik [chāk], "great-grandchild."]
Grandchild: C 102.
83. **Grandfather**: tăn, *Pang. Jalor.* Wife's grandfather: tăn-ăt, *Pang. Jalor.*
84. GRANDFATHER: lē (leh), *Po-Klo.* [*Mon* lea [la].]
85. GRANDFATHER: tokî, *Söm.* Grandfather; grandmother: dĕkhói, (dĕk'-hói), *Kena. I.*
86. GRANDFATHER: ator, *Sak. Ra.* Ancestor: atâ', *Sak. U. Kam.* Mother: attok, *Or. Berumb.* You: atok, *Jak. Ba. Pa.* Father-in-law; mother-in-law: dato, *Bed. Chiong.* [*Mal.* dato', "grandfather," etc.; but ? cf. F 41 or G 83, and *Mon* itâh [itah], "grandmother."]
87. GRANDFATHER: yaak^{n}, *Tembi*; yāk^{n}, *Serau*; yak, *Sak. Kerb.*; yât^{n}, *Sen. Cliff.*; yat^{n}, *Sen. Cl.*; i-or, *Sak. Blanj. Cliff.* Great-grandfather (*Mal.* nenek): yang, *Sem. Kedah.* Grandmother (*Mal.* dato'): yāk (*pr.* yā'), *Sem. Jarum, Sem. Plus*; yā', *Sem. Plus, Pang. U. Aring, Pang. Sam, Pang. Gal.*; yâ, *Sak. Kor. Gb.*; jâk, *Sen. Cliff.* Old man: yat, *Tembi.* [*Prou, Chreai* jak (jac), "grandfather"; *Mon* jă, "great-grandfather"; *Bahnar* ia, "grandmother."]
88. GRANDFATHER: sagŏb, *Sak. Jer.*; bekoph, *Tan. U. Lang.*
89. GRANDFATHER: nênek, *Blan. Rem., Serting*; nênék, *Bedu. II.*; nenek, *Ben. New.*; nene', *Mantr. Malac.*; neni, *Bes. Malac.* [*Mal.* nenek]; F 40, 41.
90. GRANDFATHER: gendue (gendooay), *Bes. Bell.* Grandmother: gendoi; gendui, *Bes. Sep. A. I.*; gĕndói, *Serting*; gĕnôi, *Bedu. II., Blan. Rem.*; genoi, *Mantr. Bor., Bes. Malac.*; (guenoil), *Mantr. Cast.*; gĕnui, *Mantr. Malac.* Grandparent: gĕnói, *Bedu. III.* A mythological female character: Genōi Lanyut (Genowie Lanyoot), *Belend. Stev.* [?=G 89 or M 190].
91. GRANDFATHER, great-: puyong, *Ben. New.*; moyang, *Ben. New.* Grandmother: môyang, *Bedu. II.* Clever; wise-man: puyong, *Ment. Stev.* [prob.=wizard]; [cf. *Mal.* moyang, poyang, and pawang; M 79A].
92. GRANDFATHER, great- (*Mal.* moyang): dot^{n}, *Sen. Cliff.* Grandmother (*Mal.* nenek): dōt^{n}, *Jelai.*
93. GRANDFATHER, great-: munchi, *Ben. New.*
Grandmother: G 85; G 87; G 90-92.
94. **Granite**: pol, *Kena. I.* [? cf. C 122].
95. GRANITE, chĕnás, *Serting.*
96. **Grass**: (*a*) sĕ-tu, *Krau Tem.*; tōyū? (tōiu *or* tōid?), *Sem. Pa. Max.* (*b*) nyō *or* nyoa (njó *or* njoa), *Sak Kor. Gb.*; nyĕnān, *Sak. U. Bert.* [*Bahnar* ñet (nhet); *Halang* ñăt; *Sedang* ñat, "grass."]
97. GRASS: ip-nûb, *Sen. Cliff.*; ibiup, *Tembi.* [? Cf. *Central Nicobar* opyūap, a species of grass.]
98. GRASS: lumbun, *Bes. Songs.* Tangle of grass: lumbun (*or* rambun) rumput, *Bes. Songs* [? cf. *Mal.* rimbun *or* rumpun].
99. GRASS: yumpuh (iumpuh), *Sem.*

Buk. Max.; yumpút (jumbút), *Sem. K. Ken.*; rumput, *Serau*; (spec. *Mal.* kumpai): humput, *Sem. Pa. Max.* [*Mal.* rumput]; S 513.

100. GRASS, JUNGLE- (*Mal.* lalang), *Imperata cylindrica*: lāleng (laling), *Sem. Buk. Max.*; lalắp, *Sak. Kor. Gb.* [*Mal.* lalang].

101. **Grasshopper**: chŏk, *Or. Berumb.*

102. GRASSHOPPER: bĕ-la-lak, *Sak. Blanj. Cliff.* [*Mal.* bilalang].

103. GRASSHOPPER of the kind known as "hantu sĕmambu": riup, *Ment. Her. I.* [= the stick-insect, see S 455].

104. **Grater**: lâgan, *Jak. Mad.*

105. **Grave** (*Mal.* ḳubur), kĕpun (*pr.* kĕpuᵈn), *Pang. Sam, Pang. Gal.* [? cf. *Mal.* ḳubur].

106. GRAVE: pĕndam, *Jak. Mad., Jak. Semb., Jak. Lem., Jak. Sim.* [*Mal.* pĕndam].

107. GRAVE: jīrat kĕmŭit (jīrat kĕmúⁿit), *Bes. Her.*; G 18 [*Mal.* jirat]; G 18; G 21; H 116.

108. **Grave-stone** (*Germ.* Grabscheit): eong, *Sem. Stev.*

109. **Gravy**: jūmā', *Bes. Sep.*; jumā', *Bes. K. L.*; jumah, *Bes. Songs.* Cooked meats: jumak, *Bes. Songs.*

Greasy: B 308; S 306

Great: B 202-212.

Great-granchild: G 79-82.

Great-grandfather: G 87; G 91-93.

Great-grandson: G 82.

110. **Greedy**: nigĕmagⁿ? (*nigĕ*mañ), *Sak. Ra.* [? Cf. *Khmer* kŏmnañ [kŭṇāñ], "miserly."]

111. GREEDY or gluttonous: musak *or* musā', *e.g.* musak neneh mah-hå, "that man is very greedy," *Bes. K. L.*; G 29; G 75; H 172.

112. **Green** (*Mal.* hijau): (*a*) röhög, *Sem. Jarum*; ĕrhōït, *Sak. Martin* [?=Y 24 or Y 25B]. Yellow (*Mal.* kuning): rĕhög, *Sem. Kedah* [?= Y 25].

(*b*) Green (*Mal.* hijau): rögoi (rögoi), *Sem. Jarum.*

113. GREEN: padû, *Kena. I.*

114. GREEN: ijau (idjao), *Sak. Ra.*; kĭchau, *Kena. II.* Black: hejeau (hedjéaow), *Jak. Raff.* [*Mal.* hijau, "green"]; R 55; W 98.

Green (unripe): U 20, 21.

Greenfly: F 201.

Greet, to: O 6.

115. **Greeting**, "good-day": tabé, *Sŏm., Sak. Ra.*; tābek, *Jelai* [*Mal.* tabeḳ]; D 42.

Grey: B 233.

116. **Grin, to**: tĕkĕlachoyn, *e.g.* tĕkĕ-lachoyn krā, "you show your grinning teeth, O Kra," *Sem. Kedah.*

Grind, to (the teeth): T 168; T 170.

117. **Griping** (of the belly): kĕdāpūlas (kdapuls), *Sem. Pa. Max.* [Probably this should be kĕd (*or* kĕt) pūlas; B 160.] [*Mal.* pulas.]

118. **Groan, to**: tĕngoh (tnguh), *Sem. Buk. Max.*; (tu'uh), *Sem. Pa. Max.* [*Khmer* thngōr [thngūr], "to groan."]

Groin: U 27.

Ground: E 12; E 18.

Grove: G 9.

119. **Grow to** (*intr.*), (*Mal.* tumboh): ō'-kanâh (*pr.* kĕnâhh *or* kanâhh), *ex.* (?) ō' kĕnâh las, "the tubers are growing," *i.e.* filling out, (of a particular kind of tuber called the Elephant's-head Tuber), *Sem. Plus.*

120. GROW, TO: ya-jinod, *Pang. Sam, Pang. Gal.*

121. GROW, TO: (*a*) ya-chambah, *Pang. U. Aring.*

(*b*) kătumbo' (ktumbu'), *Sem. Buk. Max.*; tumbu, *Sem. Pa. Max.* [*Mal.* tumboh]

122. GROW, TO: bĕloᵏng, *Bes. Sep. A. I.* [? Cf. T 207; but ? cf. *Khmer* löng, "to ascend," which also means "to grow"; cf. A 9, A 132.]

123. GROW, TO (of children): yéno', *Sŏm.*: B 202; F 59.

124. **Growl, to** (*Germ.* knurren): grít, *Sak. Kor. Gb.*

125. GROWL, TO (of a dog): nglēhī, *Bes. Sep.*

126. **Grunt, to**: bēgum-bēgam, *Bes. Songs.*

Guava: R 184.

Guide: S 179.

127. **Guide, to**: pangdo? (pañdo), *Sak. Ra.*; F 211; P 154.

Guitar: M 225.

Gulf: B 85.

Gullet: N 28.

128. **Gums** (*Mal.* gusi-gusi): sing-sing, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; linsitⁿ, *Serau.* [*Mon* chöng ngek [juing ngek]; *Khmer* chöng thmeñ [jöng dhmeñ], "gums."] F 170; P 18.

129. **Gun**: bĕ-dîl, *Kerbat*; bedíl, *Sak. Kor. Gb.*; bĕ-dil, *Lebir, U. Cher.* Gunpowder: belái (*or* bälái) bedîl, *Sak. Kor. Gb.* [*Mal.* bĕdil].

130. GUN: pĕnjauh bunyi (p'njauh bunyi), *Pant. Kap. Joh.* Musket: jāubunī, *Pant. Kap. Log.* Musket-ball: ānā bēsan jāubunī, *Pant. Kap. Log.*; C 106. Thunder: jauh bunyi; jauh bunyi tongkat, *Pant. Kap. Joh.*; D 39. [*Mal.* jauh, "far"; bunyi, "sound."]

Gunpowder: G 129.

131. **Gush out, to**: nub, *Sem. Buk. Max.*

Gutta: S 31, 32; T 1; T 211.

132. **Gutter** (on eaves): panchurā (pañtchourè), *Sak. Ra.* [*Mal.* panchor; panchoran].

H

Hail: R 12.

Hail (a salutation): P 44A.

Hail, to (=to call): C 11.

1. **Hair** [especially of the head (*Mal.* rambut) but not exclusively]: sog, *Sem. Stev.*, *Sem. U. Sel.*, *Sem. Ij.*, *Sak. Blanj. Sw.*; sog (*pr.* sogg), *Sem. Jarum*; *Sem. Plus*; sâg (*pr.* sâgg), *Sem. Plus*; sogk, *U. Pat.*; sok, *Sem. Ken.*, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*, *U. Kel.*, *Lebir*, *Kerbat*, *Krau Tem.*, *Krau Ket.*, *Sak. Kor. Gb.*, *Sen. Cl.*, *Sak. Tan. Ram.*, *Sak. Guai*, *Darat*; soŏg, sōŏg, shōg, sōk^{n}, *Tembi*; sōk^{n}, *Jelai*; sook^{n}, *Serau*; sâk(?); sóak ("sharp" *s*), *Sak. Martin*; sōĕk, *Or. Berumb.*; sōk, *Sak. U. Kam.*; (sôk), *U. Cher.*; sok (suk), *Sem. Buk. Max.*; (suk), *Sem. Pa. Max.*; suk *or* sok, *Pang. U. Aring*; suk, *Pang. Belimb.*, *U. Tem.*, *Kena. II.*, *Bes. Her.*, *U. Ind.*; s'ûk, *Serting*; sûyut, *Kena. I.*; so', *Bes. Malac.*; isâ'? (esauh), *Tan. U. Lang.*; sak, *Sem. Beg.*; saa, *Sem. Jur. And.*, *Sem. Jur. Mar.*, *Sem. Jur. Rob.*; saar, *Sak. Sung.*; tsuk; chuk, *Bes. Sep. A. I.*; chôk, *Sak. Ra.*; chô, *Sak. Kerb.*; sôp, *Sŏm.*; so-op (soŏp), *Sak. Br. Low*; sum, *Bed. Chiong*; suk? (luk), *Ben. New.* [misprint? but *v. infra*]; B 143. Body-hair (human): sok (suk), *Sem. Pa. Max.*, *Sem. Buk. Max.*; sok, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*, *Kerbat*; sup, *Bera*; S 310; T 3. Body-hair (of animals): sok (suk), *Sem. Pa. Max.*; sok-sok (suk-suk), *Sem. Buk. Max.* Hair of human head: sŏk-kŭih, *Pang. Jalor*; sakuí, *Sem. Martin*; sāk-kui (skkui), *Sem. Pa. Max.* Crest (on head of animals, etc.): sak-kui (skkui), *Sem. Pa. Max.*; H 46. Feather: sog, *Sem. Stev.*, *Sem. U. Sel.*; s'ûk, *Serting*; sîut, *Kena. I.*; sok kawau, *Pang. U. Aring*; B 215. Head: sōk? (lôke), *Sak. Sel. Da.* [apparently the word for "hair" is intended]. Beard: sok angke' (suk angki'), *Sem. Buk. Max.*; sog 'ngkĕ', *Sem. Kedah*; sog jangkâ', *Sem. Plus*; sok jangka', *Pang. U. Aring*; to chaka (to-tchaka), *Sak. Kerb.*; C 113. Eyebrow: sok tānam (suk tanm?), *Sem. Buk. Max.*; B 431; sāk chĕngchāng (sāak chngchng?), *Sem. Pa. Max.*; F 228; sog pĕtŏk (*pr.* sogg pĕtŏk), *Sem. Jarum*; H 1. Hair of the arm-pit: sak lādă' (sk lad'), *Sem. Pa. Max.*, *Sem. Buk. Max.*; sak lĕdă' (sāk ld'), *Sem. Pa. Max.*; sok kĕlĕdă' (suk kld'), *Sem. Buk. Max.*; A 141. Mane; hair of neck: sok jĕnoḳ (suk jnuk), *Sem. Buk. Max.*; B 146. Moustache: sog kānut (sog kan-noot), *Sem. Stev.*; M 203. Cock's feather (*Mal.* bulu ayam): sok â-yam, *Lebir*; sok^{n} pūp, *Tembi*; sok pup, *Sak. Em.* [*Mon*, *Kaseng*, *Boloven* sok; *Sedang* sòk; *Sué*, *Churu* sŏh; *Stieng* sok, more rarely chok; *Khmer* sâk (*pr.* sâk?) [sāk]; *Old Khmer* suk; *Annam* tók, "hair"; *Bahnar* shŏk (xŏk), "hair," "feathers." Cf. *Centr.*, *Southern Nicobar*, yâk; *Shom Pĕ* jūo, jōa; *Teressa*, *Chowra* hĕòk, "hair"; *Tareng* sok (sòc); *Sedang* siŏk, "feather."]

2. HAIR (generally) (*Mal.* bulu): sental, *Tembi*; sentâl, *Darat*; sen-tol, *Sak Blanj. Cliff.* Body-hair (*Mal.* bulu roma): sĕn-tol, *Sen. Cliff.* Beard: sengtuln? (señtouln), *Sak. Ra.*; sentoi jâkā (sentoï-diâkâ), *Sŏm.*; sentol nyengka' (sentol nyengkak), *Serau*, *Jelai*; C 113. Feather: sentâl (sentāl, "deep" *a*), *Sem. K. Ken.*; sentōl, *Sak. Br. Low*; (sentôl), *Sem. Per.*; sen-tol, *Sak. Blanj. Cliff.*; sintol, *Sak. Blanj. Sw.*; sintaūl, *Tan. U. Lang.*; sentul, *Tembi*. Cock's feather: sentol pūp, *Darat*; sĕntâl pūp^{n}, *Jelai*. Lip: sentâr, *Tembi*; sĕntór, *Sak. Tan. Ram.* Lips: sentor, *Sŏm.*; shengtor (cheñtor), *Sak. Kerb.* Hair of head: sen-tol kui, *Sak. Blanj. Cliff.*; santal-kûi, *Sem. Per.* Occiput [*sic*]: sentâl kŭi (sendāl-gūi), *Sem. K. Ken.*; H 46. Pubes; hair on male pudenda: sentâl klaú? (sendāl-glaú *or* sendāl-gla-ú?), *Sem. K. Ken.*; P 53; sentol ngĕn-tap,

Sak. Blanj. Cliff.; E 36. Moustache: sentol ninyoi, *Serau, Jelai*; sintoh linyon, *Or. Berumb.*; M 201; sĕntol rĕn-tak, *Sen. Cliff.*; T 165; shentol (chentol), *Sak. Kerb.*; shentâr, *Tembi.* Whiskers (*Mal.* chambang): sentol ming, *Serau*; sĕntol ming, *Jelai*; C 84 [? cf. T 3].

3. HAIR (of head): rambut, *Mantr. Malac.*; R 27. Small hair on forehead: gigi rambut, *Jak. Mad.*; T 172 [*Mal.* rambut].

4. HAIR: buluh, *Ben. New.*; bulu útah, *Jok. Raff. As.*; bulu-ulah, *Jak. Raff.*; R 26. Hair of head: buwu kăpáwa, *Jak. Malac.*; H 53. Eyebrow: bulu ruma' (bûlu rûmak), *Bedu. I.*; bulu halis, *Jak. Ba. Pa.* Feather: bûlú' (bûlúk), *Bes. Her.*; bulu, *Mantr. Malac., Jak. Malac.* [*Mal.* bulu].

HAIR: D 98; H 46; L 35; T 3.

5. **Hair-knot** at back of head: bagi (bag-ee), *Sem. Stev.*

6. HAIR-KNOT: sĕnangón; snangón, *Sak. Tan. Ram.* Knob at end of handle (of implement): sanghul (sanghool), *Sem. Stev.* [*Mal.* sanggul, "hair-knot"].

7. **Hair-tuft** (of men): jamûl, *Sem. Ij.* Roll of hair (*Mal.* sanggul): jĕbol, *Bes. Sep. A. I.* Pine-apples: sĕjambol (s'jambol), *Pant. Kap. Joh.* [*Mal.* jambol].

8. **Half** (*Mal.* saparoh): 'ndut *or* ĕndut, *Pang. Sam, Pang. Gal.*; h'ndöl; hĕndol; 'nol, *ex.* 'rak h'ndöl (*Mal.* tinggal sa-kĕrat), "there is half left," *Bes. Sep. A. I.* [There seems to be two words, in -t and -l: cf. *Halang* pĕnuōt; *Stieng* ngöl; *Boloven* năl; *Lave* nau; *Niahön* no, "half"; and ? cf. *Khmer* kandal [kănṭāl]; *Stieng* konol, "middle."]

9. HALF (*Mal.* saparoh): tempat, *Krau Em.*; pa^{k}ngkah (?), *Bes. A. I.*; M 164.

10. HALF (*Mal.* saparoh): sā' (doubtful), *Pang. U. Aring*; B 146; M 100; S 198.

11. **Hall**; shed: balei, *Bes. K. Lang.*; balai, *Kerdau.* Floor: baleï, *Sak. Kerb.* [*Mal.* balai, "shed"]; H 153.

12. **Hammer**: pĕngăpan (p'ngăpan), *Pant. Kap. Joh.*

13. **Hammer-out, to** := C 295.

14. **Hand**: chāsh (tchāsh), *Pang. Jalor*; chas, *Sem. Craw. Hist., Sem. Craw. Gram., Sem. Ked. And., Sem. Ked. Mar., Sem. Ked. New., Sem. U. Sel., Sem. Ked. Rob.* [gives it by a misprint opposite to "nipple," which is just above "hand" in his list]; (tchas), *Sem. Klapr., Sem. Ken.*; chăs; chās (chs; chas), *Sem. Buk. Max.*; chas (*pr.* chass), *Pang. U. Aring, Pang. Sam*; chas *or* chass, *Pang. K. Aring*; chass, *Sem. Ij.*; chas *or* chyas (*pr.* ch^{y}ass *or* chass), *Sem. Kedah, Sem. Plus*; chyas (*pr.* ch^{y}ass), *Sem. Jarum*; chi-as, *Lebir, Kerbat*; chaz (*pr.* chazz), *Pang. Gal.*; pias, *U. Pat., U. Kel.* Hand or finger: chas *or* chass, *Pang. K. Aring.* Finger: chas, *Sem. Stev.*; M 219; N 3; P 20; V 8. Back of hand: kio' chās (kiu' chas), *Sem. Buk. Max.*; B 4. Flat of hand (*Mal.* rata tangan): etā' chās (aita' chas), *Sem. Buk. Max.*; L 62. Palm of hand (*Mal.* tapak tangan): tāpā' chās (tapa' chas), *Sem. Buk. Max.* Finger (*Mal.* jari): ta-bök chas (? thumb), *Sem. Plus.* Thumb: bâ chas, *Sem. Kedah*; tābā chas, *Sem. Plus*; bo' chās (bu' chs), *Sem. Buk. Max.*; bö' chas, *Pang. U. Aring*; chaz wö' (doubtful order, *v.* "little finger," *infra*), *Pang. Gal.*; M 192; mal-chas, *Sem. Stev.*; W 148. Second (middle) finger: jĕring chas (?), *Sem. Plus.* Third (ring) finger: tangwē chas (?), *Sem. Kedah.* Fourth (little) finger: kā-wē chas, *Sem. Plus.* Little finger (*Mal.* kĕlingking): chaz wong (? right order; but cp. "thumb," *supra*), *Pang. Gal.*; C 101 A measurement; four fingers: en-chas, *Sem. Stev.*

15. HAND: tong (tōng), *Sem. Pa. Max.*; tong, *Sem. Jur. And., Sem. Jur. Mar., Sem. Jur. New., Sem. Jur. Rob., Sem. Martin*; tung. *Ben. New.*; (toong), *Sem. Beg.*, teng, *Sak. Guai*; ting, *Sem. Per.*; *Krau Ket.*; ti^{ng} (tig'n), *Sem. K, Ken.*; tik^{n}; ting, *Tembi*; tīk, *Sak. Tan. Ram.*; tig (tig (ī)), *Sak. Br. Low*; tök^{n}, *Serau, Darat, Jelai*; (tĕrk^{n}), *Sen. Cliff.*; (terk^{n}), *Sen. Cl.*; teok, *Sak. Sung.*; tĕk, *Sak. Blanj. Sw.*; tāk, *Sak. U. Kam.*; tōĕk, *Or. Berumb.*; tein, *U. Ind.*; tîn, *Krau Tem.*; tih, *U. Cher.*; tîh, *Bes. Sep. A. I.*; (teeh), *Buk. U. Lang.*; ti-hi, *Sak. Sel. Da.*; t'hî, *Bes. Her.*; t'hi, *Serting, Ben. New.*; ti, *U. Tem.*; ti (tee), *Bes. Bell.*; thē, *Bes. Malac.*; pîh, *Tem. Cl.*; kih, *Bera*; wi' ? (ui' ?), *Sem. Buk. Max.*; datin, *Sem. Buk. Max.*; chĕtém,

Bed. Chiong; cham (?), *Pang. Belimb.*; N 3; N 98. Hand or fingers (also sometimes foot or toes?): hatĕ' *or* hatī', *Pang. Belimb.* Arm: tiŋng (tig'n; dig'n?), *Sem. K. Ken.* Fore-foot of animal; arm (of monkey): tih, *Bes. Songs.* Hand: tapa tong (tapa-toñ), *Sak. Ra.*; tapar-tī, *Söm.*; tabatí *or* tapatí, *Sak. Kor. Gb.* Palm of hand: tāpa' tong (tapk tōng), *Sem. Pa. Max.*; tăpă-tong, *Sem. Martin*; tapâh teh, *Tan. U. Lang.*; pāl tökⁿ, *Serau*; pal tökⁿ, *Jelai, Darat*; (pal tĕrkⁿ), *Sen. Cliff.* Back of hand: kiā' tong (kia' tung), *Sem. Pa. Max.*; B 4; tapái tiŋng (dapái-tig'n), *Sem. K. Ken.* [should mean "palm of hand"]. The hand outstretched (*Mal.* pancha tangan): pĕnchā tong (pnja tung), *Sem. Pa. Max.* Finger: dātām; tām (dtm; tm), *Sem. Buk. Max.*; tĭng, *Sem. Per., Sem. Ken.*; tīgⁿ (tĭghn), *Söm.*; tig? (dig), *Sak. Kor. Gb.*; tü, *Or. Hu. Joh. I.*; awang tong (auang tung), *Sem. Pa. Max.*; wantung, *Sem. Jur. And., Sem. Jur. New., Sem. Jur. Rob.*; C 101; kŏnun tang (*k*onoun-tañ), *Sak. Ra.* First finger: kĕnun tē? (kunan teh), *Tan. U. Lang.*; C 102. Second finger: thi pengluōt (t'hi pengluote), *Ben. New.* Middle finger (*Mal.* jari tĕngah): tām tĕngăh (tm tngh), *Sem. Buk. Max.*; t'hi penglokit, *Ben. New.* Third finger: awah teh, *Tan. U. Lang.* Fourth (ring) finger: tăm mānis (tm mans), *Sem. Buk. Max.* Little finger: anak tăm (anḳ tm), *Sem. Buk. Max.*; kĕnun? tökⁿ (kenun tökⁿ; kemun tökⁿ), *Serau*; kĕnâng tökⁿ, *Jelai*; C 102; teng triang, *Tan. U. Lang.* Nail: tĕp, *Sak. Sal. Da.* Thumb: bu tāk, *Sak. U. Kam.*; bā' tong (ba' tung), *Sem. Pa. Max.*; bō ting? (boating), *Sem. Jur. And.*; (boaling), *Sem. Jur. Rob.*; tabu tökⁿ, *Serau*; ibi tökⁿ, *Darat*; M 192; kĕneng tökⁿ, *Jelai*; tih-gendek, *Bes. K. L.*; ganni t'hi, *Ben. New.*; M 190. Arm: tein, *U. Ind.* Forearm: tong (toñ), *Sak. Ra.*; thā (t'âⁿ), *Kena. I.* [*Mon* toa [tai]; *Stieng, Bahnar, Por, Phnong, Prou, Xong, Sue, Proons, Old Khmer, Niahön, Alak, Lave, Kaseng, Halang, Chrău* tì; *Churu* te, tì; *Boloven* tei; *Samrê* té; *Cuoi* dey; *Khmer* day [tai]; *Annam* tây; *Kuy Dek* tāy; *Centr. Nicobar* kanetai; *Shom Pĕ* noai-tī; *Teressa* mâh-tī; *Car Nicobar* el-tī; *Khasi* kti; *Palaung* tai; tae (taé); *Santali* ti; *Mahle, Birhâr, Korwa, Kurku* tī; *Khaṛia* tī'; *Juang* iti; *Muṇḍari, Dhanggar* tihī; *Gadaba* tītī, "hand." Cf. also *Tareng* ati; *Kaseng, Churu* ti, "arm," and a number of compounds in various dialects, usually on the "child of hand" principle, for "finger." Unless the original root of all these words was something like *tañ*, it seems doubtful whether the ones ending with a guttural can be classed together with those that end in a vowel. Cf. *Khmer* dang [ṭang]; dōng [ṭong]; *Stieng* tōng; *Mon* taw, "handle."]

16. HAND: manengto-kaek, *Tan. U. Lang.*
17. HAND; finger: râwet, *Kena. I.*
18. HAND: pĕnganah (p'nganah), *Pant. Kap. Sim.* Hand: tangan, *Mantr. Malac.* Lower arm: tângan, *Galang* [*Mal.* tangan]. See L 1 (*b*).
HAND: A 134; C 49; C 274, 275; F 111; N 3; P 21.
19. HAND, lines on the, or lines round the wrist? (*Mal.* gĕlang tangan): kĕrāhā pīng (krahaping), *Sem. Pa. Max.* [?=A 139].
Palm of the hand: P 19. To shake hands: C 49; E 57. To take in the hand: C 49.
20. **Handkerchief**, kĕ-to-pong, *Bera.*
Handle: A 9; B 345.
21. HANDLE (of weapon): (*a*) dal, *Sem. Stev.*; dûl, *Sen. Cl.*; *e.g.* dûl i-ôdz, "handle of a woodman's knife" (*Mal.* hulu parang); I 36; dûl wâ-li, "handle of a knife," *Sen. Cliff.*; K 46. Handle of chopper: gûl nyem, *Sak. Guai*; C 125 [? cf. T 7].
(*b*) Handle (of an adze or hatchet): bentöl, *Bes. A. I., Bes. K. L.* Butt-end of arrow: bentöl, *Bes. Malac.* Wooden handle for the stone implement "chittai": paddar, *Sem. Stev.*
22. HANDLE, wooden, of chopper (parang): kiong-u (keong-oo), *Sem. Stev.* [Here, as elsewhere, the -u is probably the 3rd pers. pron. = "its."] [?=B 4.]
23. **Handsome**: hānal, *Mantr. Malac. Nya.*; G 63; G 65; G 67.
24. **Hang, to** (*Mal.* gantong): ya' si-gud (*pr.* si-gudd), *Sem. Jarum, Sem. Plus.*
25. HANG, TO: (*a*) jol; jel-jol, *Sen. Cliff.*; jel-jol, *Sen. Cl.*; mĕnjo' (mnju' *or* hnju'?), *Sem. Buk. Max.* To hang downwards (?): jinjön *or*

jingjöng, *ex.* ō' jinjön krā, "the 'kra' hangs downwards," *Sem. Kedah.* [*Stieng* jung; iung; *Boloven* yōng; *Niahön* yuōng; *Alak* yō; *Lave* dung yung, "to hang up."]
(*b*) Hang: iniot, *Pant. Kap. Joh.*

26. HANGING; to let hang: kio' ngai (kiu' ngai), *Sem. Pa. Max.*

27. HANGING; to let hang: měngulor (mngulr), *Sem. Buk. Max.* [*Mal.* ulur].

28. HANGING; sitting with the legs hanging: juntai (junti), *Sem. Pa. Max.* [*Mal.* juntai].

29. **Happy**: gĕma (guma), *Mant. Bor.* To like; to approve of: gemar, *Mantr. Stev.* [*Mal.* gĕmar].

30. HAPPY (*Mal.* suka hati): ramēʸ kĕlangez, *Sem. Plus*; H 64 [?=H 29]; E 24; P 145.

31. **Hard** (*Mal.* kĕras): tĕgoh, *Pang. U. Aring*; tĕgoh (tguh; tkuh), *Sem. Buk. Max.*; tĕgă? (degá, "hard *a*"), *Sem. K. Ken.*; tĕ-gôi; tĕ-goi, *Sen. Cliff.*; chigē? (tsigé), *Sak. Ra.*; cherdī (tcherdī), *Sak. Kerb.* [? cf. Q 7;] chugót (tschugót *or* dschugót), *Sak. Kor. Gb.*; chĕko' (chkuk), *Sem. Pa. Max.*; chĕking (*pr.* chĕ-kiᵏng), *Sem. Plus.* Stiff: tĕgoh (tguh), *Sem. Buk. Max.* Thick; durable; firm: tĕgă? (tegó), *Sem. K. Ken.* To force: chĕko' (chkuk), *Sem. Pa. Max.* To strengthen: chĕko' (chkuk), *Sem. Pa. Max.* Weak: bia' tĕgoh (bi' tguh), *Sem. Buk. Max.*; ta' mĕchĕko'? (ta' mchku'), *Sem. Pa. Max.* Lock-jaw? (*Mal.* kĕrasan tĕrkanching gigi): chĕko' tin? (chkuk tin), *Sem. Pa. Max.* [Cf. *Mal.* tĕgoh; but several of these words are not derived from it.]

32. HARD; strong: tĕgāp (t'gâp), *Pant. Kap. Joh.* Stout; strong: tĕgăb (tkb), *Sem. Pa. Max.* Leg; bone; shoulder: pĕnĕgāp (p'n'gâp), *Pant. Kap. Joh.* [*Mal.* tĕgap].

33. HARD: (*a*) kăk, *Sem. Beg.* [*Halang* khă; *Jarai* khang, "hard"; *Bahnar* khăng, "dry," "hard."]
(*b*) Hard: krĭ, *Mantr. Malac.*; krĭgn, *Ment. Her. I.* [Cf. *Mon* krâng [krăng], "stiff," "hard"; but cf. D 180.]
(*c*) Hard: kĕras (krass), *Söm.*; kra, *Ben. New.* [*Mal.* kĕras]; F 168.

34. **Harm**: pantangkon, *Pant. Kap. Joh.* [? *Mal.* pantang].
Has: A 63; F 115-123.
Haste: Q 5.

35. **Hatch out, to** (eggs): bĕnă' (bna'), *Sem. Pa. Max.* Shooting up (of plants): bĕna' (bn'), *Sem. Pa. Max.* To hatch out: B 375.
Hatchet: A 34-37.

36. **Hate, to** (*Mal.* bĕnchi): ya' mālēs (*pr.* mā-lēss), *Sem. Kedah.*

37. HATE, TO: ya-küldön *or* küldön kĕlanges (=*Mal.* bĕnchi hati): *Pang. U. Aring*; H 64.

38. HATE, TO: (*a*) ya' bĕsē', *Sem. Kedah.* Miserable; unhappy (*Mal.* susah hati): bĕse' akel, *Sem. Kedah*; bĕse' kĕlangez, *Sem. Plus*; H 64. [? Cf. *Bahnar* böshe (böxe), "to tease," "to vex."]
(*b*) To hate: hē menchikⁿ, *Krau Em.* [*Mal.* bĕnchi].
HATE, TO: D 122, 123; H 64; S 189.
Have, to: B 88, 89; B 91-93; F 116; F 123.
Hawk, to (in spitting): S 391.
Haze: C 184; D 16; D 22.

39. **He** (*Mal.* dia): ă' *or* ō', *Pang. U. Aring.* He; she; it (*Mal.* dia): ō' *Sem. Plus*; ō, *Pang. Belimb.*, *Pang. K. Aring*; ū', *Sem. Kedah.* They (*Mal.* di' orang): ū', *Sem. Kedah.* Because (*Mal.* sĕbab), said to be ă', but I doubt this, as I think this is a mistake for ō' (*Mal.* dia, "he"), *Pang. U. Aring.*

40. HE; she; they: diop, *Söm.* He: she; it (*Mal.* dia): jûtⁿ, *Sen. Cliff.*; jin (?), *Lebir*; yöh (yĕrh), *Krau Tem.*

41. HE; him; she; her: ilüi; ilüy, *Sak. U. Kam.*; halūy, *Sak. U. Bert.*

42. HE: moh, *Kerbat*; i-ma', *Krau Ket.* He; she; it: mi, *Sem. K. Ken.*

43. HE; she: lĕngán, *Kena. II.*

44. HE; she; they: hāñ? (hâñ), *Sak. Kerb.*; hă (hè), *Sak. Ra.* He; she; it: hī, *Bes. Sep. A. I.*; hêh, *Sen. Cl.*; hâh, *Tem. Cl.*; hē; hi [this last appears to be right], *Bes. Songs.* He; they: hi, *Bes. Malac.*; Y 34; hadó, *Sak. Kor. Gb.*; T 86 [*Sué* ai, "he"].

45. HE: (*a*) dīe (dié), *Barok*; dia' (dîaᵏ), *Bedu. I.*; dia, *Mantr. Malac.*; dia īka' (dia îkak), *Galang*; T 93. He; she: diáñ, *Blan. Rem.* They: dia ītu' (dia-ituk), *Galang* [*Mal.* dia].
(*b*) He; they: ña, *Jak. Malac.*; ye, *Jak. Malac.* They: nya orhéng (nya okhéng), *Barok* [*Mal.* nya]; T 52, 53; T 86.

46. **Head** (*Mal.* kapala): kăi, *Sem. Craw. Hist.*, *Sem. Ked. Mar.*; kai, *Sem. Craw. Gram.*, *Sem. Ked. And.*, *Sem. Ked. Rob.*; (kaï), *Sem. Klapr.*; (kay), *Sem. Ked. New.*; ko-i, *Sem. Beg.*, *U. Cher.*; kŏi, *Sak. Martin*; koi, *Krau Ket.*, *Krau Tem.*, *Sak. Guai*, *Bes. Sep. A. I.*, *Bes. Malac.*, *Ben. New.*, *U. Ind.*; köi, *U. Tem.*; k'hoi, *Serting*; k'hoï, *Bes. Her.*; kĕhôi, *Bed. Chiong*; kôe [better koe; in MS. originally coey], *Sem. U. Sel.*; koie' (koiek), *Buk. U. Lang.*; ekoie' (ekoiek), *Tan. U. Lang.*; kue (kway), *Bes. Bell.*; kiue? (kiouvay), *Sem. Klapr.*; kūi; kūy, *Sak. U. Kam.*; kŭi, *Sem. Ij.*; (kûi), *Sem. Per.*; kŭï, *Sem. Martin*; (kû-i), *Tem. Cl.*, *Sen. Cl.*; (kooie), *Sem. Stev.*; (gŭi), *Sem. K. Ken.*; ku-i, *Bera*; kui, *Sem. Buk. Max.*, *Sem. Kedah*, *Sem. Jarum*, *Sem. Plus*, *Pang. K. Aring*, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*, *U. Pat.*, *U. Kel.*, *Lebir*, *Kerbat*, *Sak. Blanj. Sw.*, *Jelai*; (kouï), *Söm.*, *Sak. Ra.*; kŭih, *Pang. Jalor*; kuih, *Sem. Pă. Max.*, *Or. Berumb.*; kaila kuyi, *Sem. Jur. And.*; kula; kuyi, *Sem. Jur. Rob.*; kala; kuyi, *Sem. Jur. Mar.*; kala; kuya, *Sem. Jur. New.*; ku, *Pang. Belimb.*; kūl; tekui, *Tembi*; kuĭ, *Serau*; kōwi? (kohwi), *Sak. Sung.*; P 192. Hair: kuĭ' (kuĭk), *Tembi*; kô-ih, *Sak. Sel. Da.* End *or* top (*Mal.* ujong): kūi, *Pang. Gal.* Top: kuih, *Sem. Pa. Max.*; kĕbo' kuih (kbuk kuih), *Sem. Buk. Max.* Brain: kūi, *Tembi*; omok-kui (omok-kouï), *Söm.* Giddiness; vertigo: jă'kui? (j'kui), *Sem. Pa. Max.* Headache: mĕje' kui (mji' kui), *Sem. Pa. Max.*; ji kuĭ, *Tembi*; S 187; piăs kui (piăs kui), *Sem. Buk. Max.*; puut kul, piut kul, *Tembi*; pĕhut kui, *Jelai*; S 186; temerekoye, *Darat.* To shave the head: bĕrchukor kakuĭ, *Sak. Em.* Headland: koi teh, *Bes. Songs.* [*Centr.*, *Southern*, *Shom Pĕ*, *Teressa*, *Chowra Nicobar* kō-i; *Car Nicobar* kū-i; *Halang* ko; *Huei*, *Proons* tui (toui); *Ka* tuwi; *Prou* toi. Possibly connected with *Bahnar* kŏl; *Kat* ngkal (ncal); *Sedang* göl (gheul) *or* go; *Kaseng* gò, "head"; (but not *Jarai* ökŏ; *Cham* akauk; *Kha Pi* akŏk; *Radaih* ko). The *Khmer* kebal [kpāl] is an Indian loan-word = H 53. All mean "head."] H 1, 2.

47. HEAD: =F 228.

48. HEAD: chauog, *Sak. Br. Low*; (tschauóg), *Sak. Kor. Gb.* Brain: chauok (tchaou**ok**), *Sak. Kerb.* Peak (of mountain): chauok (tchau**ok**); chauāk (tchaouâk), *Sak. Kerb.*

49. HEAD: tahal, *Kena. I.*

50. HEAD: buj, *Ben. New.* [? Cf. *Chrău*, *Stieng* buk, "head."]

51. HEAD: tilombong, *Pant. Kap. Log.* Headkerchief: tilombong, *Pant. Kap. Log.*

52. HEAD: bubun, *Jak. Sim.*; bubon, *Or. Hu. Joh. II.*; pĕmohbūn (p'moh bûn); pĕmubūn (p'mubûn), *Pant. Kap. Lem.* Head of father or mother-in-law: hombubu, *Jak. Ba. Pa.* Crown of the head; fontanelles (?): yābun (iabun), *Sem. Pa. Max.* Head-cloth: îkat mubun, *Pant. Kap. Joh.* To kneel: pĕmobūn sĕmungkol (p'mobûn s'munkol), *Pant. Kap. Joh.* [*Mal.* ubun-ubun, "crown of head."]

53. HEAD: kăpáwa, *Jak. Malac.*; B 28; kapála, *Mantr. Malac.*; kepalê, *Barok*; H 4; P 195 [*Mal.* kapala].

54. HEAD: kulu, *Tan. Sag.*; L 35 [*Mal.* hulu; ulu].

55. HEAD: utah, *Jok. Raff. As.*; ulah, *Jak. Raff.*; (retah), *Jok. Raff.* [I do not know whether B 369 or H 54 is intended here; but cf. *Punan*, *Bukutan Dayak* utok; *Selung* âtah, atak, "head."] F 5; H 1, 2; H 4; P 100.

56. HEADACHE: pĕlīg (p'leeg), *Sem. Stev.*

57. HEAD, band round the: pap-an, *Sem. Stev.* To carry on the head: C 38.
Headache: H 46; H 56; S 187.
Headcloth: H 52.
Headkerchief: H 51; P 100.
Headland: H 46.
Head-scratcher: S 50.

57A. **Headstring**, a: kefuul [?], *Serau.*
Headwaters (of river): A 6; W 30.

58. **Heal, to**; yōl (jōl), *Sem. K. Ken.*
Health, in sound: G 66. To recover one's health: G 65, 66.
Healthy: C 206.

59. **Heap**, a: jĕko' (jku'k), *Sem. Pa. Max.* [?=H 31]

60. **Hear, to**: (*a*) măkĕjeng (mkjing *or* mmkjing?), *Sem. Buk. Max.*; ya' kĕjeng, *Sem. Jarum*, *Sem. Plus*; ya-kĕjing, *ex.* yĕ brā' kĕjing 'ntŏng (*Mal.* tĕlinga sahya tada dĕngar), "I cannot hear with my ear," *Pang. U. Aring*; kĕjing, *Pang. K. Aring* (*b*) enioŋng (eniok'n; eniog'n), *Sem. K. Ken.*

(*c*) kéok, *Sak. Kor. Gb.*; kĕ-yok, *Tem. Cl.*; kayökⁿ, *e.g.* kayökⁿ ngŏt bĕh, "I can't hear," *Bes. Malac.*; N 66. [*Central Nicobar* yāng; *Southern* and *Shom Pè* hāng; *Teressa* heäng; *Chowra* hēang; *Car Nicobar*; hang, "to hear."]
(*d*) miong, *Bes. K. Lang.*; pioᵏng; pyoᵏng, *Bes. Sep. A. I.*; piriong, *Ben. New.* [? Cf. *Mon* ming, "to hear."]

61. HEAR, TO: pĕnyēpok (p'nyêpok), *Pant. Kap. Joh.*
62. HEAR, TO: ṛangar (zangar), *Ben. New.*; dĕngar, *Jak. Malac.* Ear: perdangaran, *Ben. New.*; pendengar, *Pant. Kap. Her.*; peningar, *Pant. Kap. Log.*; pĕningar (p'ningar), *Pant. Kap. Joh.* Deaf: līpāch? pĕningar (līpanch p'ningar), *Pant. Kap. Joh.* To hear: pĕningar (p'ningar), *Pant. Kap. Joh.* Ruler: piningar, *Pant. Kap. Log.* [*Mal.* dĕngar, "to hear"]; E 6.
63. **Heart** (anatomical), (*Mal.* jantong): rōs (*pr.* rōss), *Sem. Jarum, Sem. Plus*; rōs *or* yōs (*pr.* rōss or yōss?), *Sem. Kedah*; nââs, *Jelai*; noi, *Serau.* Heart (*Mal.* hati; kĕlbu): hīus (hius), *Sem. Pa. Max.* Heart: yis (jis), *Sem. K. Ken.*; nūs; inūs, *Sak. U. Kam.* Heart (really "liver"), (*Mal.* hati): noi, *Sen. Cliff.* Liver (or spleen?): rūs, *Pang. U. Aring, Pang. Sam*; rūz, *Pang. Gal.* Mind; intellect: iyus (aiius), *Sem. Pa. Max.*; iyos (aiūs), *Sem. Buk. Max.* Mind; sense: nūs; inūs, *Sak. U. Kam.* Sensible: bōr nūs, *Sak. U. Kam.*; G 65. Wise: bĕrnūs, *Sak. U. Kam.* Pretty (*Mal.* chantek): bĕrnoi, *Tembi.* Ugly (*Mal.* buroḳ): pi bĕrnoi, pi bernoi, *Tembi.* Good news (*Mal.* khabar baiḳ): ga bernâl *Krau Em.* Good or not good? susah kah bernâl kah? *Krau Em.*; J 12. [*Stieng* nuĭh; *Chrău* nūsh (nūx), "heart"; *Bahnar* nūih, "heart," "courage"; ? cf. *Bahnar* bönoh, "heart," (figuratively) "affections." Probably the words with *n* are distinct from the rest; those with *r*, *hi*, *iy*, *y*, perhaps go with H 64 (*b*). But cf. M 62.]
64. HEART (*Mal.* hati): (*a*) kelanges, *Pang. Sam.*; kĕlangez, *Pang. Gal.*; kĕlangis (klangis), *Sem. Buk. Max.*; kalangih, *Pang. Belimb.*; selangis, *Sem. Stev.* Heart, as seat of emotions (*Mal.* hati): kĕlanges *or* kĕlangez (*pr.* kĕlangess *or* kĕlangezz), *Sem. Kedah, Sem. Jarum, Sem. Plus*; kĕlanges, *Pang. U. Aring*; (*Mal.* ulu hati): kāes (kaēs), *Sem. Pa. Max.*; (*Mal.* sudu hati): kānyis (kañis), *Sem. Pa. Max.* Breast: klangis, *U. Pat.* Stomach (more properly the "heart," or rather the "liver"): kalangih, *Pang. Belimb.*; H 30. Heart (*Mal.* jantong): kĕbo' kĕlāngis (kbu' klangis), *Sem. Buk. Max.*; (*Mal.* ulu hati): tāli kĕlāngis (tali klangs), *Sem. Buk. Max.* Angina pectoris (?): piās ūlu kānges (pias aulu kangs), *Sem. Buk. Max.*; mĕje' kānyes (mji' kañs), *Sem. Pa. Max.*
(*b*) Heart (liver?): grēs; grēh, *Bes. K. Lang.* Hate: grēh (*or* grēs) gohup (*lit.* "heart-sick"), *Bes. Sep. A. I.* [see H 63]. [*Mon* kröh [gruih], "liver."]

65. HEART: meresit, *Pant. Kap. Her.*; H 116 [? cf. B 240].
66. HEART: tungkul, *Ment. Her. II.*; B 380; B 388; F 170.
Heat: H 140-150.
Heavens: A 8; W 109.
67. **Heavy**: takăl (takl), *Sem. Pa. Max.*; tĕkol (tkul), *Sem. Pa. Max.*
68. HEAVY: (*a*) hĕnjut, *Pang. Gal.*; hĕnjut (hnjut), *Sem. Buk. Max.*; hĕnjud (hnjud), *Sem. Buk. Max.*; 'jūd *or* han-jūd, *Sem. Jarum, Sem. Plus*; nyûh, *Sen. Cl.*; nyûh; nyuh, *Sen. Cliff.*; nyü', *Sak. U. Kam.*; inyā? (iniā; iniē?), *Sem. K. Ken.*; 'njĕh, *Bes. Malac.*; hĕnjöhh, *Bes. Sep.*; kajöh, *Bes. K. Lang., Bes. Songs.* Important; serious: nyü', *Sak. U. Kam.* To sink (*Mal.* tĕnggĕlam): ya-hajud, *Pang. Sam, Pang. Gal.* [*Kaseng* kejüt; *Alak* kajŏk; *Lave* ka-yŭk; *Niahön* jŭk; *Stieng* jăk (jâk); *Chrău* njŏk; *Mon* sjaing [sjuing], "heavy."]
(*b*) Heavy: bĕchōt? (b'chont); chĕnōt (chen-ont), *Pant. Kap. Joh.*; R 139.
69. **Heel** (*Mal.* tumit): duldul (chan) [*sic*], *Pang. U. Aring, Pang. Sam, Pang. Gal.*; duldul, *Sem. Pa. Max.*; duldu, *Sem. Buk. Max.*; deldul (deldool), *Sem. Stev.*; delŭl, *Sem. K. Ken.*; dudol, *Ben. New.*; (doodol), *Sem. Beg.*; tältŭl; teltŭl, *Sak. Kor. Gb.*; tĕntol, *Mantr. Malac.*; kent-höl, *Bes. K. L.*; chĕntŭl, *Kena. II.* [*Cham* dŭöl, kaduol; *Central, Teressa* and *Chowra Nicobar* kentŏla-lāh, "heel." The Andamanese forms are curiously similar, *e.g. Beada* tār-kūdūl-de; *Kol* ōn-kĕtel-che.]

70. HEEL: kĕnöl, *Tembi*; kenöl jūk^{n}, *Darat*; kĕnŏl juk^{n} (kĕ-nurl juk^{n}), *Sen. Cliff.*; tanyû, *Kena. I.* [*Achin.* kĕnuĕl (kĕnoeĕl); *Bahnar* könöl; *Stieng* könol, "heel." ?=H 69.]

71. HEEL: tūmīt, *Bes. Sep. A. I.*; tumbit, *Jak. Sim.*, *Jak. Mad.*, *Jak. Ba. Pa.* [*Mal.* tumit]; C 6.
Height, at its; R 4.

72. **Hell**: belet, *Sem. Stev.*; D 33; G 18.

73. **Help**; assistance: tulok (toulôk), *Sak. Ra.*; tulong (touloñ), *Söm.*, *Sak. Kerb.* Help! tulōk^{n}, *Tembi*; tolāk^{n} tolāk^{n}; tulok marong jēla, *Jelai.* To help: tulong (touloñ), *Sak. Ra.*, *Sak. Kerb.* [*Mal.* tulong].

73A. HELP! yo yo! *Darat.*

74. **Helter-skelter**: tenggong-prenggong, *Bes. Songs*; chongkeng-changkeng, *Bes. Songs.*
Hen: F 255; F 257, 258.
Hence: T 85, 86.

75. **Henna**, water- (spec. *Mal.* inai ayĕr) [?=water-balsam, *Hydrocera triflora*]: inai bătēoh (aini btiuh), *Sem. Buk. Max.* [*Mal.* hinai; inai].

76. **Here**: ebăn, *Sem. Craw. Hist.*; (ebân), *Sem. Craw. Gram.*; eban, *Sem. Klapr.*, *Sem. Ked. New.* [A doubtful word; it only occurs in these authorities, who all derive from one source.] R 84; S 439; T 51; T 85, 86; T 89, 90; W 78. Here and there: T 54.
Hereafter: F 296.

77. **Hernia**: tămbong (tmbung), *Sem. Buk. Max.*; E 36.

78. **Heron** (*Mal.* ruwa'-ruwa'): anik, *Sem. Buk. Max.* Bird (spec. *Mal.* bidan): yā' anik? (ia' anik?), *Sem. Buk. Max.*
Hesitating: L 30.

79. **Hiccough**: sintak, *Kena I.* [cf. *Mal.* sintak, "to snatch"].
Hide: S 233; S 236.

80. **Hide, to** (*Mal.* sĕmbunyi): ya-od (*pr.* odd), *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; ya-od *or* ot, *Pang. Skeat.*

81. HIDE, TO: kendē' (?), *Bes. A. I.*; A 42.

82. **High**: kangin (kañiñ); kanging (kañiñ), *Sak. Ra.*

83. HIGH: tinggih, *Ben. New.* To raise: tingikön (tingikeun), *Ment. Bor.* [*Mal.* tinggi, "high"]. High: B 16; D 65, 66; F 29; H 84; L 130.
High water: W 30.

84. **Hill**: chibak, *Sem. Ij.*; chĕbā' (chba'), *Sem. Buk. Max.*, *Sem. Pa. Max.*; chĕbā', *Pang. U. Aring.* Mountain: chubuk. *Sem. Craw. Hist.*; (tchoubouk), *Sem. Klapr.*. chubak, *Sem. Ked. New.*, *Sem. Ked. Rob.*; H 86; chĕbă (dschĕbă), *Sem' Martin*; chiba, *Sem. U. Sel.*; chĕbā, (chba'), *Sem. Buk. Max.*; (che-bar)-*Sem. Stev.* Peak; rocky hill; mountain (*Mal.* gunong): chĕbā', *Sem*; *Plus.* Deep; high (?) (*Mal.* tubir; tĕbing)[*sic*]: chĕbā' (chba'), *Sem. Buk. Max.* Mountain top; peak: chĕbā' kĕmuncha'? (jba' kmnju'), *Sem. Buk. Max.* Volcano: chĕbā' muncha' (?) us (chba' mnju' us), *Sem. Buk. Max.*; H 95; F 124.

85. HILL: midap, *Sem. Beg.* Mountain: maidap, *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Jur. Rob.*; midap, *Sem. Beg.*; midap, *Ben. New.*

86. Mountain: tabing, *Sem. Craw. Hist.*, *Sem. Ked. New.*; *Sem. Ked. Rob.*; (jabing), *Sem. Klapr.*; tabing chubak, *Sem. Ked. And.*; H 84. Forest: daven, *U. Pat.* [? *Mal.* tĕbing; but this means "high bank"].

87. HILL (*Mal.* bukit): (*a*) jelmol, *Sem. Kedah*; jĕlmol, *Sak. Plus Cliff.*, *Serau*; jĕrmol, *Sak. Tan. Ram.*; jelmul, *Darat.* Hill or mountain: jelmol, *ex.* jelmol Bĕching, jelmol Siong, *Pang. Teliang.* Mountain: jelmōl (djelmōl), *Sem. K. Ken.*; jelmol, *Sak. Br. Low*; (djelmol), *Sak. Croix*, *Söm.*, *Sak. Kerb.*; jilmûl, *Sem.*? *Stev.* [Stevens appears to have taken this to be the proper name of a particular mountain]; jĕrlĕmoi? (jerlemoi), *Sak. Hale*; W 78. Rocky mountain: gālmol, *Sak. Kor. Gb.* Great mountain: tĕbul (töboul), *Söm.* [?=B 202]. Shoulder: jel-mol, *Sak. Plus Cliff.* [?=S 169].
(*b*) Hill: gărbŏ *or* gerbŏ, *Sak. Kor. Gb.*; jĕrĕbu? (jerreboo), *Sak. Hale*; bâ (bā, the ā="guttural Bavarian *a*, very similar to *o*"), *Sem. K. Ken.* Hill; mountain: gērbu, *Tembi.* Mountain: gēr, *Tembi.* Mountain (of earth): gărbŏ, *Sak. Kor. Gb.* [?=H 84; see also V 16].

88. HILL (*Mal.* bukit): trâp, *Sen. Cliff.*; trab, *Sak. Ra.*

89. HILL (*Mal.* bukit): chenan, *Sen. Em.*; (chen-au; chin-au), *Sak. Blanj. Cliff.*

90. HILL: ch'ogn, *Bes. Her.*; chokng; chong, *Bes. Sep.*; chong. *Bes. K. Lang.*; sēng, *Pant. Kap. Log.*

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Mountain: chong, *Bes. Malac.*; ch'hogn, *Serting*; chök^{n} (cheukn), *Sak. Blanj. Sw.*; seng, *Jak. Sim.*; ch'ogn chĕrĕgn, *Bes. Her.*; D 66; seng awal, *Pant. Kap. Joh.* Gunong Janing (a particular mountain): seng tumang *or* tumbang, *Pant. Kap. Joh.* Jungle: seng, *Pant. Kap. Joh.* [*Phnong* juk (juc); *Rodé* chuk (chuc); *Chrĕai* chik (chic); *Cancho* chot; *Cham* chök; *Prou* chentu [H 90+H 100?], "mountain"; *Stieng* sing, "hillside," "hill"; cf. *Central Nicobar* chòng, "high."]

91. Hill: bĕnúm, *Serting.* Mountain (*Mal.* gunong): bĕnöm, *Pang. U. Aring*; bĕnum (benum), *U. Kel., Or. Hu. Joh. II.*; (bnum), *Pal.*; (benun), *U. Ind.*; mĕnum (mnum), *Sem. Pa. Max.* Volcano: mĕnum ūs (mnum aus), *Sem. Pa. Max.*; F 124. [*Khmer*, phnôm[bhnām]; *Stieng* bönâm (bönâm); *Ka* manam; *Churu* binom; *Palaung* panang; *Old Khmer, Samrê, Por, Xong, Chong* nong, "hill," "mountain."]
92. Hill: rĕdám, *Kena. I.*
93. Hill: pá-ū, *Sak. Jer.* Mountain: pâu, *Sem. Per.*; H 95. Horizon: pâ, *Söm.*
94. Mountain: kĕ-lêsh, *Sen. Cl.*; lŏt, *Sak. Tap.*; lŏăt, *Sak. Martin*; lo-ot, *Sak. Sung.*; lūt, *Tan. U. Lang.*; lūp, *Sak. U. Bert.*; lŭp, *Sak. U. Kam.*; je-logum, *Sak. Sel. Da.*; longsing, *Ben. New.* Mountain; mountain top: lun (loun), *Sak. Ra.* [? cf. S 489]. Hill: lŏăt machot? (lŏăt madjot), *Sak. Martin*; S 282.
95. Mountain: buchak (butjak), *U. Pat.*; tunjak, *Kena. I.* Great mountain: möjak-pao (mördjak-pao), *Sak. Ra.*; H 93. Mountain top; peak: kămuncha mĕnum (kmncha mnum), *Sem. Pa. Max.*; H 84. [*Lamp.* punchak; *Achin.* puchak; *Mal.* kĕ-munchak, "top," "peak."]
96. Hill: bukit, *Bes. Bell.*; bukáu, *Bed. Chiong.* Hill foot (?): bukau, *Bes. Songs.* Mountain: bukit, *Blan. Rem., Bedu.* II.; buhu, *Sem. Ij.* Peak (of a hill): obon bukit, *Mantr. Malac.* [*Mal.* bukit, "hill"; (there is also a form bukau).]
97. Peak; rocky hill; mountain (*Mal.* gunong): goyal, *ex.* goyal Hinass, *Sem. Plus*; goyal, *ex.* temped yĕ goyal Hinas (*Mal.* tĕmpat sahya Gunong Inas), "my place is Mount Inas" (in Perak), *Pang. Teliang.*
98. Mountain: gunong, *Mantr. Malac., Jak. Malac.*; (gounong), *Sak. Ra.*; gunung (gounoung), *Sem. Klapr.* [*Mal.* gunong].
99. Peak; rocky hill; mountain (*Mal.* gunong): ten-lā, *Sen. Kedah.*
100. Mountain: tu^{l} (tul'), *U. Pat.* Summit or peak of hill (*Mal.* puchok): tūl, *Pang. U. Aring*; H 101. [Cf. *Mon* tö [duiw], "mountain"; *Khmer* tuol [duol], "hillock," "ant-hill."]
Hill: V 18.
Hillfoot: H 96.
101. **Hillock**; mound: măng (mng), *Sem. Pa. Max.*; tulmin, *Sem. Buk. Max.*; H 100. Hillock: mong alas? (moug-alas), *Sak. Hale.*
Hilt: A 9.
102. **Hip**: gāl, *Sem. K. Ken.*; sâkiel, *Tan. U. Lang.*
103. **Hip-bone**: awul *or* ? je'ing awul, *Pang. Sam, Pang. Gal.*; B 336.
Hire, to: B 484.
104. **Hiss**: (onomatop.) seng-seng-seng, *Bes. Songs.*
105. **Hit, to** (*Mal.* kĕna): tĕ-rou, *Sen. Cliff.* [Cf. *Khmer* trŏu [trūw]; *Bahnar* trŏ, "to hit"]; C 15; C 296; S 495-497.
105A. Hit, to: kĕna' (kenak), *Tembi*; (kena), *Serau* [*Mal.* kĕna].
Hither: G 43; R 83; T 52; T 85, 86; T 88-90.
105B. **Hoe**: changkui, *Tembi* [*Mal.* changkul].
Hog: F 222; P 73-90.
106. **Hold, to**: pĕgāk, *Sak. U. Kam.*; (pögâk), *Sak. Kerb.*; pĕ-gâk^{n}, *Sen. Cliff.*; pĕgang (pögañ), *Sak. Ra.* To seize: pĕgāk, *Sak. U. Kam.*; pĕ-gâk^{n}, *Sen. Cliff.* To take hold of: pĕgöng, *Bes. Malac.* To touch; to finger: pĕga^{ng} ? (begag'n), *Sem. K. Ken.* [*Mal.* pĕgang]; C 49; F 111. To hold in the arms: D 12. To hold up: C 32. To take hold of: C 49.
107. **Hole**: hĕndueng (hnduing); hĕndeng (hnding), *Sem. Pa. Max.*; hĕndueng (hnduing); hĕnueng (hnuing), *Sem. Buk. Max.*; hĕneng, *Sem. Kedah*; seniä^{ng} (seniag'n, "deep" *a*), *Sem. K. Ken.* Hole; opening (used of various orifices of the body): hĕneng (hning), *Sem. Buk. Max.*; hĕndueng (hnduing), *Sem. Pa. Max.*; E 6; M 199; N 98; U 27. Anus: hĕndueh (hnduih), *Sem. Pa. Max.*; hĕneng kit (hning kit), *Sem. Buk. Max.*: senio^{ng} käd (seniog'n käd), *Sem. K. Ken.*

Hole; cavity: hĕnuing kio' (hnuing kiu'), *Sem. Buk. Max.* Nostril: hĕneng (hning), *Sem. Buk. Max.*; N 98. Pores (of the skin); hĕndueng sā' kāeng (hnduing sa' kaing), *Sem. Pa. Max.*; hĕning chās (hning chas), *Sem. Buk. Max.* Cave: anduing, *Sem. Pa. Max.* Hole in axe to fit the handle into: neng-u (neng-oo), *Sem. Stev.* [The last syllable is the 3rd pers. sing. pronoun = "its."] [The word H 107 is probably a derivative from M 199; and perhaps *Mon* saing [suing], "hole," represents the root of the word.]

108. HOLE (*Mal.* lubang): ĕmpong, *Sem. Jarum, Sem. Plus*; ipong, *Pang. Belimb.*; N 98. [? Cf. *Andamanese, Kede,* and *Chariar* āka pong; *Puchikwar* pōng-da; *Juwoi* pōng-lekīle; *Kol* pōng-che, "hole."]

109. HOLE: li-en, *Krau Tem.* Mouth: liān, *Sem. Ij.* Nose: liang, *Kena. I.* Smoke-hole, in hut: lang ās, *Sem. Plus*; F 124. [?*Mal.* liang, "hole."]

110. HOLE; cavity: lilāl ? (lill), *Sem. Pa. Max.*

111. HOLE; cave: lubang (loubañ), *Sak. Ra.* [*Mal.* lubang].

112. HOLE, deep (in a stream), (*Mal.* lubok): wal, *Sen. Cliff.*; wāl, *Serau.*

113. HOLE, deep (in a stream) (*Mal.* lubok): gŏl ? (gŭl), *Sen. Cliff.* Hole under a waterfall: gôl, *Sak. Ra., Sak. Kerb.* Swamp: gūl (gul), *Sem. Pa. Max., Sem. Buk. Max.*; B 171, 172.

114. HOLE under a waterfall: tuhīl (touhīl), *Söm.*

115. Water-hole in a swamp (*Mal.* kubang): lo'-ruûk^{n}, *Sen. Cliff.* Swamp: harŏp, *Bes. Sep.*

116. HOLE; belly; rotten: mambong, *Pant. Kap. Joh.* Belly: māmbong, *Pant. Kap. Log., Pant. Kap. Her.*; mambong panjang, *Jak. Mad.* (*Pant. Kap.*); B 214. I: kĕmambong (k'mambong), *Pant. Kap. Joh.* My: kĕmambong punya (k'mambong punya), *Pant. Kap. Joh.* One: sĕmambong (s'mambong), *Pant. Kap. Joh.* Two: dua mambong, *Pant. Kap. Joh.* To bury: pĕmambong (p'mambong), *Pant. Kap. Joh.* Leaky: bĕmambong (b'mambong), *Pant. Kap. Joh.* Bucket: mambong sĕmpĕloh (mambong s'mp'loh); *Pant. Kap. Joh.*; W 34. A grave: pĕmambong orang pantus (p'mambong orang pantus), *Pant. Kap. Joh.*; D 53. A lake: mambong dĕlem, *Pant. Kap. Joh.*; I 15. Heart: mambong mirisīt, *Pant. Kap. Log.*; mambong mĕrĕsik (mambong m'r'sik), *Pant. Kap. Joh.*; H 65. Jealous: mambong mĕrĕsik bĕh nyamon (mambong m'r'sik bĕh nyamon), *Pant. Kap. Joh.*; G 68. Brave: savage: pĕdas mambong (p'das mambong), *Pant. Kap. Joh.*; F 260. To like: maek? mambong (mäek mambong), *Pant. Kap. Joh.* A game: pĕmaek mambong (p'mäek mambong), *Pant. Kap. Joh.* Sad: gadoh mambong, *Pant. Kap. Joh.* Satisfied: puas mambong, *Pant. Kap. Joh.*
HOLE: C 63; C 296; D 66; M 199.
Hole (in flute): F 197; M 199.

117. **Hollow**; empty: gámbu, *Sak. Kor. Gb.* [? cf. *Mal.* hampa].
Hollow (of mouth): P 18.

117A. HOLLOW (in a wall of rock): gugup, *Sak. U. Bert.*
Hollowed: B 175.
Home, to go: R 83-87.
Homewards: H 153.

118. **Honey** (*Mal.* madu): (*a*) tajom (*pr.* tajo^{b}m), *Pang. Sam, Pang. Gal.* (*b*) cheng chong, *Rasa.*

119. HONEY: leng, *Sem. Plus*; leng-âk, *Sem. Jarum*; lengu (lingu?), *Sem. Buk. Max.*; leng luwe, *Pang. Sam, Pang. Gal.*; tĕmâlogn, *Serting*; lahieh, *Tan. U. Lang.*; bĕliau, *Kena. II.* [See B 385; E 83, where leng means "liquid."]

120. HONEY: (*a*) sĕm-pok^{n}, *Sen. Cliff.* (*b*) sĕdŏt, *Kena. I.*; sarak, *Sak. Blanj. Sw.*

121. HONEY: kuwah, *Sem. Kedah.* [? *Mal.* kuah, "sauce."]

122. HONEY: nisan, *Bed. Chiong*; (nee-san), *Sak. Sel. Da.*; pĕmanis (p'manis), *Pant. Kap. Mad.*; B 137. Sugar: pimanis, *Pant. Kap. Log.*; pemanis, *Pant. Kap. Her.* [*Mal.* manis, "sweet"; manisan, "sweets."]
HONEY: B 135-139; W 30.

123. **Honeycomb** (*Mal.* indong madu): kīm (kim), *Sem. Buk. Max.*; (*Mal.* kapala madu): kuih kīm (kuih kim), *Sem. Buk. Max.*

124. HONEYCOMB (*Mal.* kapala madu): kui mādu (kui madu), *Sem. Pa. Max.* [*Mal.* madu].
Hook, to fish with a: F 145-147.
Hoot, to: S 178.

125. **Hope, to**: harap, *Bes. K. Lang.*

I hope: en hārap, *Jelai*; hi berharaplah, *Darat* [*Mal.* harap].
Horizon: F 220; H 93.

126. **Horn** (of animal): (*a*) bālang (balng), *Sem. Pa. Max.*; B 41; D 188. To butt with the horn: wăt bālang (ut balng), *Sem. Pa. Max.* [wăt = *Stieng* uat, "to butt"]. Ivory: bāla'h, *Sem. Beg.*; bala, *Ben. New.*; bālā', *Sem. Kedah*. Ivory; tusk: bālă' (bal'), *Sem. Buk. Max.* [*Khmer* phlŭk [bhlŭk]; *Stieng* blŭk; *Kaseng* blòk; *Sué* bölò; *Halang* milà; *Sedang* bölà; *Jarai*, *Bahnar* böla; *Cham* bala; *Tareng* talò; *Kon-Tu* palò; *Chrău* bla; *Boloven*, *Niahön*, *Alak*, *Lave* blok, "ivory."]
(*b*) Banana (spec. *Mal.* pisang tandok): bālā'bĕdung (bla'bdung), *Sem. Buk. Max.* Pumpkin? (spec. *Mal.* pĕria gading): bāla' (bal'), *Sem. Buk. Max.* [It is doubtful whether these words are connected with the above: cf. *Kajaman* bălăt; *Tanjong* balat; *Sibop*, *Ba Mali*, *Lirong* bălăk; *Lepu Puhun*, *Punan*, *Punan Nibong*, *Long Pokun*, *Bintulu*, *Matu*, *Kanowit*, *Milanau* balak, etc., all meaning "banana" or "plantain."]

127. Ivory (*Mal.* gading): sĕlor (*pr.* sĕl-orr), *Sem. Plus*.
HORN: P 100; R 98.

128. **Hornbill** (*Mal.* ĕnggang): halong, *Pang. U. Aring*.

129. HORNBILL: tatês, *Bes. K. Lang.* Hornbill (the lesser): tâtêh; tâtês, *Bes. Sep.*

130. HORNBILL: ngáng, *Sak. Kor. Gb.* "Rhinoceros-bird": yagāsng (jagāg'n), *Sem. K. Ken.* [*Mal.* ĕnggang].

131. HORNBILL, Pied (*Mal.* kekeķ): kĕlēkeng, *Pang. U. Aring*; kengkeng; chim kengkeng, *Bes. K. L.* [*Mal.* kekeķ].

132. A black bird (*Mal.* kekeķ): karai^{sh}, *Jak. Malac.* A bird described as resembling the pied hornbill, but darker in colour: karat; chim karat, *Bes. K. L.*

133. HORNBILL, Rhinoplax (*Mal.* burong tĕbang mĕntua): tĕkem, *Pang. U. Aring*; kawau tĕkut (*pr.* tĕ-kutt), *Pang. Sam*, *Pang. Gal.* Rhinoceros-hornbill: tekub (tekoob), *Sem. Stev.* A kind of bird (*Mal.* burong botbot): kawau tĕkup, *Sem. Plus* (?).

134. HORNBILL, the rhinoplax (*Mal.* tĕbang mĕntua): rangkai; chim rangkai, *Bes. K. L.*

135. **Hornet** (*Mal.* tabuan): öng, *Sem. Jarum*; awang? (auang), *Sem. Pa. Max.*; en ('in). *Sem. Buk. Max.*; ēng (*pr.* ēsng), *Sem. Plus*; engwūk^{n} [?], *Tembi*; ôk^{n}, *Sen. Cliff.*; ōk^{n}, *Serau*, *Jelai*; hong, *Bes. Songs*. Young of bee: awang wa' (aung u'), *Sem. Buk. Max.* [probably corrupt, or cf. C 101 and B 137?]. [*Bahnar* ōng, "wasp"; *Mon* haing [huing], "large hornet."]

135A. HORNET (*Mal.* tabuan): (*a*) toōg, *Serau*. [*Mon* thō [thow], "a species of hornet"; *Central Nicobar* tão, "yellow wasp."]
(*b*) A smaller variety than the toōg: tengchōk^{n}, *Serau*; tengchok^{n}, *Sak. Em.*; (spec. *Mal.* naning): tentok^{n}, *Tembi*, *Serau*; tentök^{n}, *Jelai*.

136. HORNET; a kind of hornet or wasp (spec. *Mal.* naning): nangjeng (năng jing), *Sem. Buk. Max.*; jinjeng, *Pang. U. Aring* [? cf. *Mal.* naning or H 135A]; W 24-26.
Horrible: S 4; U 2.

137. **Horse**: kuda, *Sem. Beg.* Caltrop (*Mal.* ranjau): kuda', *Bes. Sep.* [*Mal.* kuda, "horse"; but *Mal.* sudar; *Achin.* suda, "caltrop."]

138. **Horse-fly** (*Mal.* pikat): chāput (*pr.* chā-putt), *Pang. U. Aring*.

139. HORSE-FLY: rājob, *Pang. Sam*, *Pang. Gal.*; jop, *Sen. Cliff.*; joob^{n}, *Tembi* [and *Serau*?]; toyo^{k}ng, *Bes. A. I.*; M 183.

140. **Hot** (*Mal.* hangat): pĕtēs, *Sem. Kedah*; pĕdis, *Sem. Jarum*; pĕdih, *Sem. Kedah*, *Sem. Plus*; pĕdih (pdih), *Sem. Pa. Max.*, *Sem. Buk. Max.*; pedī (pedee), *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Jur. Rob.*; pĕdê [in the MS. originally pedey], *Sem. U. Sel.*; R 12. Dazzled (with light): pĕdih (pdih), *Sem. Pa. Max.* Noon: tengah-pedí, *Bes. Malac.* [cf. S 185? and possibly B 196?]. [*Cham* padyak; *Cancho* pedeak (pedéac); (and perhaps) *Mon* k'tau; *Khmer* kedau [ktau]; *Cuoi* khdau; *Boloven*, *Sué* katao, "hot."]

141. HOT (*Mal.* panas; hangat): (*a*) bĕ-kĕt, *Sen. Cliff.*; bĕket, *Tan. U. Lang.*; bukăt (boukèt), *Söm.*; bĕkăt, *Sak. Martin*; bĕngkăt (bnkèt), *Sak. Ra.*; bĕkăk, *Sak. U. Kam.*; beké-ad, *Sem. Ken.*; bĕked, *Pang. U. Aring*; bĕked *or* bĕköd, *Sem. Plus*; bĕkud, *Pang. Sam*, *Pang. Gal.*; bĕkâ' *or* bĕkō', *Pang. Belimb.*; bĕkō', *Pang.*

K. Aring; mengkit^{n}, *Darat*; bekeet, *Serau* [the equivalent given to this last is *Mal.* panah, "bow," an evident error for panas, "hot"]. To dry in the sun (*Mal.* jĕmor): ya-bĕkud, *Pang. Sam, Pang. Gal.* Sweat: bĕkät? (bogăt; bogét), *Sak. Kor. Gb.* To sweat: bĕkät (bŏkèt), *Sak. Kerb.*; (begăd; bögăd), *Sem. K. Ken.*; bĕ-kep, *Sak. Plus Cliff.* Noon (*Mal.* tĕngah hari): tĕngah bengköt (*pr.* bengkött), *Sem. Plus*; yā-kod (*pr.* ya-kodd), *Sem. Kedah.*

(*b*) Hot: gŏhób^{n}, *Jak. Malac.*; gô-hôp, *Sak. Sel. Da.*; gohom, *Hu. Joh. II.*; khob, *Or. Hu. Joh. I.*

142. Hot: būt (bût) *Sem. Per.*; (boût), *Sak. Kerb.*; bud, *Sak. Br. Low*; (boud), *Sak. Croix*; (boudh), *Sak. Kerb.* Hot; warm: būd, *Sem. K. Ken.*; W 30. Very hot: bāk^{n}, *Sak. Em.* [? Cf. *Bahnar* buh, "to burn," "to roast"; ? cf. S 535.]

143. Hot: je-és, *Bes. Her.*

144. Hot: (*a*) mĭang, *Bedu. II.* [? Cf. *Mal.* miang, a kind of itching.]

(*b*) deming? [*or* daning? MS. reading doubtful], *Sak. Sung.*

145. Hot; heat: radang, *Ben. New.*

146. Hot: pĕrät (pĕrèt), *Serting*; pĕrsit, *Bedu. II.*; pâsang, *Kena. I.*; pengering, *Pant. Kap. Her.*; pinĭring, *Pant. Kap. Log.*; pĕnĭreng (p'nĭreng), *Pant. Kap. Joh.* Hot (perspiring): poset, *Mantr. Malac. Cha.* Heat: pĕngräk (pngräk), *Sak. U. Kam.*

147. Hot: hangat, *Bes. Malac., Mantr. Malac. Cha.* Fire: hangoi, *Kena. I.*; pĕhangat, *Jak. Mad.* (*Pant. Kap.*); (p'hângat), *Pant. Kap. Joh.*; pengangat, *Pant. Kap. Her.*; piningāt, *Pant. Kap. Log.* Lamp: pĕhangat (p'hangat), *Pant. Kap. Mad.* Spark: bunga pĕhangat (bunga p'hangat), *Pant. Kap. Joh.*; F 190. Cooked (as food): pĕnāngát, *Sak. Tan. Ram.* [*Mal.* hangat, "hot."]

148. Hot: panes, *Pang. K. Aring*; panas, *Bes. Malac., Mantr. Malac.* To feel hot: panas rasa tuboh, *Jak. Lem.* [*Mal.* panas].

149. Hot, to be (?): ipheng *or* ya-ipheng, *Pang. Belimb.*

150. Hot, to be (of the sun); heat (of the sun: che^{k}nghek, *Bes. Sep.*

151. **House**; hut; dwelling-place: hăleh (hlih), *Sem. Buk. Max.*; hănlueh (hnluih), *Sem. Pa. Max.* Hut (*Mal.* rumah): ha-lē, *Sem. Kedah*; (*Mal.* pondok): han-oi, *Sem. Plus* [? cf. L 31].

152. House: si-êt, *Sak. Guai*; si-et, *Krau Ket.*; siet, *Kerdau*; sieh, *Krau Tem.*; si-ar, *U. Tem.*; si-au, *U. Cher.* Hut (*Mal.* pondok): yi,eh, *Sem. Beg.*; chĕnia' (ch'niak), *Pant. Kap. Joh.*; chendeya (tschendeya), *U. Ind.*; (tschendejia), *Or. Hu. Joh. II.* Leaf-shelter (*Mal.* pondok): hē-yā', *Sem. Kedah*; hāyā', *Sem. Plus.* [Cf. *Wa, Danaw* nya; *Lemet* ña (nha); *Halang* nià; *Annam* ña (nhà); *Chrău, Alak, Kaseng, Stieng* ñi; *Sedang* hei, hi; *Mon* sngi (in some dialects pronounced hâi); *Southern, Shom Pĕ, Teressa, Chowra* and *Central Nicobar* ñī; *Phnong* ñi? (nhis), "house."]

153. House: (*a*) dêh, *Tem. Cl.*; däg; deg, *Sak. Kor. Gb.*; *e.g.* "three houses," nä? bua däg (mä-bua-dăg), *Sak. Kor. Gb.*; daak, *Sak. Em.*; déik, *Sak. Korb. Lias.*; diik, *Tembi*; dĭk, *Sak. Ra.*; dūk, *Sak. U. Kam.*; dŭk, *Sak. Tan. Ram.*; dug, *Serau*; duk, *e.g.* "a good house," eloh duk [the order appears to be inverted], *Sak. J. Low*; dŭk, *e.g.* "how many houses?" dŭk mrĕp? "three houses," ni dĕnú dŭk, *Sak. U. Bert.*; dĭkn, *Sak. Kerb.*; ding (diñ), *Sŏm.*; dŏk^{n} (dĕrk^{n}; derk^{n}), *e.g.* dŏk^{n} (derk^{n}) êng bê ma'-chut, "my house is very small," *Sen. Cl.*; dök^{n}, *Serau, Jelai*; döng (dĕrng), *Lebir, Kerbat*; dong (doñ), *Sak. Ra.*; du^{k}ng; hado^{k}ng; dö^{k}ng, *Bes. Sep. A. I.*; dung, *Bes. K. Lang.*; (doong), *Bes. Bell.*; 'ndŏ^{p}, *Sak. Martin* [? = H 159]; dôl, *Bera*; dol, *Serting*; sĕrôdong, *Kena. I.* House; hut: dung *or* bă-dung (*N.B.* bă-dung = home-wards), *Pang. Belim.*; dŏng, *Pang. K. Aring*; kui dă^{s}ng (kuidäg'n), *Sem. K. Ken.* [? = "to live in a house"; S 222]. Hut: dŭk, *Sak. U. Kam.*; dŏk^{n} (dĕrk^{n}), *Sen. Cliff.*; döng, *Pang. U. Aring*; döng (*pr.* dŏ^{s}ng), *Sem. Skeat*; badŏng *or* dŏng, *ex.* oi' dŏng tani maken gob? (*Mal.* rumah itū siapa orang), "whose hut is that?" Yĕ'-leh tĕpunya dŏng, "It is my hut," *Sem. Kedah*; dūg^{n}, *Bes. Malac.*; dign, *U. Pat.*; digos, *U. Kel.*; dŏ, *Bes. Malac.*; dol, *U. Ind., Pal.*; do^{l} (dol'), *Or. Hu. Joh. I.*; to^{l} (tol'), *Pal.* Place: dĕk, *Sak.*

Kerb.; (*Mal.* těmpat) dŏl, *Bes. K. L.* Country; (place?): dol, *Bes. Songs.* Shed; hall (*Mal.* balai): dek, *Sak. Plus Cliff.*; dĕ, *Sak. Blanj. Cliff.* Village: dayak, *Sem. Klapr.* Homewards: ha dong, *Bes. Sep.*; W 77. [*Annam* dàng; *Tareng, Sué* dùng; *Suk* dung (doung); *Nanhang, Cuoi, Kon Tu* dong; *Samrê, Por* tang; *Old Khmer, Samrê, Xong* tong; *Khmer* phteăḥ [phdăḥ], "house." The connection of *Stieng* tuk; *Mon* thān, "place," seems doubtful, as also that of *Cham* thang (=sang); *Chréai* chhang; *Jarai* sàng; *Cancho, Rodé* sang, "house": these appear to go back to a form *sang*, distinct from the words in d- and t- above; but cf. *Mon* ḍöng [ḍung], "city."]

(*b*) To keep: dă (dè), *Sak. Ra.*; dŏl, *Sak. Kerb.* To lay down: dê, *Sak. Ra.*; dŏl, *Sak. Kerb.*; dol, *Sen. Cliff.* To put (*Mal.* buboh): dol ki, *Sak. Plus Cliff.*; ya-pi-dul (*pr.* pī-dull), *Pang. U. Aring.* Put there: dă pasĕ, *Sak. U. Kam.* To set down; to place: dol, *Sen. Cl.* [? cf. S 477]. [Cf. *Boloven* dă; *Niahön, Tareng* dŏ; *Annam* dê; *Khmer* dăk [ṭak], tŏ [dö], "to put (or put down)"; *Mon* phḍaik [phḍuik], "to put, or place, upon"; *Bahnar* dŏng, "to put down (or away"); *Annam* thòng, "to put down."]

154. House: jĕkôt, *Bedu. II.*

155. House: sergul, *Bland. K. Lang.*

156. Hut: cheróng, *Jak. Malac.*; (cheróngŭe), *Jok. Raff. As.*; (cher-ingu), *Jok. Raff.*

157. House: rumah, *Sem. Beg., Ben. New.* [*Mal.* rumah].

158. House: [p ?] ono [initial letter torn off in MS.], *Tan. Sag.* Hut: pondok, *Mantr. Malac.*; pondong, *Ment. Her. I.* [*Mal.* pondok].

159. House: sapă? (sapan), *Sem. Pupier.* Leaf-shelter (*Mal.* pondok): hapoi, *Sem. Plus.* Slats, of thatch: hāpoi, *Sem. Kedah.* [*Bintulu, Katingan, Biaju Dayak, Ngaju Dayak* sapau; *Lawangan, Siang* sapo; *Manyan* (*Maanjan*) hapau; *Kayan* apo, "thatched roof"; *Mangkasar* sâpo, "house"; *Mal.* sapau, "hut."]

House: B 90; S 221.

How: W 77, 78; W 89.

How far: W 78.

How many: W 78; W 80.

How much: M 169; W 77, 78; W 80; W 89, 90.

How much more: T 85.

160. **Howl, to** (*Mal.* mĕlolong), of a dog: ya-tö-höl, *Pang. U. Aring.*

161. Howl, to; to roar: anghuang, *Sem. Pa. Max.* To howl (of a dog): mā'o^{k}ng, *Bes. A. I.* [Cf. *Mal.* aum; the word is probably onomatopœic; cf. *Central Nicobar* hō-ang, "to howl as a dog."]

162. Howl, to (*Mal.* mĕlolong), of a dog: ya-ulong (*pr.* ūlo^{s}ng), *Pang. Sam, Pang. Gal.* [*Mal.* lulong; lolong].

162A. Howl, to; lajän? (ladschän), *Sem. K. Ken.*; C 285.

Huge: B 202-212.

163. **Hum, to**: böl, *Sak. Kor. Gb.*

164. **Humming** (sound): pĕlut (plut), *Sem. Pa. Max.* [? cf. B 257].

165. Humming (sound): dĕsing (dsing), *Sem. Pa. Max.* [*Mal.* dĕsing].

Hunchbacked: B 175; S 541.

166. **Hundred, a**: chūni (chû-nee), *Sak. Sel. Da.* [Very doubtful; probably fictitious.]

167. Hundred, one: niratus (ni-ratous), *Söm.*; neiratus (neïratous), *Sak. Kerb.*; naratus (naratous), *Sak. Ra.*; ^{h}moi-ratus, *Bes. Malac.*; saratus, *Sak. Br. Low, Mantr. Malac., Jak. Malac.*; sĕratu (seratou), *Sak. Croix.* Two hundred: nelratus (nelratous); neljulratu (neld-joul-ratou), *Söm.*; T 272; nārratus? (naňratous), *Sak. Kerb.*; narratus (narratous), *Sak. Ra.* Three hundred: neratus (né-ratous), *Söm.*; nīratus (nïratous), *Sak. Kerb.*; nāratus (nèratous), *Sak. Ra.* [*Mal.* ratus]; G 20.

168. **Hunger**; hungry: kelmot, *Sem. Stev.* Hungry: kĕlmot (klmut), *Sem. Buk. Max.*

169. Hunger: (*a*) chĕrâ (*tchörâ*), *Söm.*; chĕro' (*tchöro*), *Sak. Kerb.* [? Cf. *Boloven, Niahön* tshra; *Lave* tshra tshro, "thin."]

(*b*) Hungry: sê-leh, *Bera*; sĕlĭ, *Bes. Malac.*; ūut s'leh, *Bes. A. I.*; B 161.

170. Hunger: chuang (tchouaň), *Sak. Ra.* Hungry: chu-âk, *Sen. Cliff.*; chuam; chenak, *Tembi.* [*Boloven* muiň chông; *Niahön* nguiň chông; *Alak* uiň chông; *Lave* ngoiň chong; *Halang* vah chông; *Stieng* ji châng (jichâng), "to be hungry"; (ji= S 187).]

171. Hunger: lapar, *Jak. Malac.* [*Mal.* lapar]; D 50; E 27; E 34.

172. **Hungry**: hĭab (hĭĭăb), *Sem. Pa. Max.* Greedy: hĕu (hé*ou*), *Söm.* [?=H170].

173. HUNGRY: got, *Krau Ket.*, *Krau Tem.*; gât (gort), *Sak. Guai*; pögŏt (pĕr-gĕrt), *U. Tem.*; rĕgŏp (rĕ-gĕrp), *U. Cher.* [*Bahnar* pöngŏt; *Tareng* ngot; *Stieng* pöngŏt; *Halang* pangot; *Boloven* pangòt; *Sué* pagia, "to be hungry."]

174. HUNGRY: bolûr, *Pant. Kap. Joh.* [*Mal.* bulur, "famished"]; E 59; H 168-171.

175. **Hunt, to** (*Mal.* mĕmburu): ya-pantu', *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*

176. HUNT, TO (*Mal.* buru): hăd, *Sem. Beg.* [misprinted "hurt"; as the Malay equivalent *buru* shows]; had, *Ben. New.*; had (*pr.* hadd), *ex.* bö' tenlad pi hadd, "gird on (?) your arrows and a-hunting," *Pang. Teliang*; hê-hor, *Sak. Plus Cliff.*; u-mal, *Sen. Cliff.*; am-orr, *U. Cher.* [This last word is probably rightly placed here, the Malay equivalent given being *buru*, but as it appears in the MS. list next to *chantek*, "pretty," it would seem probable that the collector intended it for *burok*, "ugly."] I hunt: hĭm berumal, *Darat.* To hunt [with ?] dogs: berūmal chō' (chōk), *Serau* [? =F 210]. [It is doubtful if all these are connected: for some cf. *Cham* amal, "to hunt."]

177. HUNT, TO (?): sûp, *U. Tem.* [The Malay equivalent is *buru*, but I am doubtful whether there is not a confusion with *bulu*, "hair"; cf. H 1.]

178. HUNT, TO: men-jĕl, *Sak. Blanj. Cliff.*; B 257; C 48; D 170; S 427, 428.
Hurl, to: T 106-114.
Hurt, to: C 296; D 7; D 134.
Hurt, to be: S 186.

179. **Husband**: sâwa, *Kena. I.*; awa' (awak), *Sak. Sel. Da.* Wife: āwa' (âwak), *Kena. II.* [*Kayan* hawa; *Dusun* asouwah, "husband," "wife"; *Tagal*, *Bisaya* asaua, "spouse"; *Milanau Dayak* sawah; *Kanowit* sawan; *Kian* (*Kayan*?) oang-hawah; *Tagbenua* magasawa, "husband"; *Sampit*, *Katingan* sawéh; *Kanowit* sawah; *Sulu* asāwa; *Land Dayak* sāwûn; *Pulopetak Dayak* sawä; *Sumpo Dayak* sawan; *Malanau* saua; *Biaju Dayak* sawè; *Lawangan* sao, "wife."]

180. HUSBAND: oi, *Kena. II.* Wife: oi, *Kena. I.*; hô-ei, *Sak. Sel. Da.* Thou; you: ui, *Mantr. Malac.* [In colloquial Malay (Malacca) there is a word *ui* or *ueh* used as a mode of address between man and wife.]
HUSBAND: B 421; M 15, 16; M 19-22.
Hush: L 31; S 203.
Husk: P 47; S 236.
Hut: H 151-159; S 221.
Hydrocele: S 194.
Hydrosaurus: L 120.
Hysteria: D 160.

181. **Hysterical** (*Mal.* latah): lātā', *ex.* pĕnĕning lātā' dog, *i.e.* "sick and hysterical with upas-poison," *Pang. Teliang.* Ticklish: latŏ, *Sak. Ra.* [*Mal.* latah]; S 193.

I

1. **I** (*Mal.* sahya; aku, etc.): yam, usually contracted to yā', yĕ, *or* yĕ', *Sem. Kedah*, *Sem. Jarum*; yĕ' *or* yă, *Pang. K. Aring*; yĕ' *or* yĕ, *Pang. U. Aring*; yĕ', *Pang. Belimb.* The full form is yam, but this is contracted to ya- *or* yĕ, *Sem. Kedah*, *Sem. Plus*, *Sem. Jarum*, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; ye, *Sem. Craw. Hist.*, *Sem. Craw. Gram.*, *Sem. Klapr.*, *Sem. Ked. New.*; yeh, *Sem. Stev.*, *Lebir*, *U. Cher.*; yêh, *Sak. Plus Cliff.*; yé, *Sak. Kor. Gb.*; yē' (yēk); yē, *Tembi*; ye', *Kerbat*; ye' (ii'), *Sem. Buk. Max.*; ayo' (ayu' *or* yu'?), *Sem. Pa. Max.* [these two words are given, with the meaning *aku*, among the verbs; the compiler appears to have taken them to mean "to acknowledge," "confess"; but a comparison with the other dialects makes it clear that they mean *aku*, the 1st personal pronoun]; eyu, *Ben. New.*; ayä (ayè); ayé, *Sak. Kerb.*; i-ha', *Krau Ket.*, *Krau Tem.* I, we; me, us: yêh, *Tem. Cl.* We: ayé, *Söm.*; yé, *Sak. Kerb.*; yēi, *Tembi*; yabum, *Sem. Craw. Gram.* [?=I 3].

2. I; me: mih, *Söm.*

3. I: iᵗn (itˈn), *Sem. K. Ken.*; an, *Sak. Ra.*; en, *Sak. J. Low*, *Sak. Blanj. Cliff.*, *Jelai*; en; eng; hen, *Darat*; ēn (êu), *Sak. Lĕngk.*; ain; eng; 'ng, *Sak. U. Kam.*; eng, *Sak. U. Bert.*, *Sak. Martin*; éng, *Sak. Tap.*; ĕign, *Bes. Her.*; öñ, *Bes. Sep.*; oyn; öyn, *Bes. Sep. A. I.*; öyn, *Bes. K. Lang.*; ödn, *Serting*; öᵗn, *Bes. Malac.*; ön,

Bes. Malac.; (ĕrn), *U. Tem.* I; we: êng; eng, *Sen. Cl.*; yun, *Ben. New.* We: eng, *Serau*; ha eng, *Krau Em.* Me: ain; eng, *Sak. U. Kam.* Mine: yun punia, *Ben. New.* [*Chong* eng; *Khmer* añ; *Bahnar* iñ (inh); *Alak* al; *Boloven* ăi; *Lave* ăi; *Ka* ae; *Mon* oa [ai]; *Sedang* a; *Niahŏn* ā; *Halang* ao; *Stieng* hĕi, i, "I."]

4. I: ākū' (âkûk), *Galang*; aku', *Bed. Chiong, Bedu. II.*; (aku^{k}), *Bedu. I.*; aku, *Kena. II.*; ku', *Blan. Rem.*; ku, *Ben. New., Bedu. II., Jak. Malac.*; ko', *Bed. Chiong*; aho, *Tan. Sag.* We: aku, *Mantr. Malac.* [*Mal.* aku, "I."]
5. I: awak, *Mantr. Malac.* You (2nd pers. sing.): awak, *U. Cher*; awah, *Mantr. Malac.* [*Mal.* awak, which is used both of the 1st and 2nd persons]; C 228; H 116.
6. **Ibul** palm, *Orania macrocladus*: kītah (kith *or* kit? *or* ktih?), *Sem. Buk. Max.*
7. IBUL: bu (?), *Sem. Pa. Max.*; tĕmbo? hibol (tönbo hibol), *Söm.* [*Mal.* ibul].
   Idiot: S 206.
   Idle: D 122.
8. **If** (*Mal.* kalau): wag-böd, *ex.* wagböd beded, wagböd brā' (*Mal.* kalau baik, kalau tidak, "if good or not") (doubtful), *Sem. Kedah.*

8A. IF: kalu, *Serau* [*Mal.* kalau].

9. **Ignorant**: 'relus, *Pant. Kap. Joh.*
   Iguana: L 118-125.
   Ill: S 185-193; W 63.
   Ill-humoured, to be: A 17; A 96.
   Illness: S 185-197.
10. **Immediately**; in a moment from now: săbĕnteh (sbntih), *Sem. Buk. Max.* Presently: sebingte (sebingtay), *Mant. Stev.* [*Mal.* sabĕntar]. Immediately: A 73; S 282.
11. **Immerse, to**: jum, *Sem. Buk. Max.*
    Implant, to: D 108.
    Important: H 68.
12. **Impotent** (sexually): kĕdi' (kdi'), *Sem. Buk. Max.* [*Mal.* kĕdi]; B 388; P 53.
13. **Impudent** [by mistake given as imprudent]: tengluh? (tegnlouh), *Sak. Kerb.*; E 83; F 6.
14. **In**: hru', *Bes. K. Lang.*; hru'? *or* sĕru? (hruk *or* sruk), *e.g.* hru' tē'? (hruk tē'), "in the ground," *Bes. K. L.* Within: h'rū, *e.g.* h. tek, "underground," *Bes. Sep.* Near: rū (**rou**), *e.g.* rū osh (**rou** osch), "near the fire," *Sak. Ra.*; 'rú^{t}, *Sak. Martin*; tĕtarŏ', *Sak. Tan. Kam.*
15. IN: dalam, *Ben. New.* Belly: dalam, *Ben. New.* Deep: dalâm (dal**âm**), *Sak. Ra.*; F 170; H 116 [*Mal.* dalam].
    IN: A 177, 178; B 90; D 66; E 12; F 29; F 232; I 27; O 26.
    IN front: F 1; F 277-279.
    IN, TO GO: E 76.
    Inability to go: G 53.
16. **Incantation**: jampi, *Sak. U. Kam.* [*Mal.* jampi].
    Increase, to: A 185; B 202.
    Indau, river: F 139.
    Indian corn: M 8-13.
17. **Industrious**; diligent (*Mal.* rajin): bö-gul *or* bĕr-gul, *Pang. U. Aring, Pang. Sam, Pang. Gal.*
    Infant: C 101-108.
    Inform, to: C 163; C 235; K 59; S 360; S 365.
18. **Inhabit, to**: (*Mal.* diam): ya, an, *Sem. Beg.*
19. **Inheritance**: ishtabi (isch **ta**bi), *Söm.* To settle down (?), (*Fr.* s'établir): ish tabī (ich tab**ī**), *Söm.*
20. INHERITANCE: *posak***a**, *Sak. Ra.*; sak**â**, *Sak. Kerb.* [*Mal.* pusaka].
    Inland: W 30.
21. **Insect** (any little animal): chĕnä (tchö-nè), *Söm.* [?=F 169].
22. INSECT: jangkau, *Kena. I.*
23. INSECT: hûlât (hûlà^{n}t), *Bes. Her.*; hûlât, *Blan. Rem.*; hûlat, *Bedu. II.*; ulāt (oul**ât**), *Sak. Ra.* [*Mal.* hulat, "worm," etc.]; A 91; B 143.
24. INSECT blight: jisek, *Bes. Songs.*
25. **Insert, to** (?), (*Mal.* chĕbur; sorongkan): mĕsoh (msuh), *Sem. Buk. Max.* [*Mal.* masok?].
26. INSERT, TO (?), (*Mal.* chĕbur; sorongkan): sila' (silk), *Sem. Pa. Max.*

26A. INSERT, TO: bĕnam, *Bes. Songs* [*Mal.* bĕnam].

27. **Inside** (*Mal.* didalam): (*a*) kelyeng, *ex.* "to be inside," ja-hab kelyeng (=*Mal.* sudah habis kadalam); yak kelyeng was also given, but is doubtful: yāg seems to be the proper form, *Sem. Kedah*; (*Mal.* kadalam): kel-yeng, gen. abbrev. to kĕleng *or* k'leng, *ex.* pog kelyeng (=*Mal.* buboh kadalam), "to put into," *Sem. Kedah.* The inside: ha'kleng (ha'kling), *Sem. Pa. Max.* To be inside: yā' kelyeng (doubtful), *Sem. Kedah.* Into: kĕleng (kling), *Sem. Pa. Max.* Inwards (*Mal.* kadalam): kă-kleng (*or* ba-kleng?), *Sem. Jarum, Sem. Plus.* In: ekĕloi (**é**kölo**i**); engkĕloi (*enk*ölo**i**), *Sak. Kerb.*; klukōm (kloukôm), *Söm.* Between:

kĕlo (kölo), *Sak. Ra.* Door: kĕlū (*kö*lou), *Söm.* [*Stieng* klung, "middle," "between"; *Kon Tu* akalun, "inside."]
(*b*) Brain (*Mal.* otak): kĕlo' (kĕlok), *Serau*; kelom kui, *Jelai*; H 46.

28. INSIDE (*Mal.* didalam): jindröng, *Pang. U. Aring.* During; whilst (*Mal.* didalam pada): jendröng, *ex.* jendröng yĕ chi' bāb, *Mal.* didalam pada (*i.e.* satengah) sahya makan nasi, "whilst I am (or was) eating" (of past events), *Pang. U. Aring.* Inwards (*Mal.* kadalam): bă-jendröng (doubtful), *Pang. U. Aring.* Outwards *Mal.* dĕri dalam); nang (*or* ? lang) jendröng, *ex.* böt nang jendröng, *Mal.* datang dĕri dalam, "to come from inside" (doubtful), *Pang. U. Aring.* [*Mon* jăreng, "in the presence of."]
INSIDE: D 66; E 76; F 29; O 67.
Insipid: F 261; R 44; U 21.

29. **Instalments**; small fractions: hidid, *Sem. Buk. Max.* Alternately; changing: hidid, *Sem. Buk. Max.*

30. **Instead of**: atui (atouï), *Söm.*
Instep: F 220; K 40.
Insufficient: E 71, 72; L 106.

31. **Insult, to**: nyumpā (ñoumpâ), *Sak. Kerb.* To curse: ? hampai lot, *Bes. K. L.* [*Mal.* sumpah].

32. INSULT, TO: **mâkî**, *Sak. Ra.* [*Mal.* makï].
Intellect: H 63.

33. **Intend, to**: sājā' (saja'), *Sem. Buk. Max.* [*Mal.* sahaja; saja]; O 38.
Intercourse, sexual: C 242; F 66; P 219; S 249.
Internal disease: S 192.
Interior: F 170; I 14, 15.
Interwoven: N 42.
Intestines: B 159.
Into: E 12; F 29; I 27; O 67.

34. **Intoxicating**: kâyal, *Mantr. Malac. Nya.* Coward: pĕngayal (p'ngayal), *Pant. Kap. Joh.* Tobacco: pĕngāyal (pengâyal), *Pant. Kap. Her.*; (p'ngayal), *Pant. Kap. Joh.*; pengāïl, *Pant. Kap. Log.*
Inundation: F 178; W 74.
Invite, to: C 13; E 27.

35. **Invulnerable** (*Mal.* kĕbal): bĕkĕtök, *Sem. Plus.*
Inwards: I 27, 28.
Ipoh: P 163-166.

36. **Iron** (*Mal.* bĕsi): (*a*) jūwoyd (*pr.* jūwoydd); *Sem. Plus*; ju'ad (*pr.* ju'-add), *Pang. Sam, Pang. Gal.*; juet (djouét), *Sak. Kerb.*; i-ût, *Sen. Cliff.*; hie, *Sem. U. Sel.* Arms (*Mal.* sĕnjata): yet (doubtful), *Pang. U. Aring*; yed (doubtful), *Pang. Sam, Pang. Gal.* Weapon: ayud (ayoud), *Söm.* Chopper (*Mal.* parang): jewad; juat[n], *Tembi*; ju-hoi (djou-hoi), *Söm.*; i-ôdz, *Tem. Cl., Sen. Cl.*; i-ôdz; ï-ôdz, *Sen. Cliff.*; ayot (eyeot), *Tan. U. Lang.*; iăit, *Sak. Em.*; yut[n], *Serau*; yĕït[n], *Jelai*; yĕït, *Darat*; yut? (yub), *Sak. Em.*; yut (yout), *Sak. Ra.*; ju bï (djoubï), *Sak. Kerb.*; yoht-chānût, *Or. Berumb.* Knife: juât; chuât? (djuót; tschuót?), *Sak. Kor. Gb.*; yōd, *Sak. U. Kam.*; yóid, *Sak. Tap.*; yuad mĕ, *Tembi*; yut machot, *Serau*; yut machiang (yout matchiañ), *Sak. Ra.*; sāwud (**sa**ou*oud*), *Söm.*; uait, *Sak. Tan. Ram.* Large knife: jĕhŭd, *Sak. U. Bert.* Little knife: yōd, *Sak. U. Bert.* Cutlass (*Mal.* pisau klasi): yut landö, *Serau* (?); yĕït landa, *Darat*; yö landö, *Jelai.* A certain magic knife: jĕhud paung, *Sak. U. Bert.* I ask for that chopper: min chūt[n], *Sak. Em.*; H 21. [Grünwedel suggests from *Sanskrit* āyudha, "weapon," through Siamese: *sed quære.* Perhaps it may be from this source, through a Mon-Khmer channel.]
(*b*) Iron: wai, *Serting.* Chopper: pû-ai, *U. Tem.*; rïwai, *Kena. I.*; ûwai, *Bedu. II.*; woi, *U. Cher.*; wai t'hoi, *Serting.* Blade of chopper: mat woi, *U. Cher.*; E 83.

37. IRON: pĕt, *Sem. Per.*; pät-pät? (bät-bät), *e.g.* "the iron is rusty," pät-pät? a kayat năn (bät-bät a kajat năn), *Sem. K. Ken.*; păh (pòh), *Kena. I.* [? Cf. *Alak, Niahön, Boloven* piĕt; *Kaseng* piet, piät; *Lave* pĭt; *Kon Tu* piè; *Churu* pih; *Khmer* kombet [kŭpit]; *Stieng* peh; *Selung* pĕt (pait), "knife."]

38. IRON: che-tong, *Sak. Sel. Da.*

39. IRON: bāsi (bâsi), *Sem. Craw. Gram.*; besí, *Sak. Kor. Gb.*; bĕsi (besi), *Sak. Br. Low, Sak. Croix*; *Sak. Blanj. Cliff., Ben. New.*; (bössï), *Söm.*; (bös**sï**), *Sak. Ra.*; (bisi), *Sak. Blanj. Sw.*; (desi), *Sem. Beg.*; bĕsi' (besik), *Serau*; bĕsï', *Blan. Rem., Bes. Her.* Magnet: bĕsi' bănï' (bsi' bni'), *Sem. Pa. Max.*; B 370. Steel, for striking fire: bĕsï' âs, *Sem. Kedah*; F 124; [*Mal.* bĕsi].
IRON: C 89; C 152; S 466.

40. **Irregular**; notched (of teeth?): kĕlis? (klis), *Sem. Buk. Max.*; lus (?), *Sem. Pa. Max.*

41. **Island**: chumok, *Ben. New.*
42. ISLAND: pulau, *Sak. Kor. Gb.*; pulao, *Sem. Jur. New.*; (palao), *Sem. Jur. Aud.*; (paloo), *Sem. Jur. Rob.*; pulo, *Ben. New.* [*Mal.* pulau].
43. **Issue, to** (*Mal.* kaluar): ya-böd, *Pang. U. Aring*; wē' *or* bāh-ē-awe, *Mal.* kaluar, "to issue or emerge" (probably to be explained as bah-ya-'wē'=*Mal.* lari hamba kaluar, "I run out," where ē in the first example stands for yē' *or* yā̃="I"), *Pang. Belimb.*
44. ISSUE, TO; to spout: bīkut, *Sem. Buk. Max.*; bĕkut (bkut), *Sem. Pa. Max.* [? cf. O 66; V 22].
ISSUE, TO: G 42; S 403.
It: H 39-45.
45. **Itch**; rash; pruritus (*Mal.* miang): bĕseh (bsih), *Sem. Pa. Max.* Itch (scab): bīchā (bee-char), *Sem. Stev.* Ulcer (*Mal.* puru nasi): bachud, *Sem. Pa. Max.* Ulcer; cancer; gangrene (*Mal.* puru haidl; puru jahat): bāchud, *Sem. Pa. Max.* [*Achin.* bĕchuh, bichoh, "a rash."]
46. Ringworm: gā, *Sak. U. Kam.* Skin-disease; scabbiness (*Mal.* kurap): găs (gs), *Sem. Pa. Max.*, *Sem. Buk. Max.*; gas, *Sak. Lĕngk.*; gās, *Sak. Kor. Gb.*; gâs, *Sak. Blanj. Cliff.*; gai' (gai^{k}), *Tembi*; kosh, *Krau Tem.*; chĕkos (ch'kos), *Pant. Kap. Joh.*; (*Mal.* kurap ayam), găs mānok (gs manuk), *Sem. Pa. Max.*, *Sem. Buk. Max.*; F 257; (*Mal.* kurap gajah), găs tāmĕnol (gs tamnl), *Sem. Pa. Max.*; E 44; (*Mal.* kurap lusong), găs lusong (gs lusng), *Sem. Pa. Max.* Bad with the itch (?), or a bad kind of itch (?) (*Mal.* jahat kurap): duulgash, *Tembi.* [*Bahnar* gach, gai, "scab" (affecting young cattle).]
47. ITCH; skin-disease (*Mal.* kurap): u-mit, *Sen. Cliff.*; ūmit, *Jelai.*
48. ITCH; skin disease (*Mal.* kurap): ba'-lai, *U. Tem.*
49. ITCH; skin disease (*Mal.* kurap): lû-song, *Sen. Cliff.*; losong, *Jak. Lem.* Ringworm (*Mal.* kurap): losong (losonq), *Jak. Ba. Pa.* [*Mal.* losong].
50. ITCH (*Mal.* kudis): kūdih (kudih), *Sem. Pa. Max.*, *Sem. Buk. Max.*; kudis, *Tembi*; kūdis, *Jelai*; (*Mal.* kudis api): kūdih 'ās (kudih 's), *Sem. Pa. Max.*; kudih us, *Sem. Buk. Max.*; F 124; [*Mal.* kudis].
51. ITCH (*Mal.* kudis buta): mĕnă' (mn'), *Sem. Pa. Max.*
52. Psoriasis (*Mal.* kudis): pĕngatal (p'ngatal), *Pant. Kap. Joh.* [*Mal.* gatal].
53. ITCH; skin-disease; rash? (*Mal.* biring): pīhong (pihung), *Sem. Pa. Max.* [? *Mal.* biring]; T 124.
Itch, to: S 50.
Ivory: H 126, 127.
54. **Ixora** (flower spec.): pawār (pawaire), *Sem. Stev.*

J

1. **Jack** (fruit, tree): nangka, *Serau* [*Mal.* nangka].
Jackal: D 148, 149.
Jacket: C 171.
1A. **Janggut kĕli** (tree spec.): pengling, *Sem. Kedah.*
2. **Janti** (fruit) (*Baccaurea* spec. ?): boh pīh (buh pih), *Sem. Pa. Max.*
3. **Jarak**, white (plant), ? *Ricinus*: jārā' pĕltau (jar' pltu), *Sem. Buk. Max.* [*Mal.* jarak].
Jasing, river: T 256.
Javelin: S 367.
Jaw, lower: C 113.
Jawbone: M 121.
Jealous: H 116.
Jealousy: S 5; S 524.
4. **Jĕlutong** (tree), *Dyera Maingayi*, *D. costulata*: bādang (badng), *Sem. Pa. Max.*; badong, *Pang. U. Aring*; bĕdag^{n}, *Serau.*
5. **Jĕring** (fruit), *Pithecolobium lobatum* (?): jīng (jing), *Sem. Buk. Max.* [*Mal.* jĕring].
6. **Jews'-harp**: ang-oin, *Sem. Stev.*; rengoiñ, *Mantr. Malac. Cha.*; gĕnggong gĕmĕrenchong (g'nggong g'm'renchong), *Pant. Kap. Joh.* Small flute-like instrument: yango^{d}n (jangod'n), *Sem. K. Ken.* [*Mal.* genggong].
Johor, Sultan of: P 33.
7. **Join** (especially the join of the outer case or sheath of a blow-gun), henubong, *Sem. Kedah.* Navel: penghubsong, *Ben. New.* [? pĕnghubong, "that which joins," *sc.* the infant to its mother], [*Mal.* hubong].
8. **Join, to** (*Mal.* hubongkan): ya-kāl, *ex.* kĕtös āwē, yĕ jīd kāl (translation of Mal. proverb—putus tali, bulih dihubong, "if a rope is snapped, it can be spliced"), *Pang. Sam, Pang. Gal.*
9. JOIN, TO: măchud (mchud), *Sem. Buk. Max.*; chiad, *Sem. Pa. Max.*; cherât^{n}, *Serau.* Adjoining: chiud, *Sem. Buk. Max.*; chiat, *Sem. Pa. Max.* [? Cf. *Mon* chan, "to bind

together"; *Khmer* chang, chong, "to bind"; ?cf. *Mon* chhak, "to join."]

JOIN, TO: B 213.

10. **Joint**; sinews: h'mó, *Mantr. Malac.* Joint (of bamboo): K 53, 54.

11. **Joke with, to** (*Mal.* tĕrtawa): chingdan, *ex.* mā-chingdan chĕlah gin kiadah, "to joke with the young maidens," *Sem. Kedah.*

12. **Joy**; pleasure: sūka hāti' (suk hati'), *Sem. Buk. Max.*; suka hati, *Jelai*; sukaan nos, *Serau*; H 63. To please: hukah, *Bes. Songs.* Pleased: suké, *Barok*; suka-grīs, *Bes. Her.*; H 64; [*Mal.* suka]; L 17; P 145.

13. **Jump, to**; to leap (*Mal.* lompat): ya' ter-jeh, *Sem. Jarum*; ya' ter-jēh, *Sem. Plus.*

14. JUMP, TO: hong, *Jak. Malac.*

15. JUMP, TO: ma-hamo, *Mantr. Malac.* [*Mal.* mĕnghambor is sometimes used in this sense.]

16. JUMP, TO: ya' lumped (*pr.* lumpedd), *Sem. Kedah*; ya-lomped, *Pang. Sam, Pang. Gal.*; lompat, *Serau*; lompat^{n}, *Krau Em.*; lampi, *Mantr. Cast.*; F 139 [*Mal.* lompat].

17. JUMP, TO: jangkar, *Bes. Songs* [cf. *Mal.* jangkit?]; A 155.

18. JUMP BACK, TO: jaling, *Sem. Pa. Max.*

19. JUMP DOWN, TO (*Mal.* tĕrjun]: tau, *Sen. Cliff.*

JUMP UP, TO: A 172.

Jungle: E 19; F 230-242; H 90; Q 16.

Jungle-fowl: F 259.

Jungle-grass: G 100.

Just: S 483.

Just now: F 123; N 50-52; N 114.

K

Kabong (palm spec.): S 516, 517.

Kajang (sort of covering made of palm-leaves): M 68; R 168.

1. **Kapas**, buah (fruit, tree), *Xanthophyllum obscurum*: boh kāeng (buh kaing), *Sem. Buk. Max.*; F 284.

2. **Kĕchapi** (fruit), *Sandoricum radiatum*: boh kĕtāpī (buh ktapi), *Sem. Buk. Max.*; F 284.

3. **Kĕdondong** (tree spec.): kĕpang (kpng), *Sem. Pa. Max.*

4. **Keep, to** (*Mal.* taroh): ya' bōh (*pr.* bōhh), *Sem. Jarum, Sem. Plus, Pang. Sam, Pang. Gal.*; ya' bōh (*pr.* bōhh), *ex.* bōh banglang (*Mal.* taroh sabĕlah), "put it on one side," *Pang. U. Aring* [cf. *Mal.* buboh].

5. KEEP, TO: oñ; oyn; ka'oñ, *e.g.* nahō ka'oñ, "keep this," *Bes. Sep. A. I.*; pĕrhun (p'rhun), *Pant. Kap. Joh.* To retain: oñ; oyn, *Bes. Sep. A. I.* To place: ka-oyn; ka-oñ, *Bes. Sep. A. I.* To set (food for a meal): oñ; oyn, *Bes. Sep. A. I.* [? cf. B 396]. [? Cf. *Bahnar* ăn (ŏn), "to hide," "to keep secret."]

6. KEEP, TO: taroh, *Pant. Kap. Joh.* To lay by: bĕtaroh, *Jak. Mad.* (*Pant. Kap.*) [*Mal.* taroh].

7. KEEP, TO: sĕnimpat (sŏninpat), *Sŏm.* [*Mal.* simpan]; H 153. To keep in the mouth: M 208.

Kĕladi (yam spec.): Y 1-12.

8. **Kĕlantan** man: sang pĕnomok (sang p'nomok), *Pant. Kap. Joh.*; W 112.

9. **Kĕlasu**, burong (bird spec.): kāsu' (kāsuk); chim kāsu' (chim kāsuk), *Bes. K. L.* [*Mal.* kĕlasu].

10. **Kĕlat** tree, *Eugenia* spec.: karo^{k}ng, *Bes. A. I.*; karong, *e.g.* plong karong, "leaves of the k.," *Bes. K. L.*; U 20, 21.

11. **Kĕledang** (tree), *Artocarpus lanceæfolia*: chāwās (chauas), *Sem. Pa. Max.*

12. KĔLEDANG: serek^{n}, *Serau*; sĕrā̃, *Bes. Malac.*; sĕrŏ, *Jak. Malac.*

13. KĔLEDANG: kledang, *Mantr. Malac.* [*Mal.* kĕledang].

14. **Kĕli** (fish spec.), *Clarius magur* or *Teysmanni*: chiu, *Sem. Pa. Max.*

15. KĔLI: limbĕt? (lĭmbit), *Sem. Buk. Max.* [*Mal.* lembat, another species of fish].

16. **Kĕlinti' nyamoḳ** (fruit spec.), *Decaspermum paniculatum* (?): boh tĕnēh (buh tnih), *Sem. Pa. Max.*

17. **Kĕlubi** (palm spec.): bāyăm (baim), *Sem. Buk. Max.* [? *Mal.* bayam, "spinach"; S 383.]

18. KĔLUBI, asam (a thorny swamp-palm with very acid (edible) fruit eaten by the Bĕsisi with rice), *Zalacca conferta*: kapa̤ys (*or* kapois) kūbī', *Bes. K. L.*; kubi, *Bes. Songs* [*Mal.* kĕlubi]; cf. S 11.

19. **Kĕmbang samangko'** (fruit), *Sterculia scaphifera*: boh chāngī (buh changi), *Sem. Pa. Max.*

20. **Kĕmpas**? (tree spec. which has exceedingly hard timber), *Cumpassia Malaccensis*: bālong, *Sem. Kedah.*

21. **Kĕranji** (tree spec.): krem, *Bes. Songs.*

21A. KĔRANJI: kranji, *Mantr. Malac. Cha.* [*Mal.* kĕranji].

22. **Kĕrata tangga**? (tree spec.): tîloh (tiluh), *Sem. Pa. Max.*; tîlu (tilu), *Sem. Buk. Max.*

23. **Kick, to**: (*a*) tĕjāh (tjah), *Sem. Buk. Max.*; ti-nyuk^{n}; ti-nyûk^{n}, *Sen. Cliff.*; kĕnyût, *Kena. I.*; kĕnyûs, *Blan. Rem.* [? Cf. *Mon* khnik, "to kick."]
(*b*) chĕgōg, *Sak. U. Kam.*
(*c*) murhtendiang (mukh-tĕndiang), *Barok* [cf. *Mal.* tĕndang].

24. KICK, TO; to trample: kūso' (kusu'), *Sem. Buk. Max.*

25. KICK, TO; to trample: mătoh (mtuh), *Sem. Buk. Max.*; ta, *Sem. Pa. Max.* To knock: mătûl (mtul), *Sem. Buk. Max.*

26. KICK backwards, to: sîpak, *Blan. Rem.* [*Mal.* sepak]; P 242.
Kidney: F 284.

27. **Kill, to** (*Mal.* bunoh): ya-sa-kel (*pr.* sa-kell), *Pang. U. Aring.*

28. KILL, TO: kapóng, *Bes. Sep. A. I.*; kapong, *Bes. Malac.*; kapung, *Ben. New.* To murder; kapâ^{k}ng, *Bes. Sep. A. I.* [? Cf. *Selung* mepang, "to kill"; m'eppong, "to murder."]

29. KILL, TO: bunoh, *Ben. New.*, *Mantr. Malac.*, *Jak. Malac.* To murder: bunoh, *Sem. Beg.* [*Mal.* bunoh]; B 257; B 376; C 295, 296; D 48; D 53; S 496.

30. KILL with a kris, to: salang, *Jak. Sim.* [*Mal.* salang].

31. KILLED by a tiger: tap du' ka o', *Kerbat.*; T 128.

32. **Kind**; sort; species: jĕnis (jns), *Sem. Buk. Max.* [*Mal. Ar.* jinis].
Kindle, to (fire): B 467, 468; B 470; L 83-90; R 194; R 196.
King: C 94; E 46.

33. **King-crab** (*Mal.* bĕlangkas): ginchoh, *Bes. A. I.*

34. **Kingfisher**: bĕkaka' (b'kakak), *Jak. Lem.* [*Mal.* pĕkaka].

35. KINGFISHER, big, or "halcyon": (*Mal.* pĕkaka): salah; chim salah, *Bes. K. L.*

36. KINGFISHER, small, or "alcedo" (*Mal.* raja udang): cheng; chim cheng, *Bes. K. L.*; C 94.

37. **Kinta** (district in Perak): tö Göntâ, *Sak. Ra.*; E 12.
Kiss, to: D 165; S 294.
Kitchen-rack: B 100.
Kite: E 4.

38. KITE, cry of: sek-sek-leao, *Bes. Songs.*
Kitten: C 46.

39. **Knead, to**: biän *or* bien, *Sak. Kor. Gb.* [?=P 106 or P 209B].

40. **Knee**: (*a*) krotong, *Sem. Beg.*; kaltong, *Sem. Stev.*; kaltong *or* keltong, *Sem. Kedah, Sem. Jarum, Sem. Plus*; kăltong (kltung), *Sem. Buk. Max.*; kaltung, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; kĕlĕtöng, *Pang. K. Aring*; kăltom (kltum), *Sem. Pa. Max.*; kal-tun, *Bera*; kâtogn, *Serting.* Kneecap (*Mal.* tĕmpurong lutut): kĕltong (kltung), *Sem. Buk. Max.*; hō' kaltung, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; hā' kăltong (ha' kltung), *Sem. Pa. Max.* Knot (joint) of bamboo (*Mal.* ruas): kĕltung-o' (kltungu'), *Sem. Pa. Max.* [The last vowel probably = 3rd pers. singular pronoun.] Stick or wood with knots: katuk (kat**ouk**), *Sak. Kerb.* Knotted string (used to assist the memory): katul, *Bes. A. I.* Ankle (*Mal.* buku lali): katong chan, *Pang. U. Aring, Pang. Sam, Pang. Gal.* Finger-joint (*Mal.* buku jari); wrist (*Mal.* buku tangan): katong chaz, *Pang. Galas.* To sit in a sort of kneeling posture (*Mal.* bĕrtimpuh): kăltum (kltum), *Sem. Buk. Max.* [Cf. *Achin.* katok, "ankle"; *Stieng* kuk tang; *Bahnar* kul tang [? see K 42], "knee."]
(*b*) Bend of the knee: kădog (kadog, "deep *a*"), *Sem. K. Ken.* Lower part of leg (*Mal.* bĕtis): kadōk, kadok, *Tembi.* Shinbone (*Mal.* tulang kĕmarau): dul kadok^{n}, *Tembi.* Leg: kode^{k}ng (kodek'n); kode^{g}ng (kodeg'n), *Sem. K. Ken.* Instep: kaldo^{g}ng (kaldo^{g}ng), *Sem. K. Ken.* [cf. B 175].
(*c*) Ankle (*Mal.* mata kaki): kātik, *Tembi.* [Cf. also C 6, but I believe, though there *may* be a distant connection between the words, the present grouping is justifiable.]

41. KNEE: kayal (kajal), *Sem. K. Ken.*; karól, *Sak. Kor. Gb.*; kârol, *Söm.*; karô**l**, *Sak. Kerb.*; kár**ol**; kurōl (kourô**l**), *Sak. Ra.*; kūrol, *Tan. U. Lang.*; ku-rul, *Sen. Cl.*; kurul, *Serau, Darat, Jelai*; karōl; tekrul; tekuul [?], *Tembi*; kurōn, *Sak. U. Kam.* [Perhaps cf. *Bulu, Tonsea, Tondano* kurur; but, if so, the word is a mere variant of K 43. But cf. also *Sedang* krung krŏng, "knee."]

42. KNEE: tĕngkhu (tĕngk'hu), *Kena. I.* [*Javan.* dĕngkul, jĕnku, "knee"; but *Kaseng* töko, *Kon Tu* trökòl, *Sué* takol, have the same meaning; and the *Bahnar* has a word as to which

it is not quite clear whether it is to be read "tangkul" or "kultang." If the latter, it should no doubt be referred to K 40.]

43. KNEE: (*a*) to'ot, *Jak. Mad.*; to-ot, *Jak. Sim.*; to-ut, *Jak. Lem.*, *Jak. Ba. Pa.*
(*b*) Leg: lutat, *Or. Hu. Joh. I.* [*Achin.* tĕut (tĕoet), "kneecap"; *Selung* taot; *Madur.* toot; *Siang* tuut; *Solok* tuhud; *Sadong* bak tuod; *Ida'an*, *Tidung* atud; *Biaju Dayak* utut; *Mal.* lutut, etc., "knee"—all variant forms of the same word.]

44. KNEE: sejak, *Ben. New.* To kneel: gĕljuk (göldjuk), *Sak. Kor. Gb.* [?*Mal. Ar.* sujud, "to genuflect."]
Kneecap: K 40; T 178.
Knee-deep: L 150.

45. **Kneel, to**: mĕlangung? (mlngung) kla? pias? *Sem. Buk. Max.* [*Mal.* ranggong?]; H 52; K 40; K 44.

46. **Knife** (*Mal.* pisau): wâ-li, *Sen. Cliff.*; H 21; cf. I 36.

47. KNIFE: (*a*) pisō (pissô), *Sak. Kerb.* (*b*) Arms (weapons): hau, *Bes. Sep.* Chopper (*Mal.* parang): hau, *Bes. K. Lang.*; hau; 'sau, *Bes. Sep. A. I.*; sau; hau, *Bes. Malac.* Also generically with specific names: *e.g.* kĕris: h. krês; sword: h. pĕda^{k}ng; spear: h. tohok *or* toho'; dagger: h. badik; peeling-knife (*Mal.* raut): h. pahut; cutlass (*Mal.* golok): h. golâk (gólòk); long knife with curved point: h. sêwa; scimitar (*Mal.* chĕnangkas): h. nunik; betel-scissors: h. kachip. The various knives known to Malays as pisau: (1) katok *or* pandak, (2) lidah ayam lipat, (3) bĕlanda, (4) chandong, (5) kĕchil, (6) ali-ali, are respectively called "hau"—(1) katok, (2) katek, (3) bandā', (4) chando^{k}ng, (5) kĕme^{k}ng, (6) ālī, the generic "hau" having been prefixed in each case, *Bes. Sep.* [*Mal.* pisau]; C 122-126; C 152; I 36.

48. KNIFE, stone: pānīt (pan-neet), *Sem. Stev.* [? Cf. *Khmer* bânneăk [pannāk]; preneăk [prănāk], "knife to cut areca nuts with."]
Knob: H 6.

49. **Knock, to**: kĕto' (ktu'), *Sem. Pa. Max.* [*Mal.* kĕtok]; K 25.

50. KNOCK up against, to: pĕnguih (pnguih), *Sem. Pa. Max.*

51. KNOCK up against, to: mātādong (mtadung), *Sem. Buk. Max.*

52. **Knocking**, noise of: lĕdiud? (ldiud?): *Sem. Pa. Max.*
Knot: B 214; B 362.

53. KNOT of bamboo: tĕking, *Bes. Sep. A. I.*; tukong (toukong), *Mantr. Cast.*; tĕkog^{n} buluh, *Mantr. Malac. Nya.* Joint (of bamboo): tĕking, *Bes. Sep. A. I.* Bottom end of quiver: tĕkog^{n}, *Mantr. Malac. Cha.*

54. KNOT (joint) of bamboo: lūas (luas), *Sem. Buk. Max.* Rattan: roas, *Ben. New.* [*Mal.* ruas].
KNOT of bamboo: K 40.
KNOT of hair: H 5, 6.

55. KNOT; stick or wood with knots: bongkul (boñkoul), *Sak. Ra.* [*Mal.* bongkol, possibly connected with buku, bengkok, bongkok, bĕngkak]; K 40; T 211.
Knotted: B 175; S 541.
Knotted string: K 40; W 145.

56. **Know, to** (*Mal.* tahu): töd-ed, *ex.* yĕ töd-ed (*Mal.* sahya-lah tahu), "I know," *Sem. Kedah.* Clever (*Mal.* pandai): töd-ed (*pr.* töd-edd), *Sem. Plus.* To understand (*Mal.* tahu): ya' öd-ed (contracted to y'öd-ed *or* ya' 'ded), *ex.* brā' ya' 'ded (*Mal.* ta tahu), "don't understand," *Sem. Kedah*; S 363 [? cf. C 162].

57. KNOW, TO (*Mal.* tahu): ya-sined; ya-sinet (*pr.* sĭ-nett), *Pang. U. Aring.* Clever (*Mal.* pandai): sined *or* sinet, *Pang. U. Aring.* To understand: singī, *Krau Em.* [? cf. K 56].

58. KNOW, TO (*Mal.* tahu): hĕröb, *e.g.* ō' hĕröb *or* ō' tĕ-hĕröb (*Mal.* dialah tahu), "he knows," *Sem. Kedah*; srö, *e.g.* srö ngot, "I don't know," *Bes. Sep. A. I.* To understand: sĕrö'; sĕrö; hĕrö, *Bes. Sep. A. I.* Very clever; really clever: h'rö nēnēh; s'rö nēnēh, *Bes. Sep. A. I.* [? Cf. *Khmer* chreap [jrāb], "to penetrate," "to learn."]

59. KNOW, TO (*Mal.* tahu): hijöb, *e.g.* aneg öh hijöb nenluh (*Mal.* anak ini tahu mĕnuympit), "this child knows (how) to use the blow-gun," *Sem. Kedah.* To know; knowledge: ha'ub (?), *Sem. Pa. Max.*; hiub, *Sem. Buk. Max.* To understand: hiub, *Sem. Pa. Max.*, *Sem. Buk. Max.*; hup (houp), *Sŏm.* To inform; to tell: ya-hiub (ia hiub), *Sem. Buk. Max.* [possibly = K 58 ?].

60. KNOW, TO (*Fr.* connaître): kĕndap (köndap), *Sŏm.* To recognise (*Mal.* cham): kĕdap, *Pang. Sam*, *Pang. Gal.*

61. KNOW, TO (*Fr.* connaître): kĕnāl (könâl), *Sak. Ra.* To be ac-

quainted with : pĕngĕnal (p'ng'nal), *Pant. Kap. Joh.* [*Mal.* kĕnal].

62. KNOW, TO (*Fr.* savoir) : sĕdā (sŏdá), *Sak. Kerb.* Memory ; remembrance : măsĕdeh (msdih), *Sem. Buk. Max.* To remember : sĕdeh (sdih), *Sem. Buk. Max.* [*Mal.* sĕdar].

63. KNOW, TO (*Fr.* savoir) : tahū (tah**ou**), *Sak. Ra.*; pĕnaho (p'naho), *Pant. Kap. Joh.* To talk : pĕnāho (p'nâho) ; pĕnāhul (p'nâhul), *Pang. Kap. Joh.* Dumb ; foolish ; stupid : ta pĕnāho (ta p'nâho), *Pant. Kap. Joh.* To see : toi, *Mantr. Cast.* ; (toï), *Mant. Bor.* ; nahoi, *Mantr. Cast.* Seen : tahoi (tahoie), *Mant. Stev.* To see ; to consider : tauhuä (taŭhouè), *Mant. Bor.*; F 121 [*Mal.* tahu].
To know : A 23 ; C 160-162.

64. KNOW, NOT TO : lebehkan, *Mantr. Bor.*; F 219 ; N 68 ; N 77-79 ; N 86.
Knowledge : K 59.

65. **Knuckle** : ramis, *Tembi* ; kemât, *Tan. U. Lang.*
Kris *or* kĕris (Malay dagger) : K 47 ; S 141.
Kuau chermin (bird spec.) : A 130.

66. **Kulim** (tree spec.), *Sorodocarpus Borneensis* : kulim, *e.g.* p'long kulim, "kulim leaves," *Bes. K. L.* [*Mal.* kulim].

67. **Kurau** tree : 'long sampan, *Bes. Sep.* [? T 207 + B 318].

L

Labia pudenda : P 222A.

1. **Ladder** ; stair (*Mal.* tangga) : (*a*) rang-kal, *Sen. Cliff.*; rĕngkal (rngkal), *Sak. U. Kam.*; réngkal (rénkal), *Sak. Kor. Gb.*; rengka (reñk**a**), *Sak. Kerb.*; longkār (loñk**ár**), *Sak. Ra.* ; rengka' (rengkak) ; langkal, *Tembi* ; rangkal, *Tembi*, *Serau.* Door : réngka (rénka), *Sak. Kor. Gb.* ; rengká (reñk**a**), *Sak. Kerb.*
(*b*) Ladder : pĕnganah (p'nganah), *Pant. Kap. Joh.* Steps (ladder of house) : tangga' (tanggak), *Bes. K. Lang.* Stairs : tangā ? (dangā), *Sem. K. Ken.* Step : tanga, *Serting* [*Mal.* tangga]. See H 18.
(*c*) Step : tâlén, *Kena. I.*

1A. LADDER ; stair : sĕnĕrpip (*sŏ*nörp**ip** ; sönör **pip**), *Söm.* [Probably a blunder caused by confusion between *Mal.* tangga and panggang ; see R 154.]

2. LADDER, rung of (*Mal.* anak tangga) : sĕr-lok, *Sen. Cliff.*

3. **Laka**, kayu (tree spec.) *Phyllanthus emblica* or *P. pectinata* : kīk (kik), *Sem. Pa. Max.*

4. LAKA, kayu : lākăh (lakh), *Sem. Buk. Max.* [*Mal.* laka].
Lake : H 116 ; S 59.

5. **Lame** ; paralysed : kĕbat (kbt), *Sem. Buk. Max.*; kĕma (? kma), *Sem. Pa. Max.*

5A. LAME (*Mal.* tempang) : tanjel, *Tembi* ; kanjot^{n} [*or* kanjat^{n} ?], *Darat* [or *Tembi* ?] ; [? cf. D 124].

5B. LAME : lenghak, *Serau* ; S 189.
Lamp : H 147 ; R 76.

6. **Lampam** (fish spec.), *Puntius Schwanaseldi* (?) : kāwin (kauin), *Sem. Buk. Max.*
Lance : S 367-372.

7. **Land** : benua, *Ben. New.* [*Mal.* bĕnua] ; E 12-19 ; F 230.
Land, to : A 154.
Land breeze : W 109.
Landing stage : T 213.
Landwards : F 230.

8. **Langkap** palm (*E. Coast Mal.* lakā'), *Arenga obtusifolia* : tā', *Sem. Kedah* ; tăhā (*ta*-har), *Sem. Stev.*; tâăk, *Sak. Em.*

9. LANGKAP palm : langkab, *Sem. Plus* [*Mal.* langkap].

10. **Langsat** ; lansat (fruit, tree), *Lansium domesticum* : bongko^{k}ng, *Bes. A. I.* Wild langsat (*Mal.* langsat hutan) : bongkŏ, *Mantr. Malac. Cha.*

10A. LANGSAT ; langat, *Tembi* [*Mal.* langsat].

11. **Language** : pĕmēseng (p'mêseng), *Pant. Kap. Joh.* ; S 364.

12. **Lanjut** (fruit, tree) : kĕnchoh (knchuh), *Sem. Pa. Max.*

13. **Lap** : rība (riba), *Sem. Buk. Max.* [*Mal.* riba].
Large : B 202-212 ; F 35.
Larynx : N 26 ; T 102.

13A. **Lascivious** : löbä, *Sem. K. Ken.*

14. **Lase** (?), **to** [so in original, ? leave ; cf. A 42] : libam, *Pant. Kap. Log.*
Last night : D 16 ; D 19 ; D 39.

15. **Late**, in the evening (*Mal.* pĕtang-pĕtang) : nööys, *ex.* arĕ' nööys, *Bes. K. L.* ; D 16 ; D 18.
Lately : N 50 ; N 108 ; N 114.

16. **Laugh, to** (*Mal.* tĕrtawa) : ya-pīl-ngal, *Pang. U. Aring.*

17. LAUGH, TO : lûp, *Tem. Cl.* ; lûk, *Sen. Cl.* ; lŏk (lŏck), *Sak. Martin* ; läg-lug, *Sem. K. Ken.* ; leglŭg *or* leglŭk, *Sak. Kor. Gb.*; luglug (lug^{2}), *Sem. Pa. Max.* ; ya' lug-lug, *Sem. Jarum*, *Sem. Plus* ; ya-lug-lug, *Pang. Sam*, *Pang. Gal.* ; gĕklók,

Serting; măgĕlud (mglud), *Sem. Buk. Max.*; hilug^{n}, *Krau Em.*; gînyot, *Kena. I.* To love: läg-lug, *Sem. K. Ken.* To be pleased; joy (*Mal.* suka): lûk, *Sen. Cliff.*; lug, *Tembi*; englug^{n}, *Serau*; helug^{n}, *Krau Em.*; perlōg^{n}. Not to be pleased; not to like (*Mal.* ta' suka): telūk^{n}, *Tembi.* [Onomatop.; cf. *Mal.* gĕlaḳ.]

18. LAUGH, TO: mĕlahin (m'lahin), *Pant. Kap. Joh.* [? connected with preceding].
19. LAUGH, TO: tĕtāwa' (tĕtâwak), *Bedu. II.* [*Mal.* tĕrtawa].
20. LAUGH, TO; the sound of laughter: chehā (che har), *Sem. Stev.* [Onomatop.; *Braou* shāhāu, "to laugh."]
21. **Law**, father-in- (*Mal.* mĕntua): kinad (*pr.* kin-add), *Pang. Sam, Pang. Gal.*; kĕn-âd, *Lebir*; ken-âit, *Kerbat.* Mother-in-law (*Mal.* mĕntua): kĕnayd (*pr.* kĕnaydd), *Sem. Kedah*; ken-ad, *Pang. U. Aring*; *Pang. Sam, Pang. Gal.* Elder brother-in-law: ki-nūn, *Sak. U. Bert.*
22. LAW, father-in-: blā, *Or. Berumb.*; blāú (blāû), *Sak. Jer.*; bĕ-lor; bĕ-lo', *Sen. Cliff.*; blok^{n}, *Serau.* Mother-in-law: blā, *Or. Berumb.*
23. LAW, father-in-: lahík, *Kena. I.*; lahik, *Kena. II.* Mother-in-law: lahík, *Kena. I.*; lahik, *Kena. II.* [? = L 22].
24. LAW, father-in-: mĕntuha, *Mantr. Malac.*; kua mĕntuê, *Barok.* Mother-in-law: mĕntúhah, *Or. Trang* [*Mal.* mĕntua].
25. LAW, child-in-: (*a*) pesau, *Sem. Craw. Hist.* Son-in-law (*Mal.* mĕnantu): mĕnsāu, *Pang. Sam, Pang. Gal.*; mĕn-sau, *Sen. Cliff.*; mĕnsauh, *Serau*; mĕngsau? (mĕngsan), *Sak. U. Bert.* Father-in-law (*Mal.* mĕntua): mĕnsāu (doubtful), *Pang. U. Aring.* [? Cf. *Khmer* presa [prāsā], "son- (or daughter-)in-law."] (*b*) Brother-in-law: ba'-hu', *Kerbat.*
26. LAW, brother-in-: rĕ-nop, *U. Tem.*
27. LAW, brother-in-: sĕmondo, *Bed. Chiong* [*Mal.* sămanda].
28. LAW, brother-in-: ipar, *Mantr. Malac.* [*Mal.* ipar].
29. LAW, sister-in- (?): duai, *Bes. Songs.*

LAW, father-in-: F 38-40; F 44; G 86.

LAW, mother-in-: G 86.

Lay by, to: B 400; K 6.

Lay down, to: B 396; H 153; P 248.

Lay eggs, to: E 34.

30. **Lazy** (*Mal.* malas); reluctant; hesitating (*Mal.* sĕgan): brut, *Sen. Cliff.* Lazy: buut; embuut, *Serau.*
31. LAZY: ajol, *Pant. Kap. Joh.* Malay man: ajul, *Pant. Kap. Mad.* To sit: birayah: *Jak. Sim.*; birāyal, *Pant. Kap. Log.*; berâjul, *Pant. Kap. Her.* Tired; silent; hush!; to stop; leave off; to touch at; to enter: birajol, *Pant. Kap. Joh.* Tired: bĕrâjul, *Jak. Mad.* (*Pant. Kap.*); pengâjul, *Pant. Kap. Her.* Untrue; a lie: pĕngajol (p'ngajol), *Pant. Kap. Joh.*

LAZY: D 122.

Leader: C 93-100; O 23.

32. **Leaf**: le' (li'), *Sem. Pa. Max.*; léh, *Sem. Beg.*; (lai), *Ben. New.*; hlī? (klee), *Sem. Jur. And., Sem. Jur. New., Sem. Jur. Rob.*; hĕle' (hli'), *Sem. Pa. Max., Sem. Buk. Max.*; hele [in MS. originally heley], *Sem. U. Sel.*; ha-li', *Lebir, Kerbat*; hali' (*pr.* hā-lī'), *Pang. U. Aring*; hālī', *Sem. Plus*; halik *or* halī', *ex.* halī sirih, "betel-leaf," *Pang. K. Aring*; hālik *or* hālī', *Pang. Belimb.*; hĕlīt (h'leet), *Sem. Stev.*; selā, *Sem. K. Ken.*; sĕlá, *Sak. Br. Low*; (sölà), *Söm*; sĕlā', *Sem. Kedah*; sĕlâ, *Sem. Per.*; (sĕ-lâ), *Sak. Blanj. Cliff.*; (slâ), *Sak. Blanj. Sw.*; (selâ), *Sak. Croix*; (sölâ), *Sak. Kerb.*; sĕla, *Sak. Sung.*; (söla), *Sak. Ra.*; sĕ-la', *Krau Tem.*; (selah), *Sem. Ken.*; s'lă, *Sak. Martin*; slā, *Sak. Tan. Ram.*; sĕlâ (slâ), *Sak. U. Kam.*; sĕlak, *Tan. U. Lang.*; sĕ-lak, *Krau Ket.*; sĕ-lak; sĕ-lâk, *Sen. Cliff.*; sĕlāk, *Tembi*; selak, *Tembi, Jelai*; selar, *Darat*; salak^{n}, *e.g.* "take a leaf," gūts [*sic*] salak^{n}, *Sak. Em.*; lalók? (laluk), *Ben. New.*; H 151; S 310; T 244. Leaf (of tree): sela johō (séla-djohŏh), *Sak. Kor. Gb.* Branch (of tree): sla jĕhup (slá-djŏhoup), *Söm.* Bursting into leaves: chàmpor le' (chmpur li'), *Sem. Pa. Max.* Aroid, spec. "rhinoceros' tongue," *Pothus latifolia*: hĕle' līdah bādak (hli' lidh badḳ), *Sem. Buk. Max.* Blowpipe cleaning-rod (made of akar mĕmpĕlas): hĕlit yūs (hleet-yoos), *Sem. Stev.*; T 168. Plant (spec. *Mal.* daun baru): hĕle' bāru (hli' baru), *Sem. Buk. Max.* Parasite? *Mal.* daun tumboh di daun is given as hĕle' tumbo' di hĕle' (hli' tumbu' d hli'), *Sem. Pa. Max., Sem. Buk. Max.* [*Mon* sla, lha;

Bahnar hla; *Stieng, Lemet, Khmus, Halang* la; *Annam* lá; *Tareng, Kaseng* là; *Sué, Boloven* hlà; *Jarai* holà; *Samrê, Por* slaa; *Cuoi* sla; *Phnong* loha; *Prou* chha; *Rode* hala; *Chréai* hola; *Cham* hala; *Cancho* chělok (cheloc); *Khmer* slĕk [slik]; *Khasi* slak, "leaf." Possibly *Bahnar* hlāk, and *Mal.* hĕlai, numeral coefficients for "cloths," etc., are connected with these words.] [? cf. H 151.]

33. LEAF: jētōng (jaytông), *Sak. Sel. Da.*

34. LEAF: plo^{k}ng, *Bes. A. I.* Roof: pĕlóng, *Bes. Malac.*; plung, *Bes. Songs*; (ploong), *Bes. Bell.* Thatch-roof (*Mal.* atap): plu-ong, *Krau Tem.*; plâg^{n}, *Serau*; plôk^{n}, *Sen. Cliff.*; palūk, *Sak. Em.*; plōk, *Sak. U. Kam.*; ploh, *Sak. Blanj. Cliff.*; plong, *Bes. Sep. A. I.*; *e.g.* thatch (of fan-palm, *Mal.* sĕrdang): plong kĕrpau, *Bes. A. I.*; (of nipah leaves): plong nipā', *Bes. A. I.*; N 64. [? Cf. *Stieng* plöp, numeral coefficient for leaves, etc.]

35. LEAF: (*a*) râyang, *Kena. I.*
(*b*) dau^{d}n, *Bes. Malac.*; daun, *Bland. K. Lang., Mantr. Malac., Jak. Malac.*; (doun), *Ben. New.*; dêun, *Barok.* Hair: dāun, *Pant. Kap. Log.*; dahun kulu, *Tan. Sag.*; H 54. [*Mal.* daun; *Jav.* ron; *Malagasy* rawĭnă; *Mangkasar* raung; *Manyan* (*Maanjan*) rawèn; *Bintulu* raön; *Ida'an* rahun, "leaf."]

36. Fallen leaves: sersap, *Bes. Songs.*

37. Leaves which are stuck into a woman's girdle (by way of a charm?): kĕlawē, *Pang. U. Aring.* LEAF: D 98; F 208; P 137, 138.

38. **Leaf-cell**: salong, *Bes. Songs.*

39 **Leaf-chamber**: bumbun, *Bes. Songs.*
Leaf-shelter: H 152; H 159.
Leaf-snake: S 310.
Leafy: T 59.
Leaky: H 116.
Lean: D 182.
Leap, to: J 13-18.
Learn, to: G 48; T 30.
Leave, to: L 14; L 108; R 60; R 62, 63; W 78.
Leave off, to: L 31.

40. **Lĕban tandok** (tree spec.), *Vitex pubescens*: hĕlāban (hlabn), *Sem. Pa. Max.* [*Mal.* lĕban; hĕlĕban].

41. **Leech** īs (ēēs), *Sem. Stev.* Forest-leech (*Mal.* pachat): īs (ais), *Sem. Buk. Max.*

42. LEECH, forest- (*Mal.* pachat): lawai, *Pang. Belimb.*; lawai, *ex.* lawai 'nte jadi' jekob—translation of the Malay proverb: pachat 'nak jadi ular, "the little leeches want to become snakes," *Pang. Sam, Pang. Gal.*

43. LEECH, forest- (*Mal.* pachat): pĕlum (plum), *Sem. Pa. Max.*; pĕlom (pölom), *Sak. Ra.*; plĕp^{n}, *Sen. Cliff.*; plubb, *Sak. Tap.*; pĕlop (pölop), *Söm.*; (pölop), *Sak. Kerb.*; pĕlap (plap), *Sak. U. Kam.*; klōPm, *Bes. Sep.*; klom, *Bes. K. L.* [*Mon* klâm [klā; klăm]; *Bahnar, Stieng, Boloven, Niahön, Alak, Lave, Kaseng, Sue* plöm; *Jarai* plâm; *Tareng* plom; *Kon Tu, Halang, Sedang* plem; *Cham* plom—"forest-leech."]

44. LEECH, forest (*Mal.* pachat); pachet, *Pang. K. Aring* [*Mal.* pachat].

45. LEECH, swamp- (*Mal.* lintah): kelah? (keilh *or* kenilh?), *Sem. Buk. Max.*

46. LEECH: alu, *Sem. Pa. Max.*; jĕl-ô, *Sen. Cliff.* [*Khmer* chlŏng [jhlŏng]; *Stieng, Chrău* glu; *Niahön* gliau, "swamp-leech."]

47. LEECH: lintah, *Sak. U. Kam.* [*Mal.* lintah].
Leeward: B 165; W 109.

48. **Left** (opp. to right), (*Mal.* kiri): míeh, *Pang. Jalor.*
(*b*) Left: wet, *Pang. Sam, Pang. Gal.*; wêl, *Sen. Cliff.*; dawāl; da-wāl, *Sen. K. Ken.*; wel, *Tembi*; mawil, *Jelai*; sa-win, *Bera.* Right (*Mal.* kanan): wē', *ex.* ba-wē' (*Mal.* ka-kanan), "towards the right," *Sem. Jarum*; wē', *Sem. Plus.* [A confusion, no doubt, the meaning should be "left."] [Cf. *Achin.* wil; *Mon* fwĭ [jwi]; *Khmer* chhvéng [chhweng]; "left."]
(*c*) Left (opp. to right): yäl *or* yel (jäl *or* jel), *Sak. Kor. Gb.*; kuhüel (kouhüel), *Sak. Ra.*; nahuyel (na-hou-yel), *Söm.*; matingyel? (matiñ-yel), *Sak. Kerb.*; A 176; H 15. [Cf. *Boloven* yāu; *Niahön* jiāu; *Alak, Lave* yau; *Halang* ngiau; *Jarai, Bahnar* ngieo; *Stieng* gio, giŏu, "left."]

48A. LEFT: kani' (kani^{k}), *Serau.*

49. LEFT: kiri, *Bland. K. Lang.* [*Mal.* kiri]; R 128.
Left, to be: R 60; R 62.

50. **Legs**; feet: ano kompo, *U. Ind.*; A 133; B 180; C 2-7: F 220-222; H 32; K 40; K 43; T 60-64. Calf of leg: C 2-7.

51. **Lĕmbat** (fish spec.): dagon, *Bes. Songs.*

52. **Lemon** or citron? (described as smaller than the pummelo): biáwas *Mantr. Malac.* [This is a Malay fruit-name, applied to a kind of guava, "jambu."]
53. **Lemur**, flying (*Mal.* kubong): pāmāk (*pr.* pāmā'), *Sem. Plus.*
54. LEMUR, spec. "flying squirrel": kobong, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* kubong].
55. LEMUR, spec. "flying squirrel" (large kind); sanong, *Jak. Malac.*
56. LEMUR, spec. white "flying squirrel": kanau, *Mantr. Malac. Cha.*; B 76; S 417.
Lend, to: B 484: G 29.
57. **Lĕnggadi**? (tree spec.), *Diospyros lucida* or Langgadi? *Bruguiera parviflora*: pūtat (putt), *Sem. Pa. Max.* [? *Mal.* putat, various kinds of *Barringtonia.*]
Length: L 130.
58. **Lengthen, to**: pĕmanjang (p'manjang), *Pant. Kap. Joh.*; A 92, [*Mal.* panjang, "long"]; L 130.
Lengthy: D 66.
Lens (of eye): E 83.
Leopard: T 129-133.
59. **Leper**: kusta (kust), *Sem. Buk. Max.* [*Mal.* kusta]; B 202.
60. **Leprosy**: pĕngundim (p'ngundim), *Jak. Ba. Pa.*; pĕngundûm (p'ngundûm), *Jak. Lem.*; A 15; B 202; S 239.
61. **Less**: kurāk (kourâk), *Sak. Ra.* To diminish (*trans.*); to reduce: kuang, *Sem. Pa. Max.* To want (*i.e.* to be in want of): korang (korañ), *Sak. Ra.* [*Mal.* korang]; M 40; N 69; S 281, 282.
Let go, to: F 21.
Letter: W 149.
62. **Level**: (*a*) datar, *Mantr. Malac.* (*b*) Level; flat; smooth: yata' (iata'), *Sem. Buk. Max.* Plain (land): ratā (ratâ), *Sak. Ra.*; E 12; H 14. [*Mal.* datar; rata; two forms of one word.]
63. LEVEL; smooth: rĕmbalo' (rmbalu'), *Sem. Buk. Max.*
Liane: R 36-41.
64. **Lick, to**: būt (but), *Sem. Pa. Max.*; bōht, bŏt, *Sak. Kor. Gb.*; bötbud; böt-būd, *Sem. K. Ken.*
65. LICK, to: lat (lt), *Sem. Buk. Max.* [? *Mal.* jilat; but cf. *Khmer* lĭt [līt], "to lick."]
Lie: F 22-26; L 31.
Lie, to: F 22-26.
66. **Lie down, to**: măklēing (ma-klaying), *Sem. Stev.* Prostrate (?): mălē'eng? (măli'eng), *Sem. Buk. Max.*
67. LIE DOWN, TO: pĕl-bah, *Lebir.*
67A. LIE DOWN, TO: jaji; jajit, *Serau*; F 11, 12; F 59; S 248-250.
68. LIE, TO (on the back); supine, face upwards: kĕngai, *Bes. A. I.* [*Khmer* phnga [phngā], "lying on the back"; *Mon* lak tăngā, "supinely."] S 520.
69. LIE, TO (on the face): pĭndöp, *Bes. A. I.* Prone: pĕdöp; pĕndöp, *Bes. A. I.* [? Cf. *Mal.* hadap, "front"; cf. L 70.]
70. LIE, TO (lying face downwards): măhăyāb (măhăiab), *Sem. Buk. Max.* [cf. *Mal.* tiarap].
71. LIE, TO (lying face downwards): sĭput (sĭiput), *Sem. Pa. Max.* Prone: kĕpūt, *Bes. A. I.* [? Cf. *Khmer* phkăp [phkāp]; *Bahnar* shökup (xökup), "lying face downwards."]
72. Prone (*Mal.* tĕrtiarap): bum-bum, *Pang. Sam, Pang. Gal.*
73. LIE, TO (on the side): bĕnak, *Bes. A. I.*
Life: A 57; B 325; B 329; B 388-390.
Lifetime: A 49; L 130.
Lift, to: B 396; B 399; C 28; T 10.
74. **Light**, *i.e.* daylight (*Mal.* siang): pĕnadeng, *Sem. Plus.* Moonlight; full moon (*Mal.* bulan tĕrang), pĕnādeng, *Pang. Sam, Pang. Gal.* Light; brightness; to make clear: pădeng (pding), *Sem. Buk. Max.* [cf. S 75]; [? cf. *Jav.* padang, "clear"]. See P 124.
75. LIGHT (*Mal.* siang): pĕhīt, *Sem. Kedah*; pihöi (pi-hĕr-i), *Lebir.*
76. LIGHT, DAY-; sun: nyantang, *Kena. I.* Sky: lengseng, *Kena. I.*; jonjogn, *Serting*; ah-toign, *Sak. Sel. Da.* Sun: ing-song, *Sak. Sel. Da.*
77. LIGHT (*adj.*, opp. to dark): pemuchot, *Ben. New.*
78. LIGHT; brightness: tate' (tati'), *Sem. Pa. Max.*; C 154; D 33; D 38; D 41; D 44; S 75.
79. **Light** (opp. to heavy), (*Mal.* ringan): ha-tob, *Sem. Jarum, Sem. Plus*; hatom (*pr.* hato^{b}m), *ex.* jĕ-ing hatom, kud hĕnjut (trans. of Mal. proverb, ringan tulang, bĕrat pĕrut, "if the bones are light, the belly will be heavy"), *Pang. Gal.*; hăi-ô'; hai-tô', *Sen. Cliff.* To rise to the surface; to float (*Mal.* timbul): ya-hātob *or* hātom (*pr.* hato^{b}m), *Pang. Sam, Pang. Gal.*
80. LIGHT (opp. to heavy): pĕsăl (psl),

Sem. Pa. Max.; pĕseoh (psēuh), *Sem. Buk. Max.* [? *Achin.* pĕhui, "light."]

81. LIGHT (opp. to heavy): hampong, *Bes. Sep., Mantr. Malac.* [cf. *Mal.* hĕmpa].

82. LIGHT (of the wind): mer-gel (*pr.* merr-gell *or* mell-gell), *ex.* angin mer-gel wong bĕkau, "in the light wind (play) the fruit buds," *Pang. Teliang.*

83. **Light, to**, a fire: ehuk (éhouk), *Sak. Kerb.*

84. LIGHT, TO, a fire: pĕdar ås, *Sak. U. Kam.*; pédar os, *Sak. Tap.*; F 124. [? *Mal.* putar, "to turn"; but cf. *Mon* pden, "to light a fire."]

85. LIGHT, TO, a fire: róop os, *Sak. Tap.*; F 124.

86. LIGHT, TO, a fire: tĕhōl (töhôl), *Sak. Ra.*; (*Mal.* pasang); tĕ-hol, *Sen. Cliff.* [? cf. B 465].

87. LIGHT, TO, a fire: túngkun, *Mantr. Malac.*; túngkon; tungkon (toungkon), *Ment. Bor.* [? *Mal.* tunukan].

88. LIGHT, TO, a fire: tĕkób, *Jak. Malac.*

89. LIGHT, TO, a fire: pasang (passañ), *Sak. Ra.*; W 30. Flood (tide): pasing, *Sem. Jur. And., Sem. Jur. Rob.*; (passing), *Sem. Jur. New.* [*Mal.* pasang].

90. LIGHT, TO, a fire (by friction): ya-pūsār ås, *Pang. U. Aring*; F 124 [*Mal.* pusar]; B 467, 468; B 470; R 194; R 196.

91. **Lightning** (*Mal.* kilat): kăchā' *or* kachak, *Sem. Plus*; S 465 [? cf. D 41].

92. LIGHTNING: (*a*) luyau, *Sem. Kedah*; la-icht [*sic*], *Sak. Sel. Da.* Lightning flash: ? laich (lăĭch *or* lăchĭ *or* lĭăch *or* lĭchă?), *Sem. Buk. Max.* [? Cf. *Mon* lălī, "lightning"; and possibly *Khmer* phlŭ [bhlī], "bright," "light," or *Bahnar* glaih; *Tareng* blai, "thunder-clap" (*Fr.* foudre).] (*b*) Lightning: blēd, *Sak. U. Kam.*; blit, *Sak. Blanj. Sw.*; (*Mal.* panah halilintar): blit kiběrla', *Sak. U. Bert.* Lightning (stroke) (*Mal.* pĕtir): kaběnit? (kabĭnt *or* kabnĭt?) *Sem. Buk. Max.* [? Cf. *Bahnar* kömlat, "lightning flash that comes before the thunder" (but this probably = L 97).]

93. LIGHTNING: meught [*sic*], *Sak. Chen.*

94. LIGHTNING: mengong, *Ben. New.*

95. LIGHTNING: unga, *Ben. New.*; singat, *Kena. I.*

96. LIGHTNING: chilāu (tschilăū), *Sak. Kor. Gb.* [*Mal.* silau].

97. LIGHTNING: kelos, *Sem. Stev.*; kilad (*pr.* kiladd), *Sem. Jarum*; kilat, *Sem. Beg., Ben. New., Sem. Jur. And., Sem. Jur. New., Sem. Jur. Rob., Sem. U. Sel., Darat, Bes. Malac., Jak. Malac.*; kilau, *Rasa*; hĕnīlar (*pr.* hĕnilarr), *Sem. Plus.* To lighten: kilat, *Serau* [*Mal.* kilat]; cf. F 164.

98. LIGHTNING: lĭling, *Pant. Kap. Joh.*

99. LIGHTNING: lintai, *Sem. Per.*; gintal, *Jak. Ba. Pa.* [*Mal.* halilintar]; D 39.

100. **Like** (*Mal.* sarupa): sĕrah (doubtful), *Pang. U. Aring*; T 51-54; T 85, 86.
Like, to: H 29; H 116; L 17; L 146-149; W 14.

101. **Lime** (*Mal.* kapor): (*a*) tāpun (*pr.* tā-punn), *Sem. Kedah*; kâpôr, *Sŏm.*; kapôr, *Sak. Kerb.* [*Mal.* kapur].
(*b*) kâp, *Sak. Ra.*; kāp, *Sak. U. Kam.*; kōp, *Serau*; kōp; kāb, *Tembi*; kăp, *Sak. Em.*; kōpⁿ, *Jelai*; kōkⁿ, *Darat.* [? Cf. *Mon* kaw; *Khmer* kav [kāw], "glue."]

102. LIME (chunam): chunambu, *Ben. New.* [*Tamil* chuṇṇâmbu]; S 151, 152.

103. **Lime** (fruit-tree): limau, *Serau*; (var. *Mal.* limau susu), *Citrus acida*: līmau amkĭau (limu amklĭău), *Sem. Buk. Max.*; B 385 (?); līmau bo' (limu bu'), *Sem. Pa. Max.*; B 386; pummelo (*Mal.* limau jambua), *Citrus decumana* (?): līmau tĕbu (limu tbu *or* tiu), *Sem. Pa. Max.*; B 202; limau-abong, *Jak. Malac.*; [*Mal.* limau, "lemon, lime"]; F 284.
Lines (on the hand): H 19.

104. **Lips**: = M 201.

105. LIPS: biber, *Sak. Ra.*; bibir; bibir? (bikir) [*sic*: a blunder?], *Ben. New.* Lower lip: bibir mulut, *Mantr. Malac.*; M 205. Mouth: bibir, *Jak. Ba. Pa., Or. Hu. Joh. I., Jak. Sim.* [*Mal.* bibir].
LIP: B 116; H 2; M 201; M 203; S 236; S 329.
LIP, upper: N 100.
Liquid: B 395.
Listen, to: E 6.
Little: S 280; S 284; Y 40.

106. **Little, a**; too little; insufficient: pi'ĕt (pi't), *Sem. Pa. Max.*

107. LITTLE, A (*adv.*?): kih-oi? *Bes. Sep. A. I.*; M 46; O 34; Q 5; S 280-282; S 285; W 73.

Live, to (*i.e.* to be alive): A 57; A 193.

108. LIVE, TO (*i.e.* to dwell), (*Mal.* diam): pipöl, *Pang. U. Aring*; W 77. To desert; to leave (*Mal.* tinggal), pipö, *Pang. U. Aring.*

109. LIVE, TO (*i.e.* dwell): hāus, *Sak. U. Kam.*

110. LIVE, TO (*i.e.* dwell): üi; üy, *Sak. U. Kam.* [?=B 87; cf. *Bahnar* uöĭ (uây), oöi (oây), oei, oai, "to be," "to remain," "to be sitting."] F 21; I 18; R 63; S 221.

Livelihood: A 58.

Liver: H 63, 64.

111. **Lizard** (*Mal.* běngkarong): mādang (madng), *Sem. Pa. Max.*; mānong (manung), *Sem. Buk. Max.*; mendrōk^{n}, *Serau* [or *Tembi*?]; mendrâg, *Serau*; tarök^{n}, *Tembi.* Grass-lizard (*Mal.* měngkarong): manrong, *Sem. Jarum, Sem. Plus, Pang. U. Aring*; man-rong, *Pang. Sam, Pang. Gal.*; B 254.

112. LIZARD (*Mal.* běngkarong): kadal, *Jak. Malac.* [*Mal.* kadal]; C 73; F 138.

113. LIZARD, edible: karut, *Mantr. Malac. Cha.*

114. LIZARD, flying (*Mal.* kubin): halâg, *Sem. Jarum, Sem. Plus*; halug, *ex.* surau halug, surau segwog, "the flying lizard cries, the segwog (bird) cries," *Pang. Sai*; halōg, *Sem. K. Ken.* Chameleon (*Mal.* sumpah-sumpah): hālū', *Pang. U. Aring, Pang. Sam, Pang. Gal.* [cf. C 72].

115. LIZARD, flying: tōlong, *Bes. Sep. A. I., Mantr. Malac. Cha.*; tōlog^{n}, *Mantr. Malac. Nya.*; chôlok, *Ment. Her. I.* Chameleon: chālak (chalk), *Sem. Buk. Max.* [Possibly C 72, L 114 and L 115 are connected together.]

116. LIZARD, house (*Mal.* chichak): kāp-ag, *Sem. Plus*; ābag, *Sem. Jarum.*

117. LIZARD, house: pachat^{n}, *Tembi*; chichak, *Sak. U. Kam.*, *Serau* [*Mal.* chichak; but cf. also *Mon* kăchak [găchak], "gecko."]

118. LIZARD, monitor: mūdán, *Sak. Jer.*

119. LIZARD, monitor (*Mal.* bewak; biawak): bagen (*pr.* bagenn), *ex.* pengseng bagenn, wong mē' kâm, bed-ed tĕlui, kĕbiss bö', gâss (*or* wē) wong, kĕbiss bö', wē (*or* gâss) wong, brā' majid jūl hatek=*Mal.* kata bewak, "Anak-mung banyak, baik-lah pisang, mati mak, hidup-lah (*or* ada-lah) anak (*repeat*), 'nak sorong ekor ta' bulih" (a proverb)—"Says the monitor lizard: you have many children, better (is the fate of) the banana; when the mother dies, the children live (*or* there are children left). One can't wag one's tail" [for the explanation of this, see p. 184, *supra*], *Sem. Kedah*; băgen (*pr.* băgenn), *Pang. Sam, Pang. Gal.*; bagen (*pr.* bagenn *or* bage^{d}n), *Pang. U. Aring*; bagen (*pr.* bage^{d}nn), *Sem. Jarum, Sem. Plus.* Crocodile: bagin, *Jak. Lem., Pant. Kap. Joh.* [But see also B 212.]

120. LIZARD, monitor (*Mal.* biawak *or* bewak): bāb, *Sem. Plus*; bāb (bab), *Sem. Pa. Max., Sem. Buk. Max. Hydrosaurus*: bāp (barp), *Sem. Stev.* Monitor lizard (spec. *Mal.* biawak pasir): bāb pāsir (bab pasir), *Sem. Pa. Max., Sem. Buk. Max.*; S 24; [? cf. F 268].

120A. LIZARD, monitor: tangan, *Tembi.*

120B. LIZARD, monitor: payot, *Serau*; payan [*or* payau ?], *Tembi.*

120C. LIZARD, monitor: haring; grik^{n}, *Serau* [?=L 124].

121. LIZARD, monitor: jawak, *Bes. Songs*; *Mantr. Malac. Cha.*; biawak, *Mantr. Malac.* Lizard spec.: biâwak, *Jak. Mad.*; bĕrwā', *ex.* surau bĕrwā', surau dalong, "the monitor lizard cries, the chameleon cries," *Pang. Sai.* Crocodile: jawak, *Rasa*; jâwak, *Sak. Sel. Da.* [*Mal.* biawak, "monitor lizard," and cf. C 270.]

122. LIZARD, monitor (*Mal.* biawak ponggor): kabok, *Bes. K. L.*

123. LIZARD, big (*Mal.* gĕriyang): pachéau, *Pang. U. Aring*; patéau, *Pang. Sam, Pang. Gal.* Iguana [really monitor lizard]: patiu (patew), *Sem. Stev.* [Cf. *Andamanese Bojigiab* petiē-da, *Puchikwar* patye-da; *Kol* patchē-le; *Kede* tēō; *Chariar* tēâ, "iguana."]

124. LIZARD, large water: gĕrîang, *Jak. Mad.* Water iguana [*sic*]: gerîang, *Ment. Her. II.* Monitor lizard: giak, *Bes. Malac.* [*Mal.* gĕriang].

125. Land iguana [*sic*]: kahariu; kakāũ (kakâu^{n}), *Ment. Her. II.*

Loaded: F 290.

Loadstone: S 465.

Lobe (of ear): E 5, 6.

Lobster: P 208.

Lockjaw: H 31.

Lofty: D 66; F 29.

126. **Log** (*Mal.* batang kayu) : langging, *Bes. Sep.* ; [? cf. F 126] ; S 449.
Loin-cloth : C 171-183 ; E 76 ; G 25-27 ; P 251.

127. **Loins** (*Mal.* pinggang) : wak^{n}, *Tembi* ; huk^{n}, *Darat* ; hok^{n}, *Serau* ; hōk^{n}, *Serau, Jelai* ; hok, *Sen. Cliff.* Buttocks : hūah (huah), *Sem. Pa. Max.* ; uhâ (oohor), *Sem. Stev.* ; hawe, *U. Pat.* ; hau, *U. Kel.* Rump : hâwa (haúwa), *Pang. Jalor.* Thigh-joint : hūwuh (hŭuūh), *Sem. Buk. Max.* Waist : huah, *Sem. Pa. Max.* ; ewâk, *Tan. U. Lang.* ; M 219. Disease of the loins ; sciatica (?) : mĕje' hūah (mji' huah), *Sem. Pa. Max.* ; S 187.

128. Loins : châwukīb? (châuukib), *Sem. Buk. Max.*

129. Loins : pembentok, *Ben. New.* [? *Mal.* bĕntok, "rounded" ; cf. R 191] ; W 3, 4.

129A. **Loiter, to** : bĕrbueh, *Jak. Malac.* [*Mal.* bĕrbual, "to gossip."]

130. **Long** (*Mal.* panjang) : (*a*) bokĭt, *Sem. Beg.* ; bokit, *Ben. New.* ; beteg (*pr.* be-tegg), *Sem. Plus* ; bĕteg (*pr.* bĕ-tegg), *Sem. Jarum* ; bĕ-teg, *Lebĕr* ; bĕtig (*pr.* bĕ-tigg), *Pang. U. Aring* ; bĕtig, *Pang. Sam, Pang. Gal.* ; bĕtĕ', *Pang. K. Aring, Pang. Belimb.* ; bĕ-ti', *Kerbat.*
(*b*) Long (time) : pĕtut (ptut), *Sem. Pa. Max.* ; bĕtut? (bnut?), *Sem. Buk. Max.* Long and slender : bĕtut nipis (btut npis), *Sem. Pa. Max.* Long ; length : bĕtut (btut) *Sem. Buk. Max.* ; *Sem. Pa. Max.* Measure of length : ukor bĕtut (aukr btut), *Sem. Pa. Max.* ; ukor utut (aukr autut), *Sem. Buk. Max.* High ; tall : bĕtut? (bnut?), *Sem. Pa. Max.* High : bĕtot (bŏtot), *Sak. Kerb.* Lifetime ; age : bĕtut (btut), *Sem. Pa. Max.* Slender : bĕtud (btud), *Sem. Buk. Max.* To stretch ; to lengthen : bĕtud jamid (btud jamid), *Sem. Buk. Max.* Carving on part of shaft near mouthpiece of blowpipe : betud (betood), *Sem. Stev.* ; G 42 ; N 3.

131. Long and slender : kĕto' hĭteh (ktu' hitih), *Sem. Buk. Max.* ; kantau-kantau, *Bes. Songs* ; D 66 ; G 42.

132. **Long ago** : bŏ-os? (boe-os), *Ment. Stev.* ; D 19 ; N 51.

133. **Long time, a** : sāl, *Bes. Malac.* ; B 153 ; O 21.

134. **Long** (a proper name), (*Mal.* Sulong) : Lóng, *Sak. Kor. Gb.*

135. **Look, to** (*Mal.* tengo') : ya' el (*pr.* ya' ell), *Sem. Jarum, Sem. Plus.* [? Cf. *Stieng* iōl, iöl, "to look" (into the distance) ; *Khmer* yol [yal], "to see" (figuratively), "to understand" : see U 15.]

136. Look, to : kuawa (kooawa), *Jak. Stev.* ; G 39 ; P 49 ; S 75 ; S 82 ; S 85, 86.
Look at, to : S 75, 81.

137. Look back, to : chĕkal (chkl), *Sem. Pa. Max.* To look round ; to look sideways : sīkal (sikl), *Sem. Buk. Max.*
Look for, to : C 51 ; R 67 ; S 60-64.

138. Look upwards, to : nyălai nuling (ñălăi nuling), *Sem. Buk. Max.*

139. Look upwards, to : we' (ui'), *Sem. Buk. Max.*
Loose : O 41 ; R 61.

140. **Lose, to** (generally), (*Mal.* hilang) : rĕj-ă-roj, *Sen. Cliff.* ; jĕjelōt^{n}, *Serau.* To lose one's way (*Mal.* sĕsat) : rĕj-ă-roj, *Sen. Cl.*

141. Lose, to : hilang (hilañ), *Söm.* [*Mal.* hilang] ; A 42 ; D 119, 120 ; F 115 ; F 117.
Loss : F 21.

142. **Lost, to be** (*Mal.* sĕsat) : chölong, *Pang. U. Aring* [=? L 140].

143. **Loud** : chemrap, *Bes. Songs* ; B 302 ; P 72.

144. **Louse** (*Mal.* tuma) : mĕdueng (mduing), *Sem. Pa. Max.* ; (*Mal.* kutu) : mĕneng? (mning?), *Sem. Buk. Max.* Crab-louse : mĕniäd^{n}? (meniäd'n), *Sem. K. Ken.* Vermin (especially insects infesting the human body) : mon-dré, *Söm.* ; mongring (moñriñ), *Sak. Ra.* ; trég, *Sak. Kerb.*

145. Louse (spec. *Mal.* kutu tanah) : hueng (huing), *Sem. Pa. Max.* ; [?=L 144] ; F 169.

146. **Love** : sa-ing, *Sem. Beg.* ; sayang, *Ben. New.* Affection ; love : mĕna-hong (möna-hoñ), *Söm.* To love : sa-ing, *Sem. Beg.* ; sayang, *Ben. New.* Fond of : hayang, *Bes. Songs.* Longing : bayang, *Bes. Songs* [*Mal.* sayang].

147. Love ; affection : sĕkiān (sökiân), *Sak. Kerb., Sak. Ra.* [? Cf. *Cancho* keang, "to love," "to want" ; *Cham* kiöng ; *Jarai* kiang, "to want."]

148. Love, to (*Mal.* bĕrahi) : ya' ban-hed (*pr.* ban-hedd), *Sem. Kedah* ; ya' bahed (*pr.* bahedd), *Sem. Jarum.* To love or desire (*Mal.* kasih *or*

hĕndak): ya-panī', *Pang. U. Aring.* To want (*Mal.* mahu): ya-panī', *Pang. U. Aring.* [Perhaps these are corruptions of the *Mal.* equivalent bĕrahi?]

149. Love, to; to like (*Mal.* kasihkan): ya-rājin (*pr.* rā-jinn), *Pang. Sam, Pang. Gal.*; ya-radī', *Pang. U. Aring.* To love: gadek, *Sem. Klapr.*
Love, to: L 17; W 14.

150. **Low** (opp. to high, tall): (*a*) mĕnchas (mnchs), *Sem. Pa. Max.*; măchis, *Sem. Beg.*; machis, *Ben. New.* Shallow: mĕnchas (mnchs), *Sem. Pa. Max.*; măchis (mchis), *Sem. Pa. Max.* Shallow; knee-deep: inchö; enchĭs, *Serau.* Precipice; steep descent: măchis (mchis), *Sem. Pa. Max.* Steep; precipitous: mĕnchas (mnchs), *Sem. Pa. Max.* (*b*) Low: dĕkis, *Bes. Sep. A. I.* (*c*) Low: ĕm-pis, *Krau Ket.* Shallow: ĕm-pis, *Krau Ket., Krau Tem.* Short: empĕis, *Tembi?* or *Serau?*

151. Low: lēng, *Sak. U. Kam.*; gelek; jĕlē', *Bes. Sep. A. I.*; jelé' (jelék), *Bes. Malac.* Short: gĕlē'; jĕlē', *Bes. Sep.*; jelé' (jelék), *Bes. Malac.*; jĕ-le', *U. Tem.*; jĕ-leh, *U. Cher.*; jĕlē' (jelay), *Bes. Bell.* Small: halék, *Sem. Beg.*; (halka), [? misprint for halak], *Ben. New.* [*Khmer* keley [klīy]; *Mon* kle' [glē]; *Stieng* gleh (glĕh); *Halang* kelă; *Niahön, Alak* lălă; *Lave* lălă; *Boloven* lă, "short."]

152. Low: renă, *Mantr. Malac.*; rendah, *Ben. New.* [*Mal.* rĕndah]; E 12; F 29; S 280; W 30.

153. Low tide; low water: iping (aiping), *Sem. Buk. Max.* [doubtful; cf. F 290]; W 30.
Lower, to: D 95.
Lower waters of river: B 165.

154. **Lucky** (*Mal.* bĕtuah): lej-lej (*pr.* leĕj-leĕj), *Sem. Jarum, Sem. Plus*; E 24.

155. **Ludai** (plant spec.), *Sapium baccatum*: ludai, *Bes. Songs* [*Mal.* ludai].

156. **Ludan** (tree spec.): ludan, *Bes. Songs* [*Mal.* ludan].
Lukewarm: C 205.
Lyre: M 225; M 228, 229.
Bridge of lyre: P 100.

M

1. **Mad** (*Mal.* gila): mamañ, *e.g.* chau mamañ, "mad dog," *Bes. K. L., Bes. A. I.*

2. Mad: mabok, *Pant. Kap. Joh.* [*Mal.* 'maboḳ, "drunk"].

3. Mad: gila', *Sak. U. Kam.*; gilā (ghilâ), *Sak. Ra.*; gilo (ghiló), *Sak. Kerb.*; gīlakn, *Jelai* [*Mal.* gila]; D 160.
Madness: D 160.
Maggot: B 143; D 142.

4. **Magic** ceremony for relief of sickness; to perform magic: bĕrsawai, *Bes. K. Lang.* [see S 213]. Magic root: R 182.
Magnet: I 39.

5. **Mahang** (tree), *Macaranga* sp.: maheng (mahĕng), *Sem. Buk. Max.*; măheng (mhing), *Sem. Pa. Max.* [*Mal.* mahang].

6. **Maiden**: chĕmŏm (chĕm-ĕrm), *Kerbat*; C 102; F 63; F 75; G 28; Y 41.

7. **Maimed**; mutilated: kĕmput (kmput), *Sem. Pa. Max.* [*Mal.* kumput is given as one of the equivalents, but I cannot find the word in my dictionaries].
Mainland: E 12.

8. **Maize** (*Mal.* jagong): rā-gē; rā-jū', *Sem. Jarum.*

9. Maize: eng-ed (*pr.* eng-edd), *Sem. Kedah.*

10. Maize; klāhob *or* klā-hop (*pr.* klā-hobb *or* klāhopp), *Sem. Plus.*

11. Maize: kĕmóng, *Kena. I.*

12. Maize: pĕngûal, *Bedu. II.*

13. Maize: jagók, *Sak. U. Bert.*; jâ-gokn, *Sen. Cliff.*; jagong, *Ben. New.*; *Mantr. Malac. Nya.*; jāgong, *Serau* [*Mal.* jagong].

14. **Make, to**: kai(?), ma-kai? (kī; ma-kī), *Sem. Stev.* [probably = C 40]; B 90; D 132-135.
Malacca cane: R 36.
Malay: B 430; L 31; M 23; M 26; M 28; M 30.

15. **Male** (*Mal.* jantan): (*a*) tongkal, *Sem. Beg., Ben. New.*; tĕmkal (tmkl), *Sem. Buk. Max.*; tĕmkal, *Sem. Plus, Pang. Sam, Pang. Gal.*; tĕm'kal, *Pang. U. Aring*; tĕmĕkal *or* tongkal (?), *Pang. K. Aring*; tĕmĕkar, *Pang. Belimb.* Male (of persons): tĕmkal (tumkal), *Sem. U. Sel.* Man (male, opp. to woman): tĕngkāl (tŭnkahl), *Pang. Jalor*; tĕngkal, *Kerbat*; tĕmkal (tmkl), *Sem. Buk. Max.*; tĕm-kâl, *Lebir*; tamakal, *Sem. Klapr.*; temkal, *Sem. Ij.*; timkal (timkal'), *U. Pat., U. Kel.*; tĕmkal (tumkal), *Sem. Stev., Sem. Craw. Hist., Sem. Ken., Sem. U. Sel., Sem. Ked. New.*; (toumkal),

Sem. Klapr.; (teunkal), *Sem. Ked. And.*, *Sem. Ked. Rob.*, *Sem. Jur. New.*; (tumbal), *Sem. Jur. And.*, *Sem. Jur. Rob.*; tōmkál (tōmkáhl), *Jehehr*; tongkál? (tongál), *Sem. Martin.* Husband: tĕngkál (tŭnkáhl), *Pang. Jalor.*

(*b*) Man: tikarut, *Ben. New.*

(*c*) Male: (*Mal.* jantan): bangkā, *Sem. Kedah.*

(*d*) Male (of persons): ongkôn, *Sem. Per.*; kôn, *Sak. Guai.* Man (male, opp. to woman): ung-kói-in (ūnkóiĭn), *Sak. Jer.*; engkŏin? (engŏin), *Sem. K. Ken.*; ta' koin, *Krau Ket.* Boy: engkōᵈn? (engōd'n) *or* engkōᵈn? (engōid'n), *Sem. K. Ken.*; krâ-kôn, *Sak. Guai*; C 101. Husband: gob ongkŏn? (gob-onghôn), *Sem. Per.*; M 28; kuyn, *Bes. K. Lang.* [? cf. M 49]. [*Stieng* kuang; *Phnong* angkuang (angquang); *Central Nicobar* enkòiña; *Shom Pĕ* akòit; *Car Nicobar* kikâña, "male"; *Kon Tu* koin, "man"; *Central Nicobar* kòin, "husband"; *Alak* koiñ (koĭnh), "man" (*i.e.* male).]

(*e*) Male (*Mal.* jantan): kraal, *Serau*, *Jelai*; krāl, *Tembi*; (krahl), *Or. Berumb.* Male (of persons): krāl, *Sak. U. Kam.*, *Sak. U. Bert.* Man (male, opp. to woman): kraal, *Sak. Sung.*; krâl; kral, *Sen. Cliff.*; kral, *Sak. Blanj. Sw.*; krai, *Tan. U. Lang.*; **senhoï** kiaï, *Sak. Ra.*; M 26; mai krāl (mai krahl), *Or. Berumb.*; M 23.

16. MALE (of mankind): te' (ti), *Sem. Pa. Max.* Male: taú, *Sak. Tan. Ram.*; lītô, *Sen. Cliff.*; kotol, *Pant. Kap. Joh.* Man (*i.e.* male), kotol, *Pant. Kap. Joh.*; W 132; te' (ti'), *Sem. Pa. Max.*; teh, *Sem. Beg.*; teh, *Ben. New.* Husband: te' (ti'), *Sem. Pa. Max.*; tī (tee), *Sem. Jur. And.*, *Sem. Jur. Rob.*; toh, *Sak. Kerb.*, *Sak. Croix*; tau, *Sak. Br. Low*; taō' (taōk), *Tembi.* Boy: ata-ú, *Sak. Tan. Ram.* Young (of males): lítau, *Sak. Kor. Gb.* Young man; big boy; youth: lītong, *Tembi.* [? Cf. *Southern Nicobar* otŏhĕ (otāha), "male"; ? cf. *Khmer* phdey [phtīy], "husband."]

17. MALE (of animals): i-par, *U. Tem.* Man (male): li-pĕr, *U. Tem.*

18. MALE: babŏ? (baboeu), *Sak. Br. Low*; (babeu), *Sak. Croix.* Male (of animals): i-bê, *Sak. Blanj. Cliff.*; ibŭ', *Sak. U. Kam.* Man (male): bŏh? (bŏgh), *Tembi*; sen-ói babŏ, *Sak. Kor. Gb.*; senhoi babuh (**senhoï** babouh), *Sak. Kerb.*; senghoi bābush (señhoï bâbouch), *Söm.*; bābŏs *Po-Klo.* Man: bā? (beng), *Sem. Pupier.* Son: babuh (babouh), *Sak. Kerb.* Boy: babŏḥ (babŏgh), *Tembi.* Cock: bŏŏḥ (bŏŏgh), *Tembi*; F 257; P 74 [cf. F 40].

19. MALE (of persons): 'ngsīl, *Sak. U. Kam.* Man (*i.e.* male, as opp. to woman): onsĕr, *Sak. Martin.* Man [the meaning given is "man" (in general), but the word almost certainly means "man" as opposed to "woman"]: sīl, *Sak. Br. Low*; (sil), *Sak. Kerb.*; (sīl), *Sak. Croix*; kanchu, *Ben. New.* Husband: sĭrr, *Tem. Cl.*; 'ngsĭr, *Sak. Blanj. Sw.*; ĕn-sĭrr, *Sen. Cl.*; ĕn-sĭrr; ngĕn-sĭrr, *Sen. Cliff.*; ningsar, *Tan. U. Lang.*: kĕ-sĭrr, *Krau Tem.*; kesiy (késsĭj), *U. Pat.*; kĕsuih (ksuih), *Sem. Buk. Max.*; kesŭi [in the MS. originally kessŭi], *Sem. U. Sel.*; kĕsui, *Sem. Plus*; kĕsöi, *Sem. Jarum*, *Sem. Plus*, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; ling ĕnsir, *Darat*? Married (of a woman): mong ensir, *Serau*; B 88.

20. MALE: lĕmoᵏng; lĕmol, *Bes. Sep. A. I.*; lĕmól, *Bes. Malac.*, *Bes. K. Lang.*; (lemol), *Bes. K. Lang.*; lemul, *Bes. Bell.*; rĕmól, *Bes. Malac.*, *Kena. II.*; rĕmāl (rĕmòᵐl), *Serting*; rĕmōl (rĕmóᵐl), *Bes. Her.* Man (*i.e.* male): lĕmol, *Bes. Songs*; lemon, *Ben. New.*; limo, *U. Ind.*, *Pal.*; simo, *U. Ind.*; jambul, *Bland. K. Lang.*; âmul, *Ment. Her. II.*; rēmien, *Buk. U. Lang.* Husband: rĕmól, *Serting*; lemul, *Bes. Bell.*; limoⁿ (limon'), *U. Ind.*; limo, *Pal.*; simo, *Pal.* Son: limoⁿ (limon'), *Or. Hu. Joh. I.* Longer part of inner tube of blowpipe: lĕmol, *Bes. K. Lang.* [*Khmer* chhmôl *or* chhmôul [jhmol], "male" (of animals); *Chréai* tamo, "male."]

21. MALE: (*a*) sĕnglóh, *Kena. I.* Man: sĕnglóh, *Kena. I.* Husband: hĕlök; kĕlök, *e.g.*, mani hālā' hĕlök hinong, "where did your husband go to just now?" *Bes. Sep. A. I.*; hĕlök; hĕlök, *Bes. K. Lang.*; kinglak, *Buk. U. Lang.*; malâu, *Bes. Her.*; ma'lau, *Bes. Malac.*; M 23; [? cf. F 69 and F 90]. [*Selung*, kallak, k'lak, "husband"; cf. *Chong* samlong, "man."]

(*b*) Man (male): chĕláki, *Or. Trang.*

Husband : laki, *Mant. Bor.*, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* laki].

22. MALE : jantang, *Mant. Bor.* ; jantan, *Ment. Her. I.*, *Mantr. Malac.*, *Jak. Malac.* ; jenten, *Barok.* Husband : jantan, *Galang* ; rhang jenten (khang jenten), *Barok* [*Mal.* jantan]. MALE : F 255 ; F 257, 258.
Mallet : C 122.
Man : (*i.e.* male person, as opposed to woman) : M 15-22.

23. **Man** [spec. mankind, not in relation to sex] (*Mal.* orang) : hămme, *Sem. Craw. Hist.*, *Sem. Jur.Mar.* ; (hana), *Sem. Klapr.* ; hămme' (hmmi'), *Sem. Pa. Max.* ; hăme' (hmi), *Sem. Buk. Max.* ; hĕmī', *ex.* (1) hĕmī' höp, a jungle-man ; (2) hĕmī' Jāwī, hĕmī' Siem, hĕmi' Chawaʏdd *or* Chuwaʏdd =a Malay, a Siamese, a Chinaman, respectively, *Sem. Kedah* ; mi (mee), *Sem. Stev.* ; sĕmíah, *Or. Trang* ; sĕ-ma', *U. Çher.* ; sĕma' ? (smak), *Serting* ; hĕmā' ? (hmaⁿk), *Bes. Her.* ; mah, *Bes. K. Lang.* ; mah ; meh (?), *Bes. Sep. A. I.* ; *e.g.* mui 'kur mah, "a single man" ; ma'ikur mah, "two together" ; 'mpē 'kur mah, "three together" (kur = *Mal.* ekor), *Bes. Sep.* ; ma', *Bes. Malac.* ; (mak), *U. Tem.* ; mai, *Sak. U. Bert.*, *Jelai* ; moi, *Serau* ; M 21. Person (man) : hămi, *Pang. Jalor* ; simê, *Sem. Pupier* ; mé'h, *Sem. Beg.* ; mai-jī, *Or. Berumb.* People : mai, *Sak. U. Kam.*, *Sak. U. Bert.*, *e.g.* "mankind were being utterly eaten up" [by the giant eagle], mai lik gi-chā, *Sak. U. Bert.* ; mai, *Sak. Martin* ; mah, *Bes. Songs* ; P 114. Stranger (of aboriginal race), sĕma liö (sŏma-liö), *Sŏm.* ; O 21. Man of the inland districts (*Mal.* orang ulu) : mai bĕtŏr, *Sak. Martin.* Body : sĕ-ma', *U. Tem.*, *U. Cher.* Chinaman (*Mal.* orang China) : hĕmī', Chūwayd (*pr.* Chū-waydd), *Sem. Kedah* ; mai China (mai tschína), *Sak. Tap.* European (*lit.* "white man"), mai biék, *Sak. Tap.* Malay (*Mal.* orang Malayu) : hĕmī' Malayu, *Sem. Kedah* ; mai yóp, *Sak. Tap.* ; mai gop ; mai gă, *Sak. U. Kam.* ; M 28. Sakai (*lit.* people of the country or of the jungle) : mai srāk, *Sak. U. Kam.* ; F 231. Siamese (*Mal.* orang Siam) : hĕmik (*or* hĕmī') Siem, *Sem. Kedah* ; T 53. I want to meet the Jelai men : en balöḥ ? (balökh) mai Jelai, *Jelai.*

24. MAN (*Mal.* orang) : mĕndí, *Sem. Martin.* Man (gen.) ; Negrito : menīk (meneek), *Sem. Stev.* ; mĕnik ; mĕnik höp, *Sem. Kedah* ; F 231. [This is the name by which the Negritos (or some of them) call themselves.] [? Cf. *Khmer* mĕnüs [mnus] ; *Mon* mĕnih [mnih] ; *Stieng* bĭnĭh ; *Lave* benŭ ; *Halang* möñö, mönöĭ ; *Boloven* pauni, phnuih ; *Niahön* nuih ; *Tareng* meina ; *Sué* möna, nöi, "man." But some of these are of Aryan origin.]

25. MAN, *i.e.* Negrito (*Mal.* Sĕmang *or* Pangan) : mendrak (*also* mendrak höp) = wild Sĕmang, *e.g.* Orang Plus ; whereas mĕnik (*or* mĕnik höp) = Pangan (? tame tribes, *e.g.* Orang Siong, O. Jarum), (so explained by Orang Siong), *Sem. Kedah.* [Perhaps M 24 and 25 are derivatives from M 23.]

26. MAN ; a person (*Mal.* orang) : gin, *ex.* gin kĕradah, "a maiden" (I have only heard it used of females), *Sem. Jarum*, *Sem. Plus* ; Y 41. They : gön un (= *Mal.* orang itu), *Pang. U. Aring.* ; T 51 ; M 28 ; Y 41.
(*b*) Man : sĕngón (sng-ón), *Sak. U. Kam.* ; sĕnóing, *Sak. Kor. Gb.* ; senghoi (señhoï), *Sŏm.* ; **sen**hoï, *Sak. Kerb.* ; **senhoï**, *Sak. Ra.* ; sen-ói, *Sak. Kor. Gb.* ; sĕn-oī, *Sak. Tan. Ram.* ; senoí ; sĕnoï, *Sak. Martin* ; sĕnoï ; senoï, *Tembi* ; senoi, *Serau*, *Darat.* Man (of the Sakai race) : sĕn-oi, *Sen. Cl.* ; senoi, *Krau Em.* We [*sic*] : sĕnoi, *Jelai.* Person (man) : sĕngói, *Po-Klo.* Old man : sĕn-oi ĕn-dĕ-rār, *Sen. Cliff.* Young man : sĕn-oi nyām, *Sen. Cliff.* European : senghoi gop bĭäg (señhoï-gop-bîèg), *Sŏm.* ; senghoi bĭäg (señhoï-bîèg), *Som.* ; sĕnóing biók, *Sak. Kor. Gb.* Sakai (tribal name of) : sĕn-oi, *Sen. Cl.*, *Tem. Cl.* [each tribe so calls its own members] ; senghoi plä (señhoi plè), *Sŏm.* De Morgan's "Sömang" : senghoi lano (señhoï lano), *Sŏm.* ; [said to mean literally "men of the woods" ; F 235]. Stranger : **sen**hoï moï, *Sak. Kerb.* Stranger (of aboriginal race) : senghoi moi (senhoï-moï), *Sak. Kerb.* ; A 121. Stranger (Malay) : senghoi gop (señhoï-gop), *Sŏm.* ; M 28 ; F 61 ; F 63 ; M 15 ; M 18.
(*c*) Man (*Mal.* orang) : hoie, *Rasa.* Woman : hoie aji, *Rasa.*

27. MAN (*Mal.* orang) : batek, *e.g.* batek höp (*Mal.* orang utan), "jungle man," *Pang. Sam*, *Pang. Gal.* ; ba-tek, *Lebir* [? cf. Batak, the name of certain Sumatran tribes].

28. MAN (*Mal.* orang): (*a*) gâb, *Sem. Plus*; gob, *Sem. Per.*; gup^{n}, *Tembi.* Person (man): gōb, *Sak. Jer.* Man (other than a Sakai): gob, *Sen. Cliff.* Foreigners: goh *or* gob? *Bera.* Stranger (Malay, Chinese, etc.): gob (*e.g.* gob Chī-na, gob Mālâyu, "Chinaman," "Malay"), *Sen. Cl.*; gob, *U. Tem. Krau Tem.*; gop, *Söm., Sak. Ra., Sak. Kerb.* A stranger (*lit.* person (?), and hence a Malay): gâp, *Pang. Belimb.*; gop, *Pang. K. Aring.* Malay (*Mal.* orang Malayu): gub *or* gön gub, *Pang. Sam.*; M 26; gob, *Lebir, Kerbat, Krau Ket., U. Cher.*; gop, *Sak. Kerb., Sak. Ra., Krau Em.*; gub Jāwī', *Sem. Plus*; M 23. Friend or comrade (*Mal.* kawan): gū' (prob. = gob *or* gub as applied to Malays), *Pang. Belimb.* Chinaman: gob Chi-na', *Lebir*; gob Chīna', *Kerbat*; gub Si-wöng, *Sem. Plus.* European: gop bīäg (gop bīèg), *Söm.*; gob bi-ûg, *Sen. Cl.*; W 98; F 61; M 15.
(*b*) Man: gê-eh, *Sak. Sel. Da.* [*Bahnar* göp (gâp), gau, "stranger"; *Achinese* gob, "man," "person."]

29. MAN: jah, *Krau Ket., Krau Tem.*; ja', *Sak. Guai.*

30. MAN (stranger esp. Malay): jĕboh, *Bes. K. Lang.*; jĕbâh; jobâh, *Bes. Sep. A. I.* Mankind (*Mal.* orang): jobo, *Bes. Bell.* Term used in addressing Malays: joboh-yē (joboh-yey), *Ben. New.*; jobo (djobo), *Mant.* (?) *Bor.*

31. MAN: ûrang, *Jak. Mad.*; orang, *Kena. II., Jak. Malac.*; orhang, *Mantr. Malac.*; *Mant. Bor.*; (o-khang), *Barok*; bĕōrang? (b'orang), *Jak. Ba. Pa.* Person (man): orăng, *Jehehr*; F 72 [*Mal.* orang]; P 55.

32. MANKIND: som, *Kena. I.* [? Cf. *Centr. Nicobar* shom-, "inhabitant, native, people," used in compounds only, *e.g.* shom-mattai, "aborigines," shom-Chīna, "Chinaman, Chinese people," etc.]

33. MAN-TIGER (*Mal.* jadi-jadian): kĕnayau (described as able to speak, and as wearing bracelets (*Mal.* gĕlang), and as having teeth shaped like an adze-haft (*Mal.* puting bĕliong)), *Sem. Kedah.*
Mane: H 1.

34. **Mango**, *Mangifera Indica*: mampalam, *Sem. Craw. Hist.*; memplam, *Serau* [*Mal.* mĕmpĕlam].

34A. MANGO, "horse-", *Mangifera fœtida* (spec. *Mal.* ĕmbachang): sĕpöp^{n}, *Tembi.*

35. MANGO, wild (spec. *Mal.* kuwini), *Mangifera odorata*: bāchăng bĕto' (bachng btu' *or* tbu?), *Sem. Pa. Max.* Fruit spec. prized by the wild tribes: matang, *Pang. U. Aring.* Horse-mango, *Mangifera fœtida*: machak^{n}, *Serau.* [*Mal.* ĕmbachang, "the horse-mango."]

36. **Mangosteen** (fruit), *Garcinia mangostana*: masta' (mastak), *Sem. Craw. Hist.*; plē sĕmĕtá', *Sak. U. Kam.* [*Patani* and *Kelantan Mal.* mĕs'tā (? mĕs'tar *or* sĕtar), ? from *Mal.* manggistan, of the dictionaries, which, however, perhaps = manggis sĕtar.]

36A. MANGOSTEEN: gamus, *Serau*; gamush, *Darat* [? cf. *Mal.* manggis].
Manis javanica: A 113-115.
Mankind: M 30.
Manner: F 30, 31.

37. **Mantis**, praying: kĕtlau, *Serting.*

38. MANTIS, praying: kâdok, *Bedu. II.*

39. MANTIS, praying: panchong, *Kena. I.*; bĕlâlang kanchong, *Bedu. II.*; G 102.

40. **Many**: ba'-lut, *Krau Ket.*; ba'-lö (ba'-ler), *Krau Tem.*; ba'-la', *U. Tem.*; ba'-lê', *U. Cher.* Many; much: balo' (baluk), *Sem. Buk. Max., Sem. Pa. Max.*; balu (ballo*o*); balö (ba*ll*er), *Sem. Stev.* More: balo' (baluk), *Sem. Buk. Max.* Less; smaller: bia' ma' balo' (bia' mma' baluk), *Sem. Buk. Max.*; F 121 [? = A 61]. [? Cf. *Central Nicobar* lâk, "many"; *Cancho, Rodé* lu; *Chréai* lo, "many," "much"; *Bahnar* lö, "many," "numerous."]

41. MANY; much: pungkal (pungkl), *Sem. Buk. Max.*

42. MANY; much: (*a*) biga; bigâ, *Söm.*; big**â**; biga, *Sak. Kerb.* More: bĭgā (*big**â***), *Sak. Kerb.* Very (*Mal.* amat): bi ga', *Sak. Plus Cliff.* All together; together; all: ebäh gā (ébèh gà), *Sak. Kerb.* Always: bíga jānón (biga djân**on**), *Sak. Kerb.*
(*b*) Much: banyak, *Jak. Malac.* [*Mal.* banyak].

43. MANY; much: cha'-tuk^{n}, *Tem. Cl.* Many; very: chan-teng; cha-tuk, *Sak. Plus Cliff.*

43A. MANY; much: chĕrŏk (tschĕrŏk), *Sak. Martin* [? = D 66].

44. MANY: je'ōi; je'ōy; jĕngoi (jngōy), *Sak. U. Kam.*; jĕngōi (j'ngōy), *Sak. U. Bert.* Much: jĕōy; jĕngōi

(jngōy), *Sak. U. Kam.* Many; much: jĕ-oi, *Sak. Blanj. Cliff.*; jāhoi (djâ-hoĭ), *Sak. Ra.*; jahoi (dja-hoĭ), *Sak. Ra.* Very (*Mal.* amat): jĕ'oi, *Sak. Blanj. Cliff.* Very (*Mal.* banyaḳ): jĕ-oi, *Sak. Blanj. Cliff.* Often: ha'in, *e.g.* timbul ha'in, "always turning up," *Bes. Sep.* [*Alak, Kaseng* jiö; *Lave* ön, "much."]

45. MANY: 'nom, *Bes. Sep.*; hnom; hĕnom, *Bes. Songs.* Much: h'nom; 'nâm, *Bes. Sep. A. I.*; 'nom, *Bes. Sep.*; nūm, *Bes. Malac.*; V 13.

46. MANY: kom, *Lebir, Kerbat*; kon, *Pant. Kap. Log.* Many; much: kŏpⁿ (kĕrpⁿ), *Sen. Cl.*; kupⁿ; kūpⁿ, *Tembi*; köpⁿ, kepⁿ, *Serau*; kepⁿ lilidini [?], *Darat.* Numerous (*Mal.* ramai): enkūpⁿ; aikup lalu, *Tembi*; köpⁿ, *Serau* [or *Tembi*?]. Much (*Mal.* banyaḳ): kom, *Sem. Jarum, Sem. Plus, Pang. Belimb., Pang. K. Aring, Pang. U. Aring, Pang. Sam, Pang. Gal.* Much or broad: yă-kom, *Pang. Belimb.* Much; rich: kon, *Pant. Kap. Joh.*; W 73; W 77-79; W 89. Rich (*Mal.* kaya): kâm hāk-ō' (*lit.* "great is his property"; hāk is a Malay word—from Arabic—meaning "property," and ō' is the 3rd personal pronoun), *Sem. Plus.* Little: bêh kon, *Pant. Kap. Joh.*; F 121. Are there many people in your house? Not many: mong (mŭng) sĕn-oi kŏpⁿ (kĕrpⁿ) ma' dŏkⁿ (dĕrkⁿ) hê? pê kŏpⁿ (kĕrpⁿ), ma'lor ka' kŏpⁿ (kerpⁿ), *Sen. Cliff.* [*Chong* kep, "many"; ? cf. *Stieng* kop, "every," "all."]

Mark: C 152; G 41; P 118; T 196.

47. **Market**: pĕkan, *Sak. U. Kam.* [*Mal.* pĕkan].

48. MARKET: pasar, *Sak. U. Kam.* [*Mal.* pasar].

49. **Marriage**: gun (goon), *Sem. Jur. And., Sem. Jur. Rob.*; nankhuna, *Ben. New.* Marriage: kuyn-hôdông, *Bes. K. Lang.* To marry: kuñ-odoᵏng, *Bes. A. I.*; kuñ-odong (*lit.* man-wife?), *Bes. K. L.*; F 68 [?= M 15].

50. MARRIAGE: karyit, *Ben. New.* [?*Mal. Pers.* kawin]; W 132.

51. MARRIAGEABLE (of boys): mawong (*pr.* mawoᵒng), *Sem. Kedah.*

52. MARRIAGEABLE (of girls): bale *or* balĕ, *Sem. Kedah* [*Mal. Ar.* baleṛ]; Y 41.
MARRIED man: B 368.

53. MARRIED, newly (*Mal.* băharu nikaḥ): babē (*or* bābēr) kĕmam, *Sem. Plus.*

54. MARRY, TO; to be married to: piloi, *Pang. Belimb.*

54A. MARRY, TO: pĕrgīōkⁿ, *Jelai*; ampĕrjökⁿ [*or* amperjekⁿ], *Darat.*

55. MARRY, TO: ja-di, *Krau Tem.*

56. MARRY, TO: sâbit, *Kena. I.*

57. MARRY, TO: nikah, *Blan. Rem.*; nikéh, *Barok* [*Mal. Ar.* nikaḥ); F 63, 64; M 49.
Marriageable: M 51, 52.
Married: B 368; M 53.

58. **Marrow**: sīm (sim), *Sem. Buk. Max.*; siīm (sīīm), *Sem. Pa. Max.* Marrow of bones: sem (*pr.* seᵇm), *Pang. U. Aring*; sēm (*pr.* sēᵇm), *Pang. Sam, Pang. Gal.* Pith (*Mal.* mĕmpulor): sūp, *Pang. U. Aring*; sob (jĕhū') [*sic*], *Sem. Kedah*; T 211; B 368.
Marry, to: F 63, 64; M 49-57; S 222.
Mas, river: Y 26.

59. **Mason-bee** (*Mal.* angkut): lingu (lingngu), *Sem. Buk. Max.*

60. MASON-BEE: pĕnă' (pn'), *Sem. Pa. Max.*
Mast: P 192.

61. **Masticate, to**; to bite: māmah (mamh), *Sem. Pa. Max.* Mouth; to read: pĕmamah (p'mamah), *Pant. Kap. Joh.* [*Mal.* mamah]. To masticate: E 27.

62. **Mat** (*Mal.* tikar): nös (*pr.* nöss), *Sem. Kedah, Sem. Jarum, Sem. Plus*; nös *or* ners, *Pang. U. Aring, Pang. Sam*; nöz *or* nerz, *Pang. Galas*; nös? (nus), *Sem. U. Sel.*; nus? (tus), *Sem. Pa. Max., Sem. Buk. Max.* Bamboo floor: nos, *Sak. Kor. Gb.* Floor: nīsh (nîsch), *Sak. Ra.* Flooring: nîs, *Tem. Cl.*; nīs, *Tembi*; rēs, *Sak. U. Kam.* [*Niahön* ngüöt, "mat."]

63. MAT: (*a*) pil, *Sem. Per., Söm.*; (bil), *Sem. K. Ken.*; (pille), *Sem. Ken.*; ápil, *Sak. Kor. Gb.*; apil, *Sak. Br. Low, Sak. Croix*; apîl (apil), *Sak. Kerb.*; apīl, *Tembi.* [Cf. *Boloven* biel; *Alak, Kaseng* bè; *Kon Tu* mber; *Sué* kabiar, "mat"; *Mon* khăphew, "coarse mat made of reeds"; *Palaung* empe (empé), "mat."]
(*b*) Mat: chapēng, *Sem. Kedah*; jĕmpās (jĕmpès), *Kena. II.*

64. MAT: lin-da (? liu-da), *Krau Tem.*

65. MAT: (*a*) chĕrukⁿ, *Jelai*; cherukh, *Serau* [or *Tembi*]; chĕru? (chern),

Darat; (chru), *Sak. Sung.*; chĕrŭ'; jĕru', *Sak. U. Kam.*; chĕrû, *Sak. Blanj. Sw.*; cherû, *Sak. Chen.*; cherū, *Tan. U. Lang.*; chéru (tschéru), *Sak. Tap.*; chĕró (tchöro), *Sak. Ra.* (*ŏ*) Mat: siak, *Rasa.* [Cf. *Bûlûd Opie* serrah, "mat"; *Sea Dayak*, serak, "a fold," "a layer."]

66. MAT: pĕngĕmang (p'ng'mang), *Pant. Kap. Lem.*; pĕngumbang (p'ngumbang), *Pant. Kap. Mad.*

67. MAT: tikar, *Mantr. Malac. Nya., Jak. Malac.* [*Mal.* tikar].

68. MAT (*Mal.* kajang): kājak, *Sak. U. Kam.* Kajang: kajakⁿ, *Darat, Jelai.* One kajang: sabidang kajang, *Serau* [*Mal.* kajang]; P 3; S 250. Plant used in mat-making: P 131.

69. **Mata daching** (fish spec.): iso' (aisuk?), *Sem. Buk. Max.*
Mata kuching (fruit spec.): C 46.
Mata pĕlandok (fruit spec.): D 84.

70. **Matches**: gra'api, *Sak. U. Kam.*; F 125 [*Mal.* goris api].

71. **Matter**: salor, *Pant. Kap. Joh.* To fulfil: salorkan buat pĕngunyis (p'ngunyis), *Pant. Kap. Joh.* To reach: salor, *Pant. Kap. Joh.* To trust; to believe: tĕsalor (t' salor), *Pant. Kap. Joh.*

72. **Mattress**: tilam, *Sak. U. Kam.* [*Mal.* tilam]; P 3.
Mauve: W 98.

73. **Mawas**; mias (ape spec.): mā bajâs (explained as meaning "the man with nostrils turned upwards," the belief being that the rain gets into them and forces him to make a screen of leaves), *Bes. K. L.*; mah bājâs, *Bes. A. I.*; M 23 [*Mal.* mawas; maias (this last form is used in Borneo)]; M 140.
May be: P 60, 61.

74. **Measure, to**? (*Fr.* aligner [*sic*]): emtewāch (emtéouach), *Sak. Ra.* [*Khmer* veâs? [wās]; *Niahon* wä; *Alak, Lave* vä, "to measure (the length of a thing)"; ? cf. *Mon* ḅât [ḅăt], "to measure with a rule or line."]
Meat; F 170-172.
Cooked meat: C 240.

75. **Mĕdang** (tree spp.), (spec. *Mal.* mĕdang buaya), *Cryptocarpa Griffithiana* or *Kurrimia Maingayi*: mĕdang baiyueh (mdng baiuih), *Sem. Pa. Max.*; C 270; (spp. *Mal.* mĕdang gatal?; m. kĕladi), *Helicia robusta* (?) or *Litsea myristicæfolia*, mĕdang hākat (mdng hakt), *Sem. Pa. Max.*; S 50 [*Mal.* mĕdang].

76. **Medicine** or charm (*Mal.* ubat): penleⱷ, *Sem. Plus.* Medicine: pengläi (pnglāi; pnglāy), *Sak. U. Kam.*; pĕ-lai, *Sen. Cliff.*; pälai? (bälái *or* belái), *Sak. Kor. Gb.*; pĕnglāy (pnglāy), *e.g.* "I do not know about medicines," pĕnglay (pnglāy) pä panai, *Sak. U. Bert.*; F 121; C 162; pĕlaí, *Sak. Martin.* To be treated medicinally: hi-pĕrlāy, *e.g.* "a sick man is being treated with medicine," mai nyī hi-pĕrlāy, *Sak. U. Bert.*; M 13; S 187.

77. MEDICINE: ubat, *Sem. Beg., Ben. New.*; ubet, *Pang. U. Aring*; ubed, *Pang. Sam, Pang. Gal.*; hobát, *Sem. K. Ken.* [*Mal.* ubat]; M 4; P 165.

78. **Medicine-man** (*Mal.* bomor): hālâ, *Pang. Sam*; hâ-la', *Kerbat*; hála, *Sak. Kor. Gb.*; hala' (halak), *Tembi, Darat.* Bĕlian wangi (tree spec.), *Dichopsis obovata*: hāla' (hal'), *Sem. Buk. Max.*; (spec. bĕlian chĕpis?): hāla' chĕpis (hal' chps), *Sem. Buk. Max.* [These last are apparently due to confusion between the two meanings of the *Mal.* word "bĕlian."]

79. MEDICINE-MAN: blían, *Sak. Kor. Gb.*; blian, *Serau* [*Mal.* bĕlian]; S 76.

79A. MEDICINE-MAN: pawāk, *Sak. U. Bert.*; pawang? (pavan), *Mantr. Bor.* [*Mal.* pawang].

80. **Meet, to** (*Mal.* jumpa): bû; bu; hi-bu; hî-bû, *Sen. Cliff.*; hībābu (hi-bâ-bou), *Sak. Kerb.*; bĕ-bu-rû, *Sak. Blanj. Cliff.*; I 14. I wish to meet the Tĕmbi (Sakai): pa ibu Senoi, *Tembi.*

81. MEET, TO: chenrōt? (tsen-rôt), *Sŏm.*; chĕroh, *Bes. Malac.*; chŏhōh; chŏhūh, *Bes. A. I.* To meet a man: chĕroh ha 'ma', *Bes. Malac.* [cf. J 9].

82. MEET, TO (*Mal.* bĕrtĕmu): ya-söh (*pr.* söhh), *Pang. U. Aring*; ya-sŏh (*or* sŏh), *Pang. Sam, Pang. Gal.*; besua, *e.g.* lah besua, "to have met," *Mant. Bor.* [*Mal.* sua].

83. MEET, TO: jumpâ (djoumpâ), *Sak. Ra.* [*Mal.* jumpa].

84. MEET, TO (congregate): kāmin, *Sak. U. Kam.* [? cf. *Mal.* kĕlamin]; A 124.

85. **Melancholy**? *or* to mutter? (*Mal.* ngangut?): yĕlī? (ili), *Sem. Pa. Max.*

86. **Melon** (*Mal.* mĕndikai), *Cucurbita citrullus* (?): tĕmīkai (tmikai), *Sem. Pa. Max.*; kemikaii, *Serau* [*Mal.* tĕmbikai, tĕmikai, etc.].
Melt, to: B 395.

86A. MELT, TO: tu (too), in the magic formula: tu (too) mahum (*m*ahoom) ma-loi k*a*ping m*e*tkatop, yeh ma-kor mahum (*m*ahoom), tu (too) mahum (*m*ahoom); yeh ma-loi mahum (*m*ahoom) pe metkatop, rendered by "melted blood (I) throw up against the sun; I cut blood; melted blood, I throw blood against the sun," *Sem. Stev.* (Mater. ii. 108). [*Stieng* tu, "to melt (honeycombs)."]

87. **Memorial** (?): jaman, *Bes. Songs* [? *Mal. Ar.* zaman, jaman, "time"].
Memory: K 62.

88. **Mĕmpĕlas** leaves, used as a substitute for emery powder (? *Tetracera* spec.): chengat, *Bes. K. L.*

89. **Mend, to** (*Mal.* baik-ki): ya-b'lā (doubtful), *Pang. U. Aring* [? *Mal.* bĕla].
Menses: B 249; M 161.

89A. **Menstruate, to**: bohiyâ (bohijá; bohii-ja, "deep *a*"), *Sen. K. Ken.* [?=B 249+F 16].
Menstruation: P 219.
Mention, to: S 360.

90. **Mĕranti** (tree), *Shorea* spec. ?: mĕnĕsā' (mnsa'), *Sem. Buk. Max.*

91. MĔRANTI: pāhioh (phiuh), *Sem. Pa. Max.* [For the varieties which the Malays call m. puteh, m. bĕnut m. bunga, m. darah, *Sem. Pa. Max.* adds pitu, bĕnut (bnut), bunga, darah, and *Sem. Buk. Max.* piltau, bĕnut (bnut), bunga, aung (au') to the respective generic names, M 90 and M 91.]

92. MĔRANTI: klai, *Mantr. Malac. Cha.*

93. MĔRANTI: b'ranti, *Bes. Songs*; banti, *Bes. Sep.* [*Mal.* mĕranti].

94. **Mĕrbau** tree, *Afzelia Palembanica*: (*a*) bĕrĕbau, *Serau*; mĕrbau, *Mantr. Malac. Cha.*; mĕrbau gading, *Bes. Songs. Afzelia coriacea*: mĕrbau kunyet, *Bes. Songs* [*Mal.* mĕrbau].
(*b*) Mĕrbau: (spec. *Mal.* m. tandok), *Afzelia coriacea*: mĕluai (mluai), *Sem. Pa. Max.*; lamĕlih (l'mmlih), *Sem. Buk. Max.*; (spec. *Mal.* m. bunga): mĕluaih bunga (mluih bunga), *Sem. Pa. Max.*; lamĕlih kom? (l'mmilh ku'm), *Sem. Buk. Max.*; (spec. *Mal.* m. darah): mĕluaih darah (mluih darh), *Sem. Pa. Max.*; lamĕlih măhum (lămmlih mhum), *Sem. Buk. Max.*; (spec. *Mal.* m. tanglong?): mĕluaih tanglong? (mluăih tnglung), *Sem. Pa. Max.*; lamĕlih tanglong (l'mmlih tnglu), *Sem. Buk. Max.*

95. MĔRBAU: long āpel (*or* āpell), *Bes. Songs.*

96. MĔRBAU, a forest tree, said to be the: rempeg, *Sem. Kedah.*

97. **Mĕrtanah**? (tree spec.): mătănah? (mătănh?), *Sem. Buk. Max.*

98. **Mew, to**: ya-wāu, *Pang. U. Aring*; ya-wāū (wāū), *ex.* kuching jĕbeg ō' wāu (*Mal.* kuching jahat mĕngiau (sĕhaja)), "it is a bad cat, (always) mewing," *Pang. Sam, Pang. Gal.*; ayau, *Bes. Sep. A. I.* Sound of mewing: 'yau-'yau, *Bes. Sep. A. I.* [Onomatop. cf. C 45 and *Mal.* mĕngiau; *Cham.* möyău; *Khmer* ngav [ngāw], "to mew."]
Mias: M 73; M 140.
Midday: D 33-35; D 42, 43; H 140, 141; M 100.

99. **Middle** or centre (*Mal.* tĕngah): tā-hīl, *Sem. Kedah*; tăhil (thil). *Sem. Pa. Max.* In the middle of; between: ha' tăhil (ha' thil), *Sem. Pa. Max.*

100. MIDDLE or centre (*Mal.* tĕngah): (?) kĕ-pĕdek, *Sem. Jarum.* Central (*Mal.* di-tĕngah sakali): kĕpĕdī', *Pang. U. Aring*; pĕdī', *Pang. Sam, Pang. Gal.* Between: em-pa-di, *Sak. Plus Cliff.*; O 26. Half: pĕdi (pödi), *Söm.* Midday: padid, *Ben. New.*; pĕdi (pedee), *Bes. Stev.*; pĕdi-his (*pödi*-his), *Söm.*; (pödihiss), *Sak. Kerb.*; D 35; pĕdīh ārē; pĕdī' ārē, *Bes. Sep. A. I.*; pĕdī' are' (pĕdī' arĕk), *Bes. Songs*; D 43. Midnight: pĕdi-tob (*pödi*-tob), *Söm.*; D 17. [N 19 is similar in form and perhaps related. Cf. *Boloven* khădei; *Niahön* di; *Lave* khădi, "middle"; ? cf. *Mon* pdoa [pdai], "in"; *Palaung* kadai, "between."]
In the middle of: S 198.
Midnight: D 16-18; M 100.
Midrib (of palm-leaf): B 294; B 336.
Midwife: D 181.

101. **Milk**: raking, *Ben. New.*; B 385-387.

102. **Millet**, Chinese (*Mal.* ekor kuching): sekua, *Sak. Bat. Pad.* (21 *J.S.B.* 163); sekoi jawa' (sekoi jawak), *Tembi* [*Mal.* sĕkoi].

103. **Millipede** (*Mal.* gonggo'): lālus (lalus), *Sem. Buk. Max.*; kĕlui, *Bes. Malac., Mantr. Malac.* [*Khmer* khlös, "a small species of centipede that does not sting"; ? cf. *Bahnar* löla, "cockroach."]

103A. MILLIPEDE: kəbâ^{d}n (kabād'n), *Sem. K. Ken.*

104. MILLIPEDE: gongo', *Jak. Malac.*;

gĕrgok (gr-gok), *Jak. Lem.* Centipede [really millipede]: gungo, *Jak. Stev.* [*Mal.* gonggoḳ]; B 141.

105. **Minah** (bird spec.), *Mainatus*; ? *Gracula religiosa*: niong, *Tembi*; tiong; tiuk^{n}, *Serau*; chem tiok^{n}, *Jelai*; yong; chim yong, *Bes. K. L.* [*Mal.* tiong, and cf. *Bahnar* jŏng]; S 353.

106. **Mince, to**: hohoyt, *Bes. A. I.* [? cf. C 297].
Mind: H 63.

107. MIND; sense: akal, *Sak. U. Kam.* Sensible: bōr akal, *Sak. U. Kam.*; G 65 [*Mal. Ar.* 'aḳal].

108. MIND [in original "mine," but it comes directly after "body"]: eng, *Sem. Jur. And., Sem. Jur. Rob.* [Very doubtful; perhaps there is a misprint in the Sĕmang as well as in the English rendering. I do not think it means "mine" or can be put under I 3: that paragraph contains *no* Sĕmang forms.]
To call to mind: C 16.

109. **Mind, to**: pĕduli (pduli), *Sak. U. Kam.* [*Mal. Ar.* pĕduli]; A 193; R 67.
Never mind: N 66; N 69.

110. **Mine**: kĕlian (klian), *Söm.*; kĕliān (kliân), *Sak. Ra.* [*Mal.* kĕlian; galian.]

111. MINE: parăt (parèt), *Sak. Kerb.* [*Mal.* parit, "ditch"].

112. **Mirror**: chĕrmin (tchörmin), *Söm., Sak. Ker., Sak. Ra.* [*Mal.* chĕrmin].

113. **Miscarriage**; premature (and abnormal) labour (in childbirth): kĕbāngan (kbangn), *Sem. Buk. Max.* [*Mal.* kabĕbangan].
Miserable: H 138.

114. **Miserly** (*Mal.* kikir): kĕsid, *Sem. Kedah* [see D 179].
Miss, to: F 115.
Mist: B 236; D 16; D 22.

115. **Mistake**: B 10; F 24.

116. To be mistaken: silap, *Sak. Ra.* [Translated in original "to see," but this is clearly wrong.] [*Mal.* silap.]

117. **Mix, to** (*Mal.* gaul): ya-kălūwayt, *Pang. U. Aring*; ya-haluwed (*pr.* haluwedd), *Pang. Sam, Pang. Gal.* [? Cf. *Central Nicobar* kalâawa, "to mix (fluids)."]

118. MIX, TO: hāro-galö, *Bes. Songs.* [Cf. *Mal.* haru, "confusion," and gaul, "to mix."]

119. MIX, TO: (*a*) pachu, *Serau.* Do not mix (the things): ui pi pachur, *Serau.*
(*b*) To mix: champur, *Sak. U. Kam.*; champōr, champor, *Tembi.* Confused: chămpo' (chmpu'), *Sem. Buk. Max.* [*Mal.* champor; champur].

120. **Mock, to**: majeh (majih), *Sem. Buk. Max.* [*Mal.* ajoḳ].
Moderate: T 43.

121. **Molar**; lower jawbone: tĕmgim (tmgim?), *Sem. Buk. Max.*; T 170. [*Khmer* thkéam [dhgām]; *Stieng* gam, "jawbone"; *Stieng* gâm (gâm); *Chrău* tĕgâm, "molar."]
Mole: D 114.
Mollusc: S 151, 152.

122. **Moment, a**: bramōs, *Sak. U. Kam.* Presently: bramōs; bramâ, *Sak. U. Kam.*
MOMENT: B 145; Q 5.
MOMENT, in a: I 10.

123. **Money**: ibâs, *Sak. U. Kam.*

124. MONEY: ting, *Bes. Bell.* Dollar: teng, *Bes. A. I.* (probably = "chink" or money). [Onomatopœic.]

125. MONEY: wang, *Sem. Beg., Ben. New.* Silver: wang, *Sak. Sel. Da.* [*Mal.* wang, "money"].

126. MONEY: duit, *Sak. U. Kam.* [*Mal.* (from Dutch) duit].
Monitor lizard: F 138; L 118-125.

127. **Monkey**: munyet, *Bes. Sep. A. I.*; (munyits), *Ben. New.* [*Mal.* monyet].

128. MONKEY: apóng? (abóng), *Sem. K. Ken.* Coconut monkey (*Mal.* bĕroḳ): āpong, *Sem. Jarum*; poong, *Tembi.*

129. MONKEY, coconut (*Mal.* bĕroḳ): dâk^{n}; dok^{n}, *Tembi*; dōk^{n}, *Jelai*; *Serau* [or *Tembi*]; dok^{n}, *Sen. Cliff.*; dok, *Sak. Blanj. Cliff., Darat*; mĕnāhar dok, *Serau*; dâk, *Sak. U. Kam.* Monkey: dôk, *Sak. Korb. Lias*; dok, *Sak. Tap.* [*Stieng* duk; *Chrău* dôk; *Bahnar* dŏk; *Halang* mŏdok; *Sedang* dŏ, "monkey."]

130. MONKEY, coconut (*Mal.* bĕroḳ): ko'? (kok), *Kena. II., Bes. Her., Bes. Sep.*; kâ', *Bes. Sep., Bes. K. L.*; kâ, *Bes. Malac.*; (spec. *Mal.* bĕrok bĕsar): kō', *Bes. Sep. A. I.*; species are kok gantang, kok rangkak, kok buku, *Bes. Songs.* Cry of monkey: kok-kok-kok, *Bes. Songs.* [? cf. *Mon* keang [găng], "ape."]

131. MONKEY, coconut (*Mal.* bĕroḳ): kopé', *Mantr. Malac. Cha.*

132. MONKEY, coconut (*Mal.* bĕroḳ): bongkar; mungkar, *Bes. Sep. A. I.*; puntal, *Jak. Malac.*

133. MONKEY, coconut (*Mal.* bĕroḳ): ludik, *Bland. K. Lang.*

134. MONKEY, coconut *Mal.* bĕroḳ): (*a*) bawag (bowag), *Sem. Stev.*; ba'-wach, *Kerbat*; bawaɣd (*pr.* bawaydd), *Sem. Kedah*; bawaɣd (almost but not quite bawaydj), *Sem. Plus*; bawad (*pr.* bawadd), *Pang. U. Aring, Pang. Sam, Pang. Gal.*; bawat, *Pang. K. Aring.*; bāwet (bāuĺit), *Sem. Buk. Max.*; bāwe' (bauĭ'), *Sem. Pa. Max.*; bawē', *Pang. Belimb.*; U 20. Monkey (*Mal.* munyet): bĭt, *Sen. Cliff.*

(*b*) Coconut monkey: bĕrók, *Mantr. Malac.*; bĕruk, *Bed. Chiong* [*Mal.* bĕroḳ].

135. MONKEY (*Mal.* chikah [?=kĕkah]): kaldös; kadös, *Pang. U. Aring*; kadös, *Pang. Sam*; kadöz, *Pang. Gal.* Monkey (*Mal.* kĕra): keretos, *Kena. I.*; rĕdó', *Mantr. Malac. Cha.* Squirrel or tupaia (*Mal.* tupai), kodes, *Mantr. Malac., Mantr. Malac. Cha.* Small squirrel or tupaia: kodes, *Mantr. Malac. Nya.*

136. MONKEY (*Mal.* kĕkah): (*a*) roit, *Kena. I.*; ṛot, *Bes. Her.*; (*Mal.* sikah) rūt, *Bes. Malac.* Monkey: rut, *Ben. New.*

(*b*) Monkey (*Mal.* kĕra): tarau, *Sem. Plus*; tĕrâu, *Serting*; mĕnāhar rauh, *Serau*; ra' (rak), *Tembi*; rauh, *Serau* [or *Tembi*], *Darat, Jelai*; rūh, *Sak. Em.*; rau, *Sen. Cliff.*; raú, *Sak. Kor. Gb.*; rao, *Sak. Ra.*; réuh (**réouh**), *e.g.* aye (ayé) mo ni réuh (**réouh**), "we have a monkey"; mih mo ni réuh (**réouh**), "I have a monkey"; mih réuh (**réouh**) mo kĕbus (köbouss), "my monkey is dead," *Söm.*; reū (réu**ou**), *Sak. Kerb.* Long-tailed monkey: rāo, *Sak. U. Kam.* Monkey (*Mal.* monyet): rauh, *Darat.*

(*c*) Monkey (*Mal.* kĕra): pĕnrōk (pĕn-rĕrk), *Kerbat*; (*Mal.* seneka [*sic*: prob. = chikah): mĕnāhar prūt, *Serau*; (*Mal.* monyet): prot (prodt), *Sak. Tap.* Squirrel (*Mal.* tupai): pruōk (pru-ĕrk), *Krau Tem.*; prōg^{n}, *Serau* [or *Tembi*?]; prōk^{n}, *Sak. Em.*; proh chimal, *Tan. U. Lang.* Rat: prô, *Sak. Ra.* Mouse: plâk, *Sak. U. Kam.* Rat; mouse (*Mal.* tikus): prok, *Sen. Cliff.*; prauk^{n}, *Serau.* Young rat: krut, *Sak. Blanj. Cliff.* A kind of otter (*Mal.* anjing ayĕr): kreh-döōh, *Bes. K. L.* [*Mon* prip; *Bahnar* prōk; *Cham* prâk; *Khmer* kŏmprŏk [kŭpruk], "squirrel"; *Stieng* prŏh, "small grey squirrel"; *Stlung* kaprah, "large black squirrel."]

137. MONKEY (*Mal.* kĕkah): bâgê, *Bedu. II.*; bâgéh, *Blan. Rem.*; bâgeh, *Serting*; bageh, *Mantr. Malac. Cha., Jak. Malac.*; (*Mal.* seneka: *v.* M 136): belkes [?], *Serau* [or *Tembi*?].

138. MONKEY (*Mal.* chikah): tanjang, *Bland. K. Lang.*

139. MONKEY (*Mal.* chikah): sikar, *Bes. Sep. A. I.*; sĭkah, *Bedu. I., Bedu. II.*; sikah, *Bes. K. Lang., Mantr. Malac., Mantr. Malac. Cha.*; chĭkah, *Kena. II.*; kĕkah, *Bed. Chiong*; (*Mal.* lotong): kakah, *Pang. K. Aring*; kĕka' (k'kak), *Jak. Lem.*; chāko' (chaku'), *Sem. Pa. Max.* [*Mal.* chikah; sikah; kĕkah]; F 218.

140. MONKEY (*Mal.* kĕkah): ai (āi), *Sem. Pa. Max.*; (aī), *Sem. Buk. Max.*; (*Mal.* lotong): aĭi (aĭee), *Sem. Stev.* Orang utan (*Mal.* mawas): awi (auĭi), *Sem. Pa. Max.*

141. MONKEY (*Mal.* kĕra): da'ong (*pr.* da'oŋng), *Sem. Kedah*; da'ong, *Sem. Jarum.*

142. MONKEY (*Mal.* kĕra): jāyoh (jaiuh), *Sem. Buk. Max.*; jaihau (jihow), *Sem. Stev.*; mĕjo' (mjuḳ), *Sem. Pa. Max.*; jĕleau, *Pang. U. Aring*; jeliu? (jelew), *Tembi.* Monkey: jayo, *Sem. Craw. Hist., Sem. Ked. And., Sem. Jur. And., Sem. Jur. New., Sem. Jur. Rob.*; (djayo), *Sem. Klapr.*; jauh, *Sem. Beg.*; jau, *Ben. New.*

143. MONKEY (*Mal.* kĕra): kanchel (?), *Sem. Kedah, Sem. Jarum*; [cf. M 138? but in form the word agrees with D 86: perhaps both are allied to S 284].

144. MONKEY (*Mal.* kĕra): chenawan, *Bland. K. Lang.*

145. MONKEY (*Mal.* kĕra): kĕrá' (kĕrák), *Bedu. I.*; kra', *Mantr. Malac. Cha.*; (krak), *Bes. Sep. A. I., Bedu. II.*; kĕrha' (kekhak), *Barok* [*Mal.* kĕra].

146. MONKEY (*Mal.* lotong): tabŏng (*pr.* tabŏŋng), *Sem. Kedah*; tabŏng, *Sem. Jarum*; tābŏng, *Pang. Sam, Pang. Gal.*; tabong; tābā, *Pang. Belimb.* [cf. M 152].

147. MONKEY (*Mal.* lotong): tālug; tālū', *Pang. U. Aring.*

148. MONKEY (*Mal.* lotong): bāseng (basing), *Sem. Buk. Max.*; bâseng,

Bedu. II.; baseng, *Mantr. Malac. Cha.*; bâteng, *Kena. I.*; ãsõg (*pr.* ã-sõgg), *Sem. Plus.* Monkey (a small species): baseng, *Mantr. Malac. Nya.* Monkey: basing (bassing), *Ben. New.* [Cf. D 146, which Brandes compares with it, Bijdrage, p. 88. *Javan.* bajing; *Bolaäng Mongondou* bosing, "squirrel"; *Sea Dayak* basieng, "small squirrel"; *Balinese Krama* basong, "dog"; *Murut Trusan* basuk, "monkey."]

149. MONKEY (*Mal.* lotong): sĕró, *Kena. II.*; chĕlôi, *Serting.*

150. MONKEY (*Mal.* lotong): lotong, *Bes. Sep. A. I.*, *Bes. K. Lang.*, *Mantr. Malac. Nya.*; lotong; ṛotong (zotong), *Ben. New.*; otong, *Jak. Malac.* [*Mal.* lotong]; S 310.

151. MONKEY (*Mal.* mawah *or* ungka): (*a*) tawâh (*pr.* tawâhh), *Sem. Kedah*; (*Mal.* mawah) tawâh (*pr.* tawâhh), *Sem. Jarum.* Gibbon: tawã (towar), *Sem. Stev.*; tawók, *Jak. Ba. Pa.*; (*Mal.* ungka): tawoh (tauh), *Sem. Pa. Max.*, *Sem. Buk. Max.*; tâwâ (tâwò), *Serting* [? cf. S 378].
(*b*) Monkey (*Mal.* ungka): tĕhmŏk; tembâ'; tembo', *Bes. Sep. A. I.*; tĕmó' (têmók), *Bedu. I.*, *Bedu. II.*; timó', *Bes. Malac.*, *Mantr. Malac.*; timo', *Mantr. Malac. Cha.*; tĩmo' (tîmok), *Blan. Rem.*, *Bes. Her.* Long-handed gibbon; "wahwah": tĕmo' (têmok), *Ment. Her. I.*
(*c*) Monkey, spec. "wawa": mawa' (mawak), *Sak. Em.*

152. MONKEY (*Mal.* mawah): kabo͝nn *or* ka-boñ, *Sem. Jarum*; (*Mal.* ungka; "wahwah") kĕboñ, *Pang. U. Aring* [cf. M 146].

153. MONKEY (*Mal.* ungka): kwēu, *Mantr. Malac. Cha.* [? cf. M 152].

154. MONKEY (*Mal.* ungka): jĕngón, *Kena. II.*; je'ún, *Jak. Malac.*; jeun, *Kena. I.*

155. MONKEY (*Mal.* ungka): ungka, *Bed. Chiong*; cf. M 160 [*Mal.* ungka].

156. MONKEY, cry of ungka: wong-wong-wong, *Bes. Songs.*

157. MONKEY (*Mal.* siamang): bătēyū, *Pang. U. Aring*; batĕoh (batĕõh), *Sem. Pa. Max.*; (batiuh), *Sem. Buk. Max.*

158. MONKEY (*Mal.* siamang): hol, *Sen. Cl.*; hūl, *Sak. Martin.* [*Khmer* sva khol [swã (="ape") khul], "a species of monkey."]

159. MONKEY, black (*Mal.* siamang): ámăng, *Sak. Kor. Gb.*; amang, *Sak. Korb. Lias*; siâmang, *Bed. Chiong* [*Mal.* siamang].

160. MONKEY (*Mal.* siamang): untó, *Kena. II.* [cf. M 155].

160A. MONKEY, cry of siamang: mong-mong-mong, *Bes. Songs.*

160B. MONKEY, long-tailed (*Mal.* monyet): biduŏt; bidnŏt? *Sak. Martin* [?=M 134 or M 157].

Mons veneris: N 18.

Monsoon: R 14.

Month: M 161; M 164.

161. **Moon**: kachi' (kachik), *Sem. Craw. Hist.*, *Sem. Ked. New.*; (katchik); (kachin), *Sem. Klapr.*; (kachit), *Sem. Ked. And.*, *Sem. Ked. Rob.*, *Sem. Ked. Mar.*; (kachil), *Ben. New.*; kĕchek *or* kĕchē', *Sem. Kedah*; kĕchē', *Sem. Jarum*, *Sem. Plus*; kiche' (kichek), *Sem. Ij.*; kichi (kitchi), *U. Pat.*; gĕ-chet, *Sen. Cliff.*; gĕchĕk, *Sak. U. Kam.*; gechek, *Tan. U. Lang.*; guchah, *Sem. Ken.*; gicheh; gucheh (ghicheh; ghucheh), *Sak. Br. Low*; guchē (goutché), *Sak. Croix*; gĕche', *Tem. Cl.*, *Sen. Cl.*, *Sak. Blanj. Cl.*; gĕchĕ, *Sak. Blanj. Sw.*; (gechai), *Sem. Per.*; gĕchã; gechã; gechē (gõtschã; getschã; getsché), *Sak. Kor. Gb.*; gĕchä (gõtchè), *Sak. Kerb.*; gĕnchä (gõntchè), *Sak. Ra.*; giché, *Sak. Kinta*; gichã, *e.g.* "the moon is caught by Rahu; Rahu is black, my moon is red," gichã ki-bĕrkãp ya Rahú [another version is: ya kilip gichä ya Rahú]; bĕlak (bl-ak) Rahú, rĕngãn (rngãn) gichã eng, *Sak. U. Bert.*; gichã (gitschã), *Sak. Martin*; ginchi; gechik, *Darat*; bĕchä', *Sak. U. Tap.*; bi-che', *Sak. Slim.*; che? (chi [better chē: in the MS. originally chey]), *Sem. U. Sel.*; makĕche' (mkchi'), *Sem. Buk. Max.* Month: geche' (gechek), *Serau*; ginchi, *Darat.* Bright moon: makĕche' păding (mkchi' păding), *Sem. Buk. Max.*; makĕche' piding (mkchi' piding), *Sem. Buk. Max.* Crescent moon: makĕche' kuling (mkchi' kuling), *Sem. Buk. Max.* Decrescent moon (?): makĕche' tio' (mkchi' tiu'), *Sem. Buk. Max.* Lunar eclipse (*Mal.* gĕrhana) kĕchē hāyū' (*lit.* "sick-moon"?), cp. Hūrã' ō-hilödd kĕchē' (*lit.* "Hūrã is swallowing the moon," there is an eclipse), *Sem. Kedah*;

hâ hilud makĕche' (hâ hilud mkchi'), *Sem. Buk. Max.* End of the waning moon : pădung kăche' (pdung kchi'), *Sem. Buk. Max.* Full moon : makĕche' pĕrnama (mkchi' prnam), *Sem. Buk. Max.* ; guche pĕrnama (gutché - prnama), *Sak. Ra.* ; gichä bab (gitschă bab), *Sak. Kor. Gb.* ; pĕnoh geche (pönoh ghétché), *Sak. Kerb.* Half-moon : makĕche' katit (mkchi katit), *Sem. Buk. Max.* New moon ; first day of the month : săhari makche' (s-hari mkchi'), *Sem. Buk. Max.* Moonrise : kăche' timbul (kchi' tmbul), *Sem. Buk. Max.* Moon with a halo : makĕche' pagar (mkchi' pkr), *Sem. Buk. Max.* Full moon ? (or moon with a halo ?), (*Mal.* bulan bĕrpayong): makĕche' mĕko' (mkchi mku'), *Sem. Buk. Max.* Menses : chăn kĕche' (chn kchi'), *Sem. Buk. Max.* [*Sue* kaosai ; *Hin* kachai (cachai) ; *So* mechiai ; and ? cf. *Khmer* khê ; *Kat, Suk* kai (cai) ; *Proons* kai ; *Lemet, Sedang* khe ; *Bahnar* khey ; *Stieng, Chrău* khêi ; *Boloven, Kaseng, Halang* khăi ; *Niahön* khä ; *Lave* khei ; *Alak* kăhăi ; *Central* and *Southern Nicobar* kāhā ; *Teressa* kahai ; *Wa* kyi, "moon."]

162. Moon : chāwen (*pr.* chā - wenn), *Sem. Plus* [? cf. *Lampong* kanawan].

163. Moon : linta, *Kena. I.*

164. Moon : (*a*) bunthăk, *e.g.* pangkah bunthăk, "half-moon," *Bes. A. I.* ; New moon : bintaᵍng (bintag'n), *Sem. K. Ken.* ; [? = S 438]. [*Mal.* bulan, "moon," and bulat, "round," are apparently both represented by a form which is (possibly) capable of explanation on quasi-Krama principles. But see R 191.]

(*b*) Moon : bila' (bee-lah), *Sak. Sel. Da.* [? cf. *Sibop* blilek ; *Ba Mali* bĕlilek ; *Lirong* bĕlĭleăk ; *Long Pokun* blĭleăk ; *Punan Nibong* bililĕk, "moon."]

(*c*) Moon : bulan, *Sem. Jur. And.*, *Sem. Jur. Mar.*, *Sem. Jur. New.*, *Sem. Jur. Rob.*, *Sem. Beg.*, *Ben. New.*, *Bes. Malac.*, *Mantr. Malac.*, *Jak. Malac.* ; (boulan), *Söm.* ; bulaᵗn ? (bulatnah), *U. Ind.* ; bûlen, *Barok.* Month : bulan, *Ben. New.*, *Bland. K. Lang.* ; sabulan, *Sem. Beg.* Bright moon : bulan jumpai (buln jumpai), *Sem. Pa. Max.* Lunar eclipse : bulan nyeh, *Serting* ; bulan sâkit, *Bedu. II.* ; bûlan tangkak rĕmâr, *Jak. Mad.* ; kăb hau bulan (kb hu buln), *Sem. Pa. Max.* ; būlan tĕlan rahu' (bûlan tĕlan rahuk), *Galang* ; būlan gĕrhēni (bûlan gĕkhêni), *Barok.* End of the waning moon ; no moon : hāb bulan (hab buln), *Sem. Pa. Max.* Half-moon : bulan bĕlang (buln blng), *Sem. Pa. Max.* [*Mal.* bulan].

Moon : D 39 ; G 21.

165. Moon, full (?) : per-as, *Sak. Plus Cliff.*

166. Moon, new : huăl, *Sak. Kor. Gb.* Crescent of moon : huan, *Bes. A. I.*

167. Moon, new : nigmoi (nigh - moï), *Söm.* [cf. O 27 ?].

168. **Moonlight** : L 74.

169. **More** : dayop, *Söm.* How much : doyop, *Söm.*

170. More : jere (djéré), *Söm.* More ? again ? : chĕrā (tchörâ), *Sak. Ra.* [This last is very doubtful ; it may mean "when it was daylight" : it is taken from De Morgan's very imperfect "text" of the Sakai Raya dialect.]

171. More : nān, *Sak. U. Kam.* Again : nēn, *Sak. U. Kam.* [? Cf. *Mon* nem [ṇim], "yet," "still" ; *Tareng* ngè ; *Sué* nang ; *Boloven* nüng, "again."]

172. More : lăd, *Sak. U. Kam.* ; ālö, *e.g.* jön ālö, "give more," *Bes. Sep. A. I.* ; S 346. Again ; (any) more ; also (?) : alö, *Bes. K. Lang.* [? = A 71]. [? Cf. *Khmer* lŏs [lös], "more."]

173. More : lĕbé ; lĕbī (löbé ; löbï) ; lobé, *Sak. Ra.* [*Mal.* lĕbeh].

174. More ; still : lagī (laghï ; lagï), *Sak. Ra.* [*Mal.* lagi] ; A 27 ; M 40 ; M 42 ; N 87.

More, no : A 63 ; N 83.

175. **Morning** (*Mal.* pagi) : henlob (*pr.* henlobb), *Sem. Jarum, Sem. Plus* ; hanlōp, *Sem. K. Ken.* ; hublo' chĕnmuih (hubluk chnmuih), *Sem. Pa. Max.* ; po glāp, *Sak. U. Kam.* ; lom, *Jak. Ba. Pa.* To-morrow : ia-lok, *Sen. Cl.* ; yah-lok, *Sen. Cliff.* ; herlop, *Tan. U. Lang.* ; yah hĕlŏp (yah hĕ-lĕrp), *Sen. Cliff.* ; yahelepⁿ, *Darat* ; ya helek (ya helekh) ; lūb, *Serau* ; kon-lot ? *Pant. Kap. Joh.* Early : tĕngkalom (t'ngkalom), *Pant. Kap. Joh.* Early in the morning : höbĕlŏᵏng (hĕr-bĕ-lĕrkⁿ), *Sen. Cliff.* ; heblukⁿ, *Serau.* Day after to - morrow (*Mal.* lusa) :

yahalup^{n}, *Serau* [or *Tembi*?]. [Cf. *Mon* phalaing-yĕh [phalhāng-yaḥ], "first dawn of day."]

176. MORNING: supōl? (subṓl), *Sak. Kor. Gb.* Early morning: sĕlupō (*sŏ*loupô), *Sŏm.*; pohupú (pohoupou), *Sak. Ra.* To-morrow morning: sĕlupo-hīs (sŏloupo-hîs), *Sŏm.*; hupō; hupul (houpô, houpoul), *Sak. Ra.*

177. MORNING (*Mal.* pagi-pagi): gagĭh, *Sem. Beg.*; pagi pagi (paggi paggi), *Ben. New.* To-morrow: pagi, *Sem. U. Sel.* [*Mal.* pagi].
MORNING: C 154; D 33; D 42, 43.

178. MORNING, to-morrow: siakâl, *Sak. Kerb.* To-morrow: kâl, *Sak. Blanj. Cliff.*; yakāl (jakál), *Sak. Kor. Gb.*; yakal, *Sak. Br. Low, Sak. Croix.*; biakal, *Tembi.* Day after to-morrow (*Mal.* lusa): yakal, *Tembi.*

179. MORROW: (*a*) kisâm; nisâm; minsâm; teng-shâm, *Bes. A. I.*; tangsum, *Ben. New.* To-morrow: nisóbm, *Bes. Her.*; nisōm (neesome), *Sak. Sel. Da.*; nisum, *Buk. U. Lang.* Early (*Mal.* pagi-pagi): tengsâm *or* tenghâm, *Bes. K. L.* Yesterday: langsōm (langsome), *Sak. Sel. Da.* [? Cf. *Selung* tsitsun (tseetsoon), "to-morrow."]
(*b*) Morrow: iso^{k}ng, *Bes. A. I.* To-morrow: isok, *Jak. Malac.*; bengsăk (bengsòk), *Kena. I.* When: isok, *Mantr. Malac.* [doubtful, probably wrong] [*Mal.* esoḳ, besoḳ].
Morning-star: S 436.
Morrow: M 175-179.

179A. **Morsel**; remnant: susa', *Sem. Pa. Max.* [*Mal.* sisa]; T 33.

179B. **Mortar** (*Mal.* lĕsong): guul, *Tembi*; tergul, *Serau* [? cf. H 113].

180. **Mosquito** (*Mal.* nyamok): (*a*) kĕ-mít, *Sen. Cliff.*; kĕ-mit, *Sen. Cl.*; kĕmöt, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; kamet, *Sak. Sung.*; kemit^{n}, *Tembi, Jelai*; kĕmūn, *Sak. U. Kam.*; kâmos, *Sak. Sel. Da.*; kumus, *Rasa*; kĕmûs, *Bedu. I., Bedu. II., Mantr. Malac.* Mosquito; sandfly: kemit^{n}, *Sak. Em.* Kill that mosquito: pak kemēt hĕï, *Jelai.*
(*b*) Mosquito: kĕbok, *Bes. Sep. A. I.*; kĕbo' (kbu'), *Sem. Pa. Max.*; kebâ, *Bes. Malac.* Sandfly (*Mal.* agas): kĕbăk *or* kĕbâ', *Sem. Kedah*; kĕbo' (kbu'), *Sem. Buk. Max.*
(*c*) Mosquito: săbet, *Sem. Per.*; sĕbêt, *Sak. Blanj. Sw.*; sebét, *Sak. Kor. Gb.*; sebit (cebit), *Tan. U. Lang.*; sĕbīk (*sŏ*bîk), *Sŏm.*; sebĕg, *Sak. Croix*; sebeg, *Sak. Br. Low*; sĕbeng (sbing), *Sem. Buk. Max.*; (sben), *Sem. Ij.*; (sobeng), *Sem. U. Sel.*; sĕmóñ, *Jak. Malac.*; sĕmoñ, *Serting.* Mosquito; sandfly (*Mal.* agas): sĕbit^{n}, *Serau*? or *Tembi*(?); soit^{n}, *Tembi.* Gnat: sewe^{d}n (sewed'n), *Sem. K. Ken.* Sandfly (*Mal.* agas): sĕbeng, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; sebit^{n}, *Jelai*; chĕ-bit, *Sen. Cliff.* [*Mon* gămit; *Khmer* mūs; *Stieng* mŏe; *Annam* muôi; *Bahnar* shömech (xömech); *Chrău* moch, "mosquito."]

181. MOSQUITO: gatão (ghatâo), *Sak. Kerb.*

182. MOSQUITO: rêngit, *Jak. Ba. Pa.*; rĕngit, *Jak. Mad.*; rĕngit, *Jak. Semb.*; (rengit), *Jak. Lem.*; rĕnget, *Galang*; tĕngĕt (tĕngé^{n}t), *Kena. I.* Sandfly (*Mal.* agas): tĕngĕt (tĕngé^{n}t), *Kena. I.* [*Iranun* ranggit, "mosquito"; *Mal., Achin.* rĕngit (a kind of small sandfly).]

183. MOSQUITO: pĕhōrong (p'hôrong), *Pant. Kap. Mad.* Fly; horsefly: pĕhōrong (p'hôrong), *Pant. Kap. Joh.*

184. MOSQUITO: âgas, *Bes. Her.* Sandfly (*Mal.* agas): âgas, *Bes. Her.*; agem, *Bedu. II.* [*Mal.* agas, "sandfly"].

185. MOSQUITO: nāmú? (nâmòu), *Sak. Ra.* [*Mal.* nyamoḳ]; F 200; S 30.
MOSQUITO-larvæ: F 169.

185A. **Mosquito-net**; mosquito-curtain: klamu, *Jelai* [*Mal.* kĕlambu].

186. **Moss**: topō (to-pô), *Sak. Kerb.* [? Cf. *Central Nicobar* pul, "moss."]

187. MOSS: tōsĭl (tô-sĭl), *Sak. Kerb.*

188. MOSS: lăhem (lèhem), *Sak. Ra.* [M 186-188, especially the last, are doubtful, as the Malay equivalent is wrongly given lĕmbut (lömbout), which means "soft." With M 188 cf. S 334; "moss" in Malay is lumut.]
Moth: B 482.

189. **Mother**: öng (oeng), *Sak. Br. Low* (eung), *Sak. Croix*; (öngh), *Sak. Kerb.*; ngiŏng, *Sak. Jer.*; kĕnüng, *Sak. U. Kam.* Parents: kĕnüng-mĕnüng, *Sak. U. Kam.* [? Cf. *Bahnar* iŏng, "mother"; "female that has borne young."]

190. MOTHER: gĕndek (ghendek), *Bes.*

Bell.; gadē', gĕndē', *Bes. Sep. A. I.*; gende', *Bes. K. Lang.*; gadeh, *Buk. U. Lang.*, *Bes. K. Lang.*; gadek, *Bes. Bell.*; gâdík, *Bes. Her.*, *Bed. Chiong*; gadi, *Bes. Malac.*; W 30; ga-dok, *Sak. Sel. Da.*; gado, *U. Ind.*; idö? (i-der), *Sak. Guai.* Mother-in-law: gadi' (gadik), *Bes. Her.*; F 220; H 15 [? cf. F 63; G 90].

191. MOTHER: hâpet, *Kena. I.*, *Kena. II.*

192. MOTHER: bök *or* bö', *Sem. Jarum. Sem. Plus*; bö', *Sem. Plus*; bå', *Pang. Belimb.*; bo' (bu'), *Sem. Pa. Max.*; bōḥ? *or* bōk? (bōkh), *Tembi*; bo, *Sak. Kor. Gb.*; bô, *Söm.*, *Sak. Kerb.*; boh, *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Jur. Rob.*, *Tem. Cl.*; bĕu (bĕü), *Jehehr*; bäh, *Sem. Beg.*; ba, *Ben. New.*; bii (bïi), *U. Pat.*; H 14; O 23. Aunt (*Mal.* mak sudara): bö', *Pang. U. Aring*; bō awā (bô-aouâ), *Söm.* Thumb: tabó? (dabó), *Sem. K. Ken.*; tabōkⁿ, *Tembi*; F 220. [These words may possibly be ultimately related to *Mal.* ibu; M 195: but words of relationship are often so similar in different languages that the inference from similarity of form is almost worthless; ? cf. F 61.]

193. MOTHER: nāk (*pr.* ˈnā'), *Sem. Kedah*; nak, *Sem. Klapr.*; nā', *Pang. U. Aring*; nâ, *Sem. Per.*; na', *Kerbat*; nā (nˈ), *Sem. Buk. Max.*; nah, *U. Kel.*; ngah, *Sem. U. Sel.*; gnā, *Pang. Jalor*; ndā'; 'ndå', (cp. ĕndå' Sĕmang (*Mal.* colloq, phrase), also ĕndok Sĕmang), *Pang. K. Aring*; nañ, *Pang. Sam*, *Pang. Gal.*; nan, *Lebir*; nau, *U. Pat.*; nyå? (niyór), *Po-Klo.* Aunt: ngah, *Temiang*; īna' (ĭnak), *Serting*, *Blan. Rem.*, *Ment. Her. I.*; (inak), *Bes. Songs*, *Bedu. II.*, *Mant. Bor.*; ēna' (ĕnak), *Bes. Songs.* Younger aunt: īna' (ĭnak), *Ment. Her. II.* Mother-in-law: nyå? (niyór), *Po-Klo*; W 104. [*Sulu* ĭnak; *Iranun* ĭnå; *Bulud Opie* ina; *Melano Dayak*, *Nias*, *Tagbenua* ina; *Bukutan Dayak* inai; *Balau Dayak* indai; *Cham* inō, "mother" (cf. *Mal.* induk); F 132; but cf. also *Mon* ināi [ināai]; *Bahnar* na, "aunt" (elder than the parent); and *Sué* aneu (aneou); *Lemet* ne, ni, "mother."]

194. MOTHER: mak, *Sem. Craw. Hist.*, *Sem. Ked. And.*, *Sem. Ked. New.*, *Sem. Ked. Rob.*, *Serting*, *Ment. Her. I.*; ma' *Mantr. Malac.*; ma, *Ben. New.*; mā, *Or. Trang*; möi (mĕr-i), *U. Tem.*; mói, *Bedu. II.*; (moï), *Mantr. Bor.*; moi, *Bedu. III.*, *Mantr. Malac.*, *Jak. Malac.*; mboi, *Ment. Her. II.*; mûï, *Blan. Rem.*; mei? (mayi), *Ben. New.*; moi? (moie), *Rasa*; me'? (mek), *Sak. Sung.*; mekⁿ, *Jelai*; ameng, *Serau*; mê, *Sen. Cl.*; amä (amè), *Sak. Ra.*; amē', *Sak. U. Kam.*; ăme, *Sak. Martin*; ame, *Sak. Blanj. Sw.*; âmeh, *Tan. U. Lang.* Mama: mek, *Sem. Klapr.* Mother-in-law: mak, *Serting*; moi, *Bedu. II.*, *Bedu. III.* Adopted mother; foster mother: mak angkat, *Serau.* Aunt (*Mal.* ma' sudara): måk, *Sem. Jarum*, *Sem. Plus.* Aunt: âmai, *Bed. Chiong*; amai, *Jak. Ba. Pa.*; moi tūha' (moi tuhak), *Bedu. II.*, *Bedu. III.* Elder aunt: ma' tūha' (mak tûhak), *Ment. Her. II.* [*Mal.* tuha, "old"; ma', ĕmak, "mother."] Aunt: moï muda' ([moi] mudak), *Bedu. II.*; ma'-anö' (mak-aneuk), *Galang*; ma' sudĕrhē (mak sudĕkhê), *Barok.* Woman: amai, *Pal.*; āmai (âmei), *Jak. Mad.*; moi, *Buk. U. Lang.* [All these words are no doubt ultimately connected, and it is practically impossible to separate the aboriginal forms into Mon-Annam and Malayan. Tentatively it may be suggested that those which have the vowels *e* and *oi*, especially the Sakai and Bĕsisi forms, are probably to be classed more with the Mon-Annam, while the forms in *a* and *ai* are closer to the Malayan; but there can hardly be any certainty in the matter. *Mon* mi; *Khmer* mê; *Stieng* mêi; *Samré*, *Por* miñ (minh); *Cuoi*, *Rodé* mik (mic); *Cancho* amík (amic); *Phnong* mé; *Chréai* me (mes); *Prou* mok (moc); *Bahnar* me (mĕ); *Annam* me; *Chong* muñ (muny); *Huei*, *Ka* mai; *Chrău* mê; *Kuy Dek* mây; *Churu* mè; *Raḍaiḥ* mĭ; *Kha Bi* amĭ; *Boloven* mö; *Mi* ma; *Alak* mä; *Lave*, *Kaseng*, *Sedang* me; *Xong* ming; *Suk*, *Jarai* mi; *Sué* mbè; *Sue* mpe; *So* mpi; cf. *Mal.* ĕmak; mak, "mother."]

195. MOTHER: ibu bisan, *Pant. Kap. Joh.*; F 220 [*Mal.* ibu]; F 132; G 86; O 23; W 131A. Mother of first-born child: F 132.

Mother-in-law: B 419; F 61; G 86; L 21-24; M 190; M 193, 194.
Motion, to have a: S 468.
Motive: C 60.

196. **Mottled**: bĕchang, *Bes. Songs.*
Mound: A 116; H 101.
Mountain: H 84-100; S 465.

196A. **Mountain chain** or range: daka, *Sem. K. Ken.*

196B. **Mourn, to**: dalāl, *Sem. K. Ken.*
Mouse: M 136; R 32-35.

197. MOUSE, small jungle-: lĕbong, *Mantr. Malac. Cha.*
Mouse-deer: D 75; D 81-88.

198. **Moustache**: misei (misseï), *Söm.*; bisäi (bissèï), *Sak. Ra.* Beard: misai (missei), *Sem. K. Ken.* [*Mal.* misai]; H 1, 2; M 203.

199. **Mouth**: (*a*) hăeng (hăēng), *Sem. Buk. Max.*; hâing (hâing? *or* hânīng?), *Sem. Pa. Max.*; hăng, *Pang. Jalor*; hayn, *Pang. Sam, Pang. Gal.*; hayn (*pr.* hañ), *Pang. U. Aring*; hayn *or* hañ (*pr.* haynn), *Sem. Kedah*; hañ (*pr.* haynn), *Sem. Jarum, Sem. Plus*; hein, *Sem. U. Sel.*; hain, *Sem. Ken.*; ha^{n} (han'), *U. Pat.*; han, *Lebir*; an, *Sem. Klapr.*; P 18. To gape: ang, *Bes. Sep.* Hole: bhayang, *Pang. K. Aring*; ho^{ng}ng (hog'n), *Sem. K. Ken.*; hol, hăl, *Serau.* Hole; cavity: hayang, *Pang. U. Aring, Pang. Sam.* Cave: hō^{ng}ng (hōg'n), *Sem. K. Ken.* Tooth: han, *Kerbat*; ha^{n} (han'), *U. Kel.*; hañ, *Pang. U. Aring*; tulang han, *Lebir.* Top row of teeth: hayn chang-kerpeng, *Sem. Skeat*; A 5. Bottom row of teeth: hayn chang-kiyom, *Sem. Skeat*; B 165 [? cf. F 1; H 107].
(*b*) Mouth: nyiagñ? (ñiañgn), *Söm.*; nyiak? (ñiak), *Sak. Kerb.*; nyāk, *Sak. Tan. Ram.*; nyāk (njánk *or* niank), *Sak. Kor. Gb.*; ña-ag (ñaäg), *Sak. Br. Low*; nyāg, *Tembi*; nyūng, *Sak. U. Kam.*; minyun, *Tembi.* Hole in a flute: nĕnag^{n} (n'naghn), *Sem. Stev.*
(*c*) Mouth: rĕ-ang, *Kena. II.*; cf. H 107. [*Chong* raneng; *Niahön* mrueñ, "mouth."]

200. MOUTH: jĕhâp (jĕhòp), *Kena. I.* [?=M 199].

201. MOUTH: nyiūi (nyiūy), *Sak. U. Kam.*; nyinyoi, *Jelai*; minyoi, *Darat*; minyŏr? (minjór), *Sak. Martin*; nyunyo neh? (nunjoneh), *Tan. U. Lang.* Lip: ninyoi, *Serau*; beng ninyoi, *Jelai*; C 84. Lips: nyínyōi, *Sak. U. Bert.*; ingot, *Ben. New.*; H 2 [?=M 199].

202. MOUTH: ban, *Sem. Craw. Hist., Sem. Ked. And., Sem. Ked. New., Sem. Ked. Rob., Sem. Klapr.*; (bani), *Sem. Craw. Gram.*; bong, *Bes. Bell.*; 'm-pâk, *Sak. Blanj. Sw.*; empak^{n}, *Serau*; pa^{k}ng, *Bes. Sep. A. I.*; pagn, *Bes. Her.*; pa'ng, *Bes. Malac.*; pâng, *Buk. U. Lang.*; pang, *Bed. Chiong*; pahen, *Sak. Sel. Da.* Cheek: bāng (barng), *Sem. Stev.* Face: pahang, *Sak. Sel. Da.* Talkative: 'nom pang, *Bes. Sep.*; M 45. [*Mon* paing [pāng]; *Central* and *Chowra Nicobar* oal-fāng; *Teressa* āfang; *Phnong* ambong, "mouth"; cf. B 272. The Andamanese equivalents, *Biada* āka bāng-da; *Kede* tā pong, etc., are strangely similar.]

203. MOUTH: lănud, *Sem. Beg.*; lanud, *Ben. New.*; tĕ-nut, *U. Cher.*; (tenut), *Sem. Jur. And.*, *Sem. Jur. Rob.*; (temut), *Sem. Jur. New.*; tenŏ^{t}, *Sem. Martin*; kĕ-nut, *U. Tem.*; snut, *Or. Hu. Joh. II.*; nut, *U. Ind.*; tinim, *U. Kel.*; tenin, *Sem. K. Ken.* Lip (*Mal.* bibir): kĕtŏ tĕnŏt (kĕ-tĕr tĕ-nert), *Kerbat*; tĕnut, *Sem. Kedah*; tĕnöyt, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; S 310. Lower lip: tĕnud hāim (tnud haim), *Sem. Pa. Max.*; tenin kio^{b}m (tenin-kiob'n), *Sem. K. Ken.* Upper lip: tĕnud hātoh (tnud hatuh), *Sem. Pa. Max.*; kĕto' tĕnud (ktu' tnud), *Sem. Buk. Max.*; tenin kipa^{ng}ng? (tenin gibag'n), *Sem. K. Ken.*; A 5. Lips: tenin, *Sem. K. Ken.* Moustache: tĕnūt, *Pang. Jalor.* Snout of animals: tĕnud (tnud), *Sem. Buk. Max.*; H 1. [? Cf. *Khmus* thno, "mouth."]

204. MOUTH: pengachap, *Ben. New.* [? *Mal.* uchap, "to speak"].

205. MOUTH: mulo', *Pang. Belimb.*; mulut, *Mantr. Malac.*; (moulout), *Sak. Ra.*; mâ-ut, *Jak. Malac.* [*Mal.* mulut]; H 109; L 105; M 61; T 168.

206. MOUTH of river: chĕ-ba', *Sen. Cliff.*; tembā', *Bes. A. I., e.g.* tembā' dōō heram=*Mal.* Kuala Ayer Itam, *Bes. A. I.* Mouth of large river; mouth of small river: chĕbā (tchöbâ), *Sak. Ra.*; W 30. [? Cf. *Bahnar* bah, "mouth of river."]

207. MOUTH of river: kualā (kualng *or* kual'?), *Sem. Pa. Max.* [*Mal.* kuala]; R 149, 150; W 30.
208. MOUTH, to keep in the (like a quid): kāmăm (kamm), *Sem. Buk. Max.* [*Mal.* kĕmam].
209. **Move, to** (*transitive*) (to push = *Mal.* sorong): jūl, *Sem. Kedah*; L 119; T 3.
210. MOVE, TO (*Mal.* bĕrgĕrak): yin-yŏk (yin-yĕrk), *Sak. Blanj. Cliff.* To move (remove): hi at, *Sak. U. Kam.*
211. MOVE TO, TO: 'lor, *Bes. Songs* [? cf. *Mal.* undor].
212. MOVE, TO: gia', *Sem. Pa. Max.*; giak, *Sem. Buk. Max.* To rock to and fro: gia', *Sem. Pa. Max.* [*Mal.* gĕraḳ].
Much: M 40-46; M 169; W 73; W 77-79.
213. **Mucus**; phlegm: kăhāk (khaḳ), *Sem. Buk. Max.* Phlegm: kĕrhāk, *Sak. U. Bert.* [*Mal.* kahaḳ; dahaḳ]; N 98.
214. **Mud** (*Mal.* lumpur): nā-pag (*pr.* nā-pagg), *Sem. Jarum, Sem. Plus*; lebakⁿ, *Tembi.*
215. MUD; dirt: latak, *Söm.* Mud; slime: látak, *Söm.* Muddy: lucharluchar, *Bes. Songs.* Mud (*Mal.* lumpur): chicha' *or* chichak, *Sem. Kedah* [? cf. D 115 and W 75].
216. MUD: sĕkĕni? (sḳni'?), *Sem. Pa. Max.*
217. MUD: paya' (payak), *Sak. U. Kam.*; payah, *Serau.* Mud; dirt: payā (payâ), *Sak. Kerb.* Mud; slime: payā (payâ), *Sak. Kerb.* Wet ricefield (*Mal.* sawah): paya' (payak), *Tembi.* [*Mal.* paya, "swamp."]
218. MUD; dirt: lumpōr (loumpôr), *Sak. Ra.* Mud; slime: lumpōr (loumpôr), *Sak. Ra.* [*Mal.* lumpor]; S 528.
Mudcrab: P 208.
Muddy: M 215; W 30; W 36-38.
Multiply, to: S 541.
Murder: C 296; D 48; D 50.
Murder, to: K 28, 29.
219. **Muscle** (*Mal.* urat): sö-sâ', *Sem. Kedah*; sā-sō', *Sem. Plus.* Muscles; nerves; veins (*Mal.* urat): sā'so' (sa'su'), *Sem. Buk. Max.*; so'so' (su'su'), *Sem. Pa. Max.* Biceps muscle (*Mal.* kuching-kuching), sö-sâ', *Sem. Kedah, Sem. Jarum.* Strong: soso' (sō'sō'), *Sem. Pa. Max.*; săsoh, *Sem. Beg.* Muscles of the loins (*Mal.* urat buah pinggang): so'so' hūah (su'su' huah), *Sem. Pa. Max.*; sā'so' pinggăng (sa'suḳ pingkng), *Sem. Buk. Max.* Penis? (*Mal.* urat kinching): sā'so' kĕnom (sa'suḳ knum), *Sem. Buk. Max.*; so'so' kĕnam (su'su' knm), *Sem. Pa. Max.* Veins (of wrist) (*Mal.* urat nadi): sā-sō' chas, *Sem. Plus.* Arteries; blood-vessels: sā'so' tājo' (sa'su taju'), *Sem. Buk. Max.*; so'so' kāeng (susu kaing), *Sem. Pa. Max.* [Cf. *Khmer* sâsay [săsêy], "thread," "nerve," "vein."]
Mushroom: F 293.
220. **Music**: lagú (lagou), *Söm.*; lagō (lagô), *Sak. Ra.* [*Mal.* lagu, "tune"]; S 364.
221. Bamboo musical instrument: haihau (hi-how), *Sem. Stev.*
222. Slit in the tube of the "hihow": nɨk-pek, *Sem. Stev.*
223. Crosspiece in the "hihow": tenunā (tenoonar), *Sem. Stev.*
224. Bamboo stringed musical instrument: banjeng, *Bes. K. Lang.*, *Bes. Sep.*
225. Bamboo musical instrument: ding tengkhing, *Bes. K. Lang.* Strings of bamboo stringed musical instrument (banjeng): kĕranteᵏng (so called on account of resemblance to the "stick-insect"?), *Bes. Sep.* Musical instrument (*Mal.* kĕranting *or* kĕruntong): kuntong, *Pang. U. Aring.* Three-stringed lyre: kĕranting, *Mantr. Malac. Cha.* Kind of guitar: kranti, *Mantr. Bor.* [*Mal.* kĕranting].
226. Musical instrument made of a bamboo joint with a strip of the skin raised to act as a string: krīm (krīᵇm), *Sem. Kedah.* Fiddle (*Mal.* biola): krŏpⁿ, *Tembi* [and *Serau*?] krâm, *Serau.* Bamboo zither: krob, *Senoi* (Martin, Inlandstämme, p. 911). [Perhaps cf. *Mon* trâ [drăw]; krâ [grăw]; *Khmer* tro [dră], "fiddle."]
227. String of the "krīm": harau, *Sem. Kedah.*
228. Bamboo body of lyre: gungu, *Mantr. Malac. Cha.*
229. Finger-pieces of lyre: balan, *Mantr. Malac. Cha.*
230. Bamboo musical instruments (small size): kentot, *Bes. K. Lang.*
Musical instrument: M 221-230.
MUSICAL INSTRUMENT, bridge of: P 100.
MUSICAL INSTRUMENT, stick to tighten strings of: S 450,

Musket: G 130.
Musket-ball: S 466.

231. **Mustard, white** (*Mal.* sĕsawi puteh): sĕsawi pĭltau (ssaui piltu), *Sem. Buk. Max.* [*Mal.* sĕsawi].

232. **Musty**; tainted (*Mal.* basi): bari' (bariḳ), *Serau*; barīkⁿ, *Jelai*; bibari, *Darat.* [*Sund.*, *Mangkasar*, *Batak*, bari; *Bugis* wari.]
Mutilated: M 7.
Mutter, to: M 85.
Mythological persons: F 41; G 90.

N

1. **Nail** (*e.g.* of finger), (*Mal.* kuku): chĕn-drul, *Sen. Cliff.*; chendros (*pr.* chendross), *Sem. Plus*; chendros, *Tembi*; chendrus, *Darat*; chendruus, *Serau*, *Jelai*; chĕng-rûs, *Sak. Blanj. Sw.*; chĕngros (chngros), *Sak. Tan. Ram.*; chinros, *Tan. U. Lang.*; chenyaus, *Sem. Per.*; charōs, *Sak. Br. Low*; cheros (tschéros), *Sak. Kor. Gb.*; chĕrôs, *Serting.* Toe-nail: chĕngrōs (chngrōs), *Sak. U. Kam.* Nails of fingers and toes: kenios, *Sem. K. Ken.* Second finger: chinrūs? (chinroos), *Tan. U. Lang.*

2. NAIL: rísík, *Kena. I.* [? Cf. *Khmer* krechâk [krăchak], "nail."]

3. NAIL: (*a*) tĕkā' (tka'), *Sem. Pa. Max.*; tĕkoh chas (tekoh chass), *Sem. Ij.*; H 14. Finger-nail: tĕkā' tīng (tka' ting), *Sem. Pa. Max.*; tĕka tong (tika tong), *Sem. Jur. And.*, *Sem. Jur. New.*; (tiku tong), *Sem. Jur. Rob.* Fingers: tĕka' tung (taka'h toong), *Sem. Beg.*; H 15. Toe-nail: tĕka chan (tika chau), *Sem. Jur. New.*; (tiku chan), *Sem. Jur. And.*, *Sem. Jur. Rob.* Toe: tĕka' chan (tak a'hchan), *Sem. Beg.*; F 220. Nail of extra length: tĕkā' tong bĕtut (tka' tung btut), *Sem. Pa. Max.*; H 15; L 130.
(*b*) Nail: tĕlāko' (tlaku'), *Sem. Buk. Max.*; toloko, *Sem. U. Sel.*; kulakut (koulakout), *Sem. Klapr.* Nail (of fingers or toes): kĕlkok (kulcock), *Sem. Ken.*; kalko', *Sem. Kedah*, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; kal-ko', *Lebir*, *Kerbat*; S 239. Finger-nail: tĕlāko' chās (tlaku' chas), *Sem. Buk. Max.*; kelkâ' chas, *Sem. Kedah*, *Sem. Plus*; kalkot chas (calcot chas), *Sem. Stev.*; H 14. Toe-nail: kalkot chan (calcot chan), *Sem. Stev.* Border or edge of nails: sirat tĕlako' (sirt tlaku'), *Sem. Buk. Max.* Claw (*Mal.* kuku): kalko', *ex.* kalko' nyah (*Mal.* kuku rimau), "tiger's claw," *Pang. U. Aring*; (*Mal.* kuku; taji): kĕlko' chan (klku' chn), *Sem. Buk. Max.*; F 220.
(*c*) Nail: kokât, *Bes. Sep. A. I.*; kokât (kokòt), *Bedu. III.*; kokōt, *Bes. Malac.*; kôkot, *Ment. Her. II.*; kôkót, *Bedu. II.*; kukút, *Bes. Her.*; kûkut, *Ment. Her. I.* Toe-nail: kokôt jo^{k}ng, *Bes. Sep. A. I.*; F 220. Finger: kukat; *Ben. New.*; kokón, *Bed. Chiong.* Hand: kokot, *Jak. Malac.*; kokót, *Jak. Raff.*; kokut, *Ben. New.*; kuko', *Tan. Sag.* Palm of hand: tâpak kôkót, *Bedu. II.*
(*d*) Nail (of finger or toe): kuku, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* kuku]. [All these words are probably ultimately related together and to the Malayan forms. In some of the above the infix -ĕl- is clearly present. Cf. *Madur.* kòkot, "claw," "hoof"; *Achin.* kukuĕt (koekoeĕt), "hind foot of bullock"; *Selung* kekoe, kekoee; *Cham* kakau; *Radaih* kau; *Formosan* kalongkong; *Bulu*, *Bugis*, *Mangkasar* kanuku; *Jav.* (*Krama Inggil*) kĕnākā, "nail."] H 15; S 141; S 234; S 236.

4. **Nail** (*Mal.* paku): pĕmentek (p'mentek), *Pant. Kap. Joh.* [Cf. *Mal.* pantaḳ, "to drive a pointed thing in."]

4A. NAIL: paku, *Darat.* Iron nail: bĕsi paku [*Mal.* paku].

5. **Naked** (*Mal.* tĕlanjang): jĕligun, *Pang. U. Aring*; jeligun, *Pang. Sam*, *Pang. Gal.*

6. NAKED: (*a*) chip-chip si-hä (tschip-tschip si-hä), *Sem. K. Ken.*; G 42.
(*b*) siloyt: *Bes. Sep. A. I.*

7. NAKED: kachö', *Bes. Sep. A. I.* [? cf. P 221].

8. **Name**: ken *or* kenn, *ex.* mā-ken? *or* mā-kenn? (*Mal.* apa nama ini? = "what (is the) name (of this?)," *Pang. Belimb.*; ken-mâh (*pr.* ken-mâhh), *ex.* mai-ō' ken-mâh met, "what is his (*or* your) name?" *Sem. Jarum*; kin-mâh, *ex.* aīlū kin-mâh dek (*Mal.* apa nama ini), "what is this called?" *Pang. U. Aring*; kĕn-mâ (kön-mâ): ton-mo, *Söm.*; N 9; kĕnōn (könôn), *Sak. Kerb.*

9. NAME: lĕmo (lömo), *Sak. Kerb.*; īmo; imō (ĭmó; imô), *Sak. Ra.*; imu', *Sak. U. Kam.*; mu; mŏh (mĕrh), *Sen. Cliff.*; moh *Serau*. What is your name? jilu mu, *Serau*; yun amin amöh (amögh), *Kerdau*; N 8; W 77, 78. [*Mon* ymu (*pr.*

yĕmu?); *Khmer* chhmôuh [jhmoḥ]; *Korku* jūmū, jūmā, "name."]

10. NAME: isik, *Pant. Kap. Joh.* [? cf. F 170]; S 359.
11. **Narrow**: perting, *Bes. Songs.*
12. NARROW: (*a*) kĕpid, *Pang. Sam, Pang. Gal.*
(*b*) sĕmpĕt, *Mantr. Malac.* [*Mal.* sĕmpit].
13. NARROW: suntog, *Pang. U. Aring* [cf. *Mal.* suntoh, "narrow": so in original, the word is not in my dictionaries; cf. also *Khmer* sdŏng [sṭŏng], "slender"]; F 29; N 19; S 280.
Nausea: V 22-24.
14. **Navel**: bĭus (bĭuss), *Pang. Jalor.*
15. NAVEL: dūt, *Sem. Plus.*
16. NAVEL: lus, *Sem. Pa. Max.*, *Sem. Buk. Max.*; lūs, *Sem. Kedah*; (loos), *Sem. Stev.* Navel; centre: lus, *Sem. Pa. Max.* Navel-string; umbilical cord: tāle'? lus (nali' ? lus), *Sem. Pa. Max.*; R 183. [? Cf. *Mon* ponglöt [pongluit], *or* ponglaik [pongluik], "navel"].
17. NAVEL: pa-rĭng, *U. Tem.*; pa'ring, *U. Cher.*; panĭsng? (banig'n), *Sem. K. Ken.*; pūnī', *Bes. A. I.*
18. NAVEL: (*a*) seg, *Pang. Sam, Pang. Gal., Lebir*; shôk, *Sen. Cl.*; shwâg, *Tembi*; soog, *Serau*; sōkⁿ *Jelai, Darat.* Belly: sīg (sigh), *Sak. Ra. Mons veneris*: sēt (seit *or* sēt), *Sem. Pa. Max. Pudendum muliebre*: set, *Sem. Stev.*; [F 170 is probably a distinct word]. [*Khmer* phchet [phchit], "navel"; but cf. also *Khmer* sŏk [suk]; *Mon* suk, "placenta"; *Mon* kăsuk, tăw suk, "navel-string."]
(*b*) Navel; centre: puset (pusit), *Sem. Buk. Max.* Whorl of hair: pūset (pusit), *Sem. Buk. Max.*; pūsā' (pusa'), *Sem. Pa. Max.* [*Mal.* pusat; but the meaning "whorl of hair" is that of *Mal.* pusaran.] [These words, both Mon-Annam and Malayan, appear to be ultimately related, and probably they bear some relation to the Malay words meaning "to turn," pusar (L 90), putar, pusing.]
NAVEL: J 7.
Navel-string: N 42.
19. **Near** (*Mal.* dĕkat): pĕd-åh *or* ped-öh, *Sem. Plus*; pĕd-öh, *Sem. Jarum*; pĕdöh, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; pĕdōh (pĕ-dĕrh), *Lebir, Kerbat*; dädäi; dä-däi, *Sem. K. Ken.* Near or close: pĕdöh *or* pĕdöhh, *Pang. K. Aring*; pĕdih, *Tembi.* Near; close to; in contact with: duih, *Sem. Pa. Max.* Narrow (?): pĕdi'? (pdik?), *Sem. Pa. Max.* [M 100 is similar in form and perhaps related. ? Cf. *Stieng* ndöh, döh, "near."]
20. NEAR; close to: dapa' (dpa', dapa'), *Sem. Buk. Max.* Close; in contact with: dapa', *Sem. Buk. Max.*
21. NEAR: ming, *Bes. Bell., Bes. Songs*; pamiᵏng; 'miᵏng, *Bes. Sep. A. I.* Quite near: paming, *Bes. Songs* [? cf. C 84].
22. NEAR: dĕkēt, *Mantr. Malac.* Neighbour: dekat, *Tembi* [*Mal.* dĕkat]; B 153; I 14; S 198; S 280.
Neat: C 142.
23. **Neck**: (*a*) ngot, *Sem. Beg., Ben. New.*; ngud, *Pang. U. Aring, Pang. Sam, Pang. Gal.* Edge: ngut, *Sem. Pa. Max.*; H 1. [? Cf. *Stieng* ngun, "nape of neck"; see N 27.]
(*b*) Neck: lĕngék, *Serting*; lingeh, *Tan. U. Lang.* Adam's apple (in the throat): laguk, *Serau.* [*Teressa* en-långa; *Central Nicobar* ong-långa; *Andamanese Puchikwar* lōngo-da; *Chariar* ot-longō, "neck," are probably chance resemblances.]
(*c*) Neck: bâgong, *Kena. I.*; marokn, *U. Ind.* Throat: gĕrgok? (girgok), *Tan. U. Lang.* Necklace (*Mal.* tali leher) [generally of a creeper called tentåm; G 25]: nĕgog, *Sem. Plus.* Necklace made of fruit-seed: gōg, *Sem. K. Ken.* Apple of throat (*Mal.* tĕkum): prenggong, *Sem. Jarum*; prenggong (*pr.* prenggoŋng), *Sem. Plus.* [? Cf. *Batak* (*Dairi*) bĕrgĕng; *Sund.* böhöng; *Bal.* baong. But there appear to be several distinct words in this paragraph.]
24. NECK (*Mal.* leher): tā-bog (*pr.* tā-bogg), *Sem. Kedah*; tabok, *Sem. Stev.*; tĕbāk (tbaḳ), *Sem. Pa. Max.*; S 186, 187; tabzan, *Ben. New.* [This last form is doubtless corrupt; *quære* taboan?]
25. NECK: amih (?), *Pang. Belimb.* Above; on top: amik, *Sem. Buk. Max.*
26. NECK: kua', *Sak. Tan. Ram.*; kua (koua), *Söm.* Neck; throat: sakōg? (sagōg), *Sem. K. Ken.* [?=N 23]. Throat: hăkkok? (hḳkuh?), *Sem. Pa. Max.*; keó, *Sak. Kor. Gb.* Adam's apple (in the throat): kowōk, *Tembi.* Larynx: sĕngko' (sngku'), *Sem. Pa. Max.* [*Mon* kă' [kăa];

Khmer ka; *Stieng* kou; *Bahnar* ako; *Annam* kô; *Churu* kŏ; ? cf. *Halang* takuè; *Jarai* tŏkoi; *Cham* takuči; *Achin.* takuě; cf. *Siam* khâ, "neck."]

27. NECK: tangún, *Sak. Kor. Gb.*; tangĕñ? (tañgn), *Sak. Ra.* Nape of neck (*Mal.* tĕngkok): tangön, *Tembi.* Throat (*Mal.* kĕrongkong): mătung (*pr.* mătuŋng) ngud, *Pang. Sam, Pang. Gal.*; N 23. [*Stieng* ngun, "nape of neck."]

28. NECK: gloh (glo̯h), *Sak. Kerb.* Gullet: kálar, *Sem. K. Ken.* Throat: gälo (ghèlo), *Sak. Ra.* Adam's apple: kalar-sakōg? (kalar-sagōg), *Sem. K. Ken.*; N 26 or N 23?

29. NECK: teng-kog (*pr.* tengkogg), *Sem. Jarum*; tengkok (tenkok), *U. Kel.*; tengkåk, *Serau*; tengkŏp^{n}, *Jelai*; tenkop, *Darat*; jaŋng tengkōk? (djag'n denkōk), *Sem. K. Ken.*; B 336 [*Mal.* tĕngkok].

30. NECK: pĕngĕsoPm? *or* pĕngĕsŏp? (p'ng'somp), *Pant. Kap. Joh.*

31. NECK: leher, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* leher].

32. NECK, back of the: jĕngkeng, *Kena I.*; B 146; H 1.

33. **Necklace** (*Mal.* tali leher): beg (*pr.* begg), (generally of a creeper called tentåm, *Mal.* urat batu), *Sem. Kedah.* [*Jarai* băk, "necklace."]

34. NECKLACE: benghär (beng-hair), *Sem. Stev.*

35. NECKLACE: menulang (menoolang), *Sem. Stev.*

36. NECKLACE: gogo', *Bes. Sep.* [cf. *Mal.* agok].

37. NECKLACE: dôkóh, *Bedu. II.*; dôkoh, *Serting* [*Mal.* dokoh]; N 23; R 133; T 170; and see B 96-99.

38. **Needle**: jārub (djárub), *Sak. Kor. Gb.*; jarup (djaroup), *Sŏm.*; jarúm (djarou̯m), *Sak. Kerb., Sak. Ra.*; jarup^{n}, *Serau.* To sew: jarup^{n}, *Tembi, Serau*? [*Mal.* jarum, "needle"; B 41.]

39. **Negrito** (*Mal.* Sĕmang *or* Pangan): The wild Semangs are called Ple höp (*pr.* almost Plä); F 231. They are said never to eat rice or see strangers, and live in Ulu Plus and Ulu Ayer Temengor, North Perak, *Sem. Kedah.* Name of a Sĕmang deity: Pĕlē (P'lay), *Sem. Stev.*
NEGRITO: M 24, 25.
Neighbour: N 22; S 198.

40. **Nĕnggiri** (district in South Kĕlantan): Brok, *Sen. Cliff.* [It is inhabited by Sakai tribes, whom the other Sakais call Sĕnoi Brok. Recent estimates, possibly exaggerated, have put the numbers of the Sakais inhabiting this single district as high as 10,000. No specimens of their dialect are at present on record.]

41. **Nephew**: tĕmun (tŏmoun), *Sŏm.*; C 102. [*Bahnar* mon; *Khmer* kemuoi [kmuoy]; *Mon* kmin; *Cham* kamüöch, kamüön, kamüŏn; *Radaih* mūŏn; *Kha Bi* mon, moni, "nephew," "niece"; *Stieng* mon "nephews"; *Achin.* kĕmun agam, "nephew"; kĕmun inong, "niece."]
Nerve: M 219.

42. **Nest**: (*a*) sam, *Sem. Jur. And.*; *Sem. Jur. New.* (s'am), *Sem. Jur. Rob.*; săm (sm), *Sem. Pa. Max.*; sum, *Sem. Buk. Max.*; ensob^{m} (ensob'n), *Sem. K. Ken.*; gĕsūm, *Bes. K. L.*; kĕ-sun, *Bera.* Bee's-nest: săm lueh (sm luih), *Sem. Pa. Max.*; sum lueh (sum luih), *Sem. Buk. Max.* Spider's web: săm lābā-lābā (sm laba^{2}), *Sem. Pa. Max.*; sum pĕle' (sum pli'), *Sem. Buk. Max.* Afterbirth; placenta (*Mal.* uri kĕchil): săm (sm), *Sem. Buk. Max.*; (*Mal.* uri tĕmbuni): săm (sm), *Sem. Pa. Max.*, *Sem. Buk Max.* Skin of placenta? (*Mul.* sarong bĕrsarong): sum, *Sem. Pa. Max.*, *Sem. Buk. Max.* Navel-string; umbilical cord: tāli săm (tali sm), *Sem. Buk. Max.*; R 183. Closely compact; closely interwoven (?): săm (sm), *Sem. Pa. Max.*; sum, *Sem. Buk. Max.* Interwoven like a nest (?): sum, *Sem. Buk. Max.*; mumsam (mumsm), *Sem. Pa. Max.* [*Stieng* chuōm; *Chrău*, ĕnshōm (n'xôm), "bird's nest."]
(*b*) Nest: charong, *Ben. New.*; sárak *or* sárag, *Sak. Kor. Gb.* Arrow cases in blowpipe quiver: saran, *Sak. Ra.* Crownlike arrangement in blowpipe quiver (to keep the wadding in its place): sarang selmoil (sarañ selmoïl), *Sak. Ra.* [*Mal.* sarang]. [Some of these words seem to represent *sarong* rather than *sarang.*]

43. **Net**, casting-: pĕnībar (p'nībar), *Pant. Kap. Joh.* [*Mal.* tebar, "to cast (a net)."]

44. NET: jalā', *Sak. U. Kam.*; jāla, *Serau*; [*Mal.* jala]. To fish with a net: F 150.

45. **Nettle** (spec. *Mal.* jĕlatang gajah): kib, *Sem. Stev.*

46. NETTLE (spec. *Mal.* jĕlatang gajah): wap, *Sem. Stev.*

Never : F 120 ; N 67 ; N 69-71.
Never mind : N 66 ; N 69.

47. **New** (*Mal.* baharu) : ka-bīl (*pr.* ka-bīll), *Sem. Kedah.*

48. New : ka'un (*pr.* ka-unn) ? *Sem. Plus.*

49. New : rī' *or* rik, *Pang. U. Aring, Pang. Sam, Pang. Gal.* ; rē' *or* rī', (?=rek *or* rīk), *Pang. Sam, Pang. Gal.* Newly (recently) : ārēh, *Bes. Sep.* Now : areh nong, *Bes. Malac.* ; N 108. [? Cf. *Bahnar* haröi (harây) ; harei, harey, "now."]

50. New : pâ-hé, *Söm.* ; pâä (pôè *or* pâe), *Sak. Ra.* ; pâi *Sen. Cliff.* ; pai, *Sak. Plus. Cliff., San. Blanj. Cliff.* ; mpai, *Bes. K. Lang.* ; 'mpai *e.g.* hĕndi 'mpai, "new clothes," *Bes. Sep.* ; pĕtipai (ptipaī), *Sak. Kerb.* Baru tree (probably *Hibiscus tiliaceus* or *Thespesia populnea*) : ĕmpai, *Bes. Songs.* Fresh (new) : bäi *or* bei, *Sak. Kor. Gb.* Eldest of a family (*Mal.* sulong) : pâi, *Sen. Cliff.* Formerly ; past (*Mal.* sudah) : lĕ-pâi, *Sen. Cliff.* Lately : pai, *Sak. Plus Cliff., Sak. Blanj. Cliff.* Recently ; just : pai, *Tem. Cl., Sen. Cl., Sak. Blanj. Cl., Sak. Slim.* [? Cf. *Lampong* ampai, "new." It is doubtful whether these words are all connected.]

51. New : ntẽ' (ntêⁿk), *Kena. I.* Just now : ĕntai (untai) ; tai, *Mant. Bor.* ; tai, *Bes. Songs.* Now : ĕntai, *Bedu. I., Bedu. II.* ; 'ntai, *Mantr. Malac.* ; tai, *Mantr. Cast.* Long ago ; the past (*Mal.* dahulu kala) : tĕmai, *Bes. K. L.* Once (=formerly) : tĕmai, *Bes. Sep. A. I.* The past : tĕmai-tĕmai, *Bes. Sep. A. I.* Since days of old : tĕmai-temai, *Bes. Songs.* Eldest child ; first-born ; eldest of a family : tai, *Sak. Plus Cliff.* [It is doubtful whether these are all connected.]

52. New : baiyú (baijú), *Sem. K. Ken.* New ; to renew : bayu' (baiu'), *Sem. Buk. Max.* ; bu' [?], *Sem. Pa. Max.* Just now ; recently : bayu' (baiu'), *Sem. Buk. Max.* News ; rumour : po' bāh (pu' bah), *Sem. Pa. Max.* [*Mal.* bāharu] ; B 153.

53. **News** : hê-âp, *e.g.* jĕlŏk (jĕlĕrk) hê-âp, "what is the news?" or "how do you do?" *Sen. Cliff.* ; W 77 [?=S 263].

54. News : habar (hubbur), *Sak. J. Low* ; kābār, *Bes. Sep.* [*Mal. Ar.* khabar] ; N 52 ; S 360.
Good News : H 63.

Next : A 46.

55. **Nibong** (palm spec.), *Oncosperma tigillaria* : moh, *Bes. Malac.* ; mok, *Bes. A. I.* ; 'mok *Bes. Songs.*

56. Nibong : sanggang, *Bland. K. Lang.*

57. Nibong : bayas, *Mantr. Malac. Cha.* [*Mal.* bayas].

58. Nibong (*Mal.* nibong kapor) : kĕnăb (knb), *Sem. Buk. Max.* ; kĕnib (knĭb), *Sem. Pa. Max.* ; (*Mal.* nibong padi), *Oncosperma* sp. : kĕnab padi (knb padi), *Sem. Pa. Max., Sem. Buk. Max.*
Nice : G 68 ; G 74 ; P 143, 144 ; R 125.
Night : D 16-30 ; D 39.
Night, last : Y 30.
Night-bird : S 525.

59. **Night-jar** (bird), (*Mal.* berek-berek) : oyok, *Bes. Sep.*

60. **Nine** : hôtek, *Sak. Sel. Da.*

61. Nine : lang, *Sem. Scott.* [Both these are probably fictitious.]

62. Nine : semîlan, *Sem. Ij.* ; sĕmbîlang, *Sem. Per.* ; sĕmbîlan, *Sem. U. Sel.* ; sĕmbilan, *Sak. U. Kam.* ; sembilen, *Söm.* ; sambilan, *Sak. Br. Low* ; sĕmēl (s'mêl), *Pant. Kap. Joh.* [*Mal.* sĕmbilan].

63. **Nipah** (palm), *Nipa fruticans* : hāpāi (hapai), *Sem. Pa. Max., Sem. Buk. Max.* [but see C 197].

64. Nipah : bachap, *e.g.* "nipah palm-leaf," plokng bachap, *Bes. Sep. A. I.* Tree of which the leaves are used as cigarette wrappers : bāchap, *Mantr. Malac. Nya.*

65. Nipah : nipā', *Bes. A. I.* [*Mal.* nipah].
Nipple : B 385, 386.

66. **No** (*Mal.* tidak) : menged, *Sem. Jarum* ; menget, *Sem. Plus* ; mengit, *Pang. Belimb.* ; ngot ; ngut, *Bes. Sep. A. I.* ; ngōt, *Bes. Malac.* Not : ngot, *Bes. K. Lang.* ; ngot ; ngut, *Bes. Sep. A. I.* ; ngōt, *e.g.* "I can't hear," kayökn ngōt bĕh, *Bes. Malac.* Never mind : ngahi ngot, *Bes. Sep.* ; A 4.

67. No (*Mal.* tidak) : ning *or* neng, *Pang. U. Aring* ; neng, *Kerbat.* No ; not : ning, *ex.* ning tāhū', "don't know," *Pang. K. Aring.* Not-at-all (*Mal.* tada) : neng, *e.g.* neng dī' (*Mal.* tada-lah buat), "did not do it," *Pang. U. Aring.* Never : neng pĕneh (*or* prĕneh), *Pang. U. Aring* ; N 70. Not to be ; is not (*Mal.* tiada) : neng wö' (neng wĕr'), *Kerbat.* Without (*Mal.* tada) : neng wö', *Pang. U. Aring* ; B 87. Not

yet (*Mal.* bĕlum): neng *or* neng . . . seng, *ex.* neng yĕ chi' bāb seng, *Mal.* sahya bĕlum makan nasi, "I have not yet eaten (rice)," *Pang. U. Aring*; B 145.

68. No: ē'ēn; ēn, *Bes. A. I.* No; not (*Mal.* bukan): ayang, *Pang. U. Aring.* Not: īn, *Bes. Malac.* It is doubtful, *i.e.* I don't know (*Mal.* ĕntah): ayang, *Pang. Belimb.* [? cf. D 123].

69. No ("vague"), (*Mal.* tidak): tó, *Söm.*; tăto to (tèto-to), *Sak. Ra.* No; not (*Mal.* tidak): to', *Sen. Cliff.* Not: ti tâ', *Sak. U. Kam.* Not yet (*Mal.* bĕlum): tâ? (tor), *Sen. Cliff.* Not: ta, *Sak. J. Low*; tâ, *Sak. Ra.* Not; there is not: tătâ (tè tâ), *Sak. Ra.* There is not: tah, *Serau*; tok^{n}, *Jelai*; (*Mal.* tada; habis); betok, *Darat.* Cannot: ta' boleh, *Sak. U. Kam.* [*Mal.* ta' buleh]. Never: to-ilek, *Sak. Kerb.* Absent: ti ta', *Sak. U. Kam.* Never mind: ta' mā, *Sak. U. Kam.* Never: tiada jaeng (tiad jaing), *Sem. Buk. Max.* Less; wanting: tīada pĕnchongkop (tĭada p'nchonkop), *Pant. Kap. Joh.* [These words have been grouped together as some of them are and all *may* conceivably be related to the Malay negatives ta', tiada, and tidak; but as regards some the probability is that they do not come direct out of Malay; cf. *Khmer* te [de]; *Lave* té, "no."]

70. Never: tapröna (tapröna), *Söm.*; (ta-pröna), *Sak. Ra.*; prĕnah (*or* pĕnah) 'ngot, *Bes. Sep.* [*Mal.* tiada pĕrnah]; N 67.

71. Never: mo' (mu'), *Sem. Pa. Max.*; mĕnung? (mnu'), *Sem. Pa. Max.* [?=N 67].

72. Don't (*Mal.* jangan): āked, *ex.* āked hagīd, "don't be afraid"; āked kâss *or* āked tĕbâhh, "don't do it," *Sem. Jarum.* [?=N 73].

73. Do not: duk gu, *Sak. J. Low*; duagu, *Sak. U. Kam.*; aga, *e.g.* aga cha (tcha) nado, "don't eat this," *Sak. Korb. Lias*; ago, *e.g.* ago chip (tchip), "don't go away"; ka, *e.g.* ka itu (itou), "don't be afraid," *Sak. Korb. Lias.* Particle used in conjunction with wih, "do not" (F 121): ga, *Sen. Cliff.*

74. Do not: udöh, *Bes. Malac.*; ödö, *Bes. Sep. A. I.*, *Bes. K. Lang.*; ödö', explained as=*Mal.* sabar=to have patience or "endure," as well as =*Mal.* jangan, "don't," *Bes. K. L.*

75. Don't: swam, *Jak. Malac.*

76. Don't: jangan, *e.g.* "don't stop here," jangan di-tunggui dĕni, *Jak. Malac.* [*Mal.* jangan].

77. I don't know (*Mal.* ta' tahu; ĕntah): achūh, *Pang. Belimb.*

78. I don't know: lek *or* yă-lek, *Pang. Belimb.* [? cf. C 160].

79. Uncertain [the word is used in answer to questions, and means "I don't know"]: ĕn-tā (un'-tar), *Ment. Stev.* [*Mal.* ĕntah].

80. Not to want; not to wish: tī; tim (tee; tim), *Belend. Stev.*

81. Don't like; don't want: ĕmboh, *Bes. Songs.*

82. Don't want: nĕgnin (n'gnin), *Jak. Ba. Pa.* Not to wish; unwilling: gan, *Mantr. Cast.*; gan, *Mant. Bor.* [*Mal.* ĕnggan, "to refuse."]

83. No more: yul (youl), *Sak. Kerb.*; A 63; F 115.

84. There is not: kĕsi? (kussi), *Mant. Bor.*

85. Not yet: kā'ĕn (ka'n), *Sem. Pa. Max.* Do not: kaehen? (käehen), *Sem. Craw. Gram.* [? cf. D 123 or N 68].

86. Not yet (*Mal.* bĕlum); I don't know (*Mal.* ĕntah): ê-û, *Sen. Cliff.*

87. Not yet: chedah, *e.g.* "I have not eaten yet," chedah oa^{sh} makan; "it is not yet cooked," chedah oa^{sh} masak, *Jak. Malac.* Not yet (*Mal.* bĕlum); more; still (*Mal.* lagi): jâ-ti, *Sen. Cliff.*

88. Nowhere in particular: cha' tiba, *Jac. Malac.* [in answer to the question "where are you going?"]; W 82.
No: D 123; F 115; F 117; F 120-122.
No matter: F 121.
No more: A 63; F 115.

89. **Nod** the head, to: păkĕnguk (pknguk), *Sem. Buk. Max.* [? Cf. *Mal.* anggok, "to nod"; or *Bahnar* ngul, "to nod the head affirmatively." See also B 177 and S 221.]

90. **Noise** (*Mal.* bunyi): kling, *Sem. Kedah*; klöng, *Pang. U. Aring* klöng (*pr.* klŏng), *Pang. Sam, Pang. Gal.*; W 77; kyāöng, *Bes. Sep. A. I.* To roar (*Mal.* mĕndĕram), o' kiun (aukiun), *Sem. Pa. Max.* [The first syllable o' or u' is the 3rd person singular pronoun.] Sound (of voice): kĕlong (klung), *Sem. Pa. Max.* To speak or talk (*Mal.* chakap): ya' kengring, *Sem. Kedah*; ya' kengling, *Sem. Jarum.* Noise; sound: nyuse' kle' (ñusi' kli'), *Sem. Pa. Max.* [*Boloven* klieng; *Halang*

ling, "to shout"; cf. *Central Nicobar* lēang, "sound."]

91. Noise: (*a*) ruh, *Bes. Sep. A. I.* Cry: rū', *Bes. Songs.* To roar (as a tiger): rū, *e.g.* ā'ā' rū, "the tiger roars," *Bes. Sep. A. I.*; ru', *Bes. Songs.* To roar (of a tiger = *Mal.* měngaum): ya-iyūi, *Pang. U. Aring, Pang. Sam, Pang. Gal.* To roar (*Mal.* měngaung): o' ā'eh (u'a'ih), *Sem. Buk. Max.* [The o' or u' is the 3rd person singular pronoun.] To snore: kanggrū', *Bes. A. I.*; tĕrôk, *Kena. I.* [*Mon* păru [bărru], "noise," "sound"; phăru, tămru [dămru], "sound"; *Khmer* rôu [ro], "to roar" (? cf. *Mon* krăh, trăh [drah], "to roar"); *Niahŏn* kruo; *Lave* brau, "to shout"; cf. *Achin.* gĕro-gĕro, "to snore," "to snort."] (*b*) Noise (*Mal.* bunyi): eng-a-rok, *Sak. Blanj. Cliff.* To say: ngrŏ, *Sak. Ra.*; nar-ro', *Sak. Plus Cliff.*; teigrō (teighrô), *Sak. Kerb.*; eng-a-rok; bĕ-eng-a-rok, *Sak. Blanj. Cliff.* To speak: ró, *Sak. Kor. Gb.*; ngrŏ, *Sak. Ra.*; bĕ-ngro', *Sak. Blanj. Cliff.* To talk: eng-a-rok, *Sak. Blanj. Cliff.* [? cf. C 10].
(*c*) Noise: liok, *e.g.* liok budek hă, "this boy is making a noise," *Bes. Sep. A. I.* Noise; sound: liah, *Sem. Buk. Max.*; K 52; T 51; T 115; V 15; V 21.

92. Noise of water boiling; noise of thunder: gâboi, *Bedu. II.*

93. Noise, to make a: bĕ-chĭp, *Sen. Cliff.*; D 106 [cf. S 359].
Noon: D 33-35; D 39; D 42, 43; H 140, 141; M 100.

94. **Noose** (*Mal.* jĕrat): ? tanjol (really a Malay word usually applied to a small noose at the end of a rod and line), *Bes. K. L.* [*Mal.* tanjol].

95. **North**: ben-lad (*pr.* ben-ladd) said to = *Mal.* utara, "north," but doubtful), *Sem. Kedah*; ben-lad *or* bang-lad (*pr.* ben-ladd *or* bang-ladd)? *Sem. Plus.*

96. North: kĕnía (könia), *Söm.* [? cf. H 82].

97. North: 'tārā', *e.g.* buah 'tārā, "north wind," *Bes. A. I.* [*Mal.* utara]; D 33.

98. **Nose**: mōk? (mohk), *Or. Berumb.*; muk, *Sem. Craw. Hist., Sem. Craw. Gram., Sem. Ked. New., Sem. Jur. New.*; (muck), *Sem. Jur. And., Sem. Jur. Mar., Sem. Jur. Rob.*; (neak), *Sem. Ked. And., Sem. Ked. Rob.*; (neak; muk), *Sem. Ked. Mar.*; mūh (mûⁿh), *Serting*; (muⁿh), *Bes. Her.*; mūh, *Buk. U. Lang., Bes. Sep. A. I.*; mū (muⁿ), *Bed. Chiong*; muh, *Bera., U. Cher.*; (mouh), *Söm.*; (mooh), *Sak. Sel. Da.*; mū, *Bes. Malac.*; (mû), *Sem. Per.*; 'nmú; mu, *Sem. K. Ken.*; mu, *U. Ind.*; (mou), *Sak. Kerb.*; möh (merh), *Sak. Br. Low*; (mer), *Sak. Croix*; moh (muh), *Sem. Buk. Max.*; moh, *Sem. U. Sel., Sem. Ij., U. Pat., Kerbat, U. Tem., Sen. Cliff., Sak. Blanj. Sw.*; emoh, *Tan. U. Lang.*; ĕmŏ, *Sak. Martin*; mō? (mŏ "nasal"), *Sem. Martin*; mo, *U. Kel.*; móa, *Sak. Kor. Gb.*; má-uŏ (máüă), *Pang. Jalor*; mâ, *Sak. U. Kam.*; mâh (*pr.* mâhh), *Sem. Kedah, Sem. Jarum, Sem. Plus*; măh, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; (morh), *Lebir*; mah, *Sem. Beg., Sem. Ken.*; mah (măh), *Sem. Pa. Max.*; mā (mar), *Sem. Stev.*; mang (mañ), *Sak. Ra.*; (mung), *Ben. New.*; mā̃ (māⁿ), *Sak. U. Bert.*; mökⁿ, *Tembi*; moh, *Serau, Darat*; moh [*or* măh], *Jelai*; P 178. Nose ornament: móa, *Sak. Kor. Gb.* Eyebrow: muh, *Kena. II.* Face: măh, *Darat*; E 83. Snout (of animals): māh (mah), *Sem. Pa. Max.* Trunk of elephant: mū, *Bes. Sep.* Point (*Mal.* ujong): măh, *Pang. U. Aring.* Finger-nail: mu tāk, *Sak. U. Kam*; H 15. Nostrils (*Mal.* lobang hidong): 'mpong (*or* ĕmpong) măh, *Sem. Plus*; H 108; hendeng măh, *Sem. Kedah*; hĕndu-eng māh (hnduing mah), *Sem. Pa. Max.*; seniaŋng 'nmú (seniag'n-'nmú), *Sem. K. Ken.*; H 107; hōlmoh, *Serau.* Nostril: hayang moh (hajan-moh), *U. Kel.* Nose-ornament (usually a porcupine quill): hayang mo (hajanmo), *Sem.* (?) *Miklucho-Maclay, 2 Straits Journ.* 214. [This seems wrong, cf. M 119.] Nostril: anman mo? (annmanmno), *U. Ind.*; ṛug-mū, *Bes. Malac.* Part between the nostrils: chrĕng-mū, *Bes. Malac.* Cartilage or bone of the nose: kiong măh (kiung mah), *Sem. Pa. Max.*; kiong mu (kiung mu), *Sem. Buk. Max.* Tip of the nose: kumbun 'nmú (kumbun n'mú), *Sem. K. Ken.*; hūjong mah (hujng mh), *Sem. Pa. Max.*: ūjong ammoh (aujng ammuh), *Sem. Buk. Max.* Cold in the head; mucous discharge from the nose: hāmoh (hamuh), *Sem. Buk. Max.*; hēmah (himh), *Sem. Pa. Max.* Mucous discharge from the nose: hēmah (hemh), *Sem. Pa.*

Max., *Sem. Buk. Max.* [*Mon* muh, "nose," "end of a cape or promontory"; *Bahnar* muh, "nose," "point"; *Boloven*, *Niahön*, *Alak*, *Lave* muh; *Kaseng* mùh; *Sue*, *Stieng*, *Halang* mŭh; *Tareng* mòh; *Sedang* moh; *Phnong*, *Khmus* mo; *Annam* mui; *Lemet* mu (mous); *Cuoi*, *Prou* mu (mus); and the compound forms *Stieng* trömŭh; *Khmer* chremŏḥ [chrămuḥ]. The connection of the following has been doubted, but seems probable:—*Central and Southern Nicobar* moăh; *Shom Pĕ* mahũ; *Teressa Chowra* mŏh; *Car Nicobar* el-mĕh. Cf. *Khasi* ka khmut; *Santali* mũ; *Kurku* mū—all meaning "nose"; cf. *Mon* khămō [khămhow], "nasal mucus."]

99. Nose: kĕlongo, *Tan. Sag.*; kalunjong, *Ben. New.*

100. Nose: kamatĭng, *Ben. New.*; monchong, *Kena. II.* Upper lip: monchong mulut, *Mantr. Malac.* [*Mal.* monchong, "snout."]

101. Nose: pĕnchĭum (penchĭum), *Pant. Kap. Log.*; (penchíum), *Pant. Kap. Her.*; (p'nchium), *Pant. Kap. Joh.* [*Mal.* chium, "to smell"].

102. Nose: findang [?], *Sem. Klapr.*; hidong, *Mantr. Malac.*, *Jak. Malac.* Nostril: lobang hidong, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* hidong]; H 109. To blow the nose: B 258, 259.
Nose ornament: N 98.
Nostril: H 107; N 98; N 102.
Not: A 4; D 123; F 117; F 120, 121; G 68; N 66-68. Do not: N 72-76; N 85. Not to know: K 64. Not yet: F 115; F 120, 121; N 85-87; T 86. There is not: N 66; N 84.

102A. **Notch** in an axe for the handle: ta'anā (ta-annar), *Sem. Stev.* Notch in a bow for the string: B 362.
Notch, to: C 299.
Notched: I 40.

103. **Notches**, to cut (in a tree): tankå (tankor), *Sem. Stev.* [cf. *Mal.* takoḳ]; C 299; I 40.
Nothing: F 120.

104. **Now** (*Mal.* sakarang), isa' (aisa'), *Sem. Pa. Max.*

105. Now: chĕ-hol, *Sen. Cliff.*; chihoä (*tchĭ*hoè), *Sak. Ra.*

106. Now: dâ' hn, *Sak. U. Kam.* At present: dâ' hn, *Sak. U. Kam.*

107. Now: dudish (doudisch), *Söm.*; dĕhĭ, *Kena. I.* [? cf. D 35].

108. Now: hinoᵏng, *Bes. Sep.* Lately: hinong, *e.g.* namah kābār hinong, "what news lately," *Bes. Sep.*; N 54; N 49.

109. Now: hĕnäh (hnèh), *Serting.*

110. Now: klēn ? (klaine), *Ma Cast.*; klak, *Jak. Ba. Pa.*; kĕ *Blan. Rem.*, *Ment. Her. II.*; nah kleh (nahúⁿ kleh), *Bes. Her* Yesterday: klak, *Rasa.*

111. Now: kâl, *Sak. Kerb.* [? Cf. *Khme* kal [kāl]; *Stieng* kal, "time"; bu this is an Indian loan-word; cf *Mal.* kala; ? cf. M 178.]

112. Now: tadin, *Kena. II.* [*Mal.* tadi].

113. Now: sakārhang (sakâkhang), *Barok*; sakārang īka' (sakârang ikak), *Galang*; T 93 [*Mal.* sakarang]; A 47; N 49; N 51; Q 5; T 86.

114. Now, just; recently: ? bĕranin (bran'in ?), *Sem. Pa. Max.*
Nowhere: N 88.

115. **Numeral coefficient**: dĕnu', *e.g.* "three houses," ni' dĕnú' dūk, *Sak. U. Bert.* [? cf. *Centr. Nicobar* danâi (danòi), num. coeff. of "ships," etc.] F 283; H 153; M 23; M 68; O 27; O 29; P 193; T 3; T 5; T 99.
Numerals: *see* **One**, **Two**, etc.
Numerous: M 40-46.
Nurse, to (in the lap): T 60.
Nut: B 102.

116. **Nutmeg**, *Myristica fragrans*: pāla (pal'), *Sem. Buk. Max.* [*Mal.* pala].

O

1. **O** (vocative interjection): ai, *Bes. K. Lang.*

2. **Oak** (spec. *Mal.* bĕrangan babi), *Quercus encleisocarpa*: biangăn (bi-angn), *Sem. Buk. Max.* (so for other species *Sem. Buk. Max.* has b. padi', b. lotong, which have corresponding Malay names) [*Mal.* bĕrangan].
Oar: P 4-8; S 399.
Oath: G 20.
Obey, to: F 211.

3. **Oblique**: sampi ? (smpi), *Sem. Buk. Max.*
Observe, to: S 72; S 83-85.
Obstacle: O 4, 5.
Obstinate: P 64.
Obtain, to: C 48.
Occiput: H 2.

4. **Occupied** (*Mal.* aral [*sic*]): ngonala [?] (ñonala), *Söm.*

5. Occupied: ar**âl**, *Sak. Ra.*, *Sak.*

Kerb. [*Mal. Ar.* 'aradl. The Malay equivalent given for O 4, 5 means "obstacle," not "occupied."]
Ocean: S 55.
Odour: S 40, 41; S 292-294.
Offal (of grain): P 116.
Offer, to: sĕmbah (seumbah), *Mant. Bor.* To greet: semna, *Sem. K. Ken.* [*Mal.* sĕmbah]; cf. P 44A.
Often: galā (ghalà), *Sak. Ra.*
OFTEN: kĕngiang? (kö-ñiañ), *Söm.* Rare: kĕnia (könia), *Söm.* [There has probably been some mistake here.] M 44; Q 5.
Oil (*Mal.* minyak): hāp-yet (doubtful), *Sem. Kedah*; supo, *Sak. Sung.*
OIL: kĕteg *or* kĕtäg, *Sem. Plus.*
OIL: sĕ-nûm, *Sen. Cliff.*; sinum, *Tan. U. Lang.*
OIL: choh, *Sak. Sel. Da.*
OIL: chĕlai, *Kena. I.*
OIL: minyak, *Sem. Fer.*; minyak, *e.g.* m. long, "wood-oil"; m. tek, "kerosene," *Bes. Sep.*; minyak, *Jak. Malac.*; (miniak), *Sak. Blanj. Sw.* [*Mal.* minyaḳ]; T 207; W 30; W 34.
Old: bedok, *Sem. Beg.*; bedo' (biduḳ), *Sem. Buk. Max.*; (biduk), *Sem. Pa. Max.*; (*Mal.* tuha mangkal): bedo' (biduk), *Sem. Buk. Max.*; (bidu'), *Sem. Pa. Max.* Dark (shade of colour): bedo' (bidŏḳ), *Sem. Buk. Max.*; bĕdo' (bduḳ), *Sem. Pa. Max.* Rotten (of texture): peto' (pituḳ), *Sem. Pa. Max.*; B 306.
OLD: bakes *or* bakess, *Pang. K. Aring*; bākes (*pr.* bă-kess), *Pang. U. Aring*; bākes (*pr.* bākess), *Pang. Sam*; ba'-kes, *Kerbat*; ba'-kesh, *Lebir*; bākez (*pr.* bă-kezz), *Pang. Galas.* Widow: ba'kesh, *Lebir.* [*Sampit, Katingan* (*Borneo*) bakas, "old."]
OLD: kĕbed *or* tĕ-kebed, *Sem. Plus*; kĕbē', *Pang. Belimb.*; P 117. Cramp (stiffness in the limbs): ka-beb, *Sem. Stev.*
OLD: kĕbrob, *Sem. Jarum.* Brother (=*Mal.* sudara, of an old man): kabrog *or* kabrob, *Sem. Kedah.*
OLD: dingrâ', *Sak. U. Kam.*; ĕndĕ-rar, *Sen. Cliff.*; biendĕrah? (bienderah), *Darat*; raak, *Tembi.* Old man: ma ĕndĕra' (ma enderak), *Jelai*; M 23; M 26. Old, ripe (of fruit): bindrak^{n}, *Jelai*; M 26. [*Bahnar* kra, ködra; *Stieng* kömra; *Boloven, Niahön, Lave* kră; *Alak* kăra, "old."]
OLD: jaja (djádja), *Sak. Kor. Gb.* [? Cf. *Khmer* chās [chās]; *Stieng* chēh, "old."]
OLD: li', *Bes. K. Lang.*; lī' *Bes. K. L.*; lî, *Bes. Sep.* or *A. I.*? Old (ancient): lîuh (**lîouh**), *Söm.*; lîu (lîou), *Sak. Ra.* Worn out (*e.g.* clothes): lek, *Bes. Sep. A. I.* Far: liō, *Sem. K. Ken.*; lio (**lîo**), *Söm.*; M 23. Forever (?); so long as? (*Mal.* salama): loh (luh), *Sem. Pa. Max.* Long (time): lêk, *Serting*; līng, *Sak. U. Kam.*; lahun, *Kena. I.*; (*Mal.* lama): liu, *Tembi*; lî-u, *Sen. Cliff.* Day after to-morrow (*Mal.* lusa), li-ah, *Sen. Cliff.* Two days after to-morrow (*Mal.* tulat), li-û-te', *Sen. Cliff.* [Cf. *Mon* lā [lā, laa], "a long time."]
OLD: (*a*) sôrôh; hôrôh, *e.g.* mah hôrôh, "an old man," *Bes. A. I.*; horô, *Bes. K. Lang.* [cf. O 19].
(*b*) Old (*Mal.* tuha; lama): suah, *Sem. Buk. Max.*; (*Mal.* lama): su-ah, *Sem. Kedah.*
OLD: tuha' (tuhak). *Sem. Craw. Hist.*; (tahak), *Sem. Klapr.*; tû-ha' *U. Tem.*; tu-ha', *U. Cher.*; to'ha, *Krau Tem.*; tuhé, *Mantr. Malac.*; tuhe' (touhek), *Sem. Klapr.* Chief; leader: tuwoh (touou**oh**), *Sak. Kerb.* Uncle (older than father or mother respectively): tūa' (tûak), *Ment. Her. II.* Uncle: ūha' (ûhak), *Kena. I., Kena. II.*; wa' (wak), *Bedu. II.*; wâh, *Jak. Ba. Pa.* Aunt: uā *or* wā (ouâ), *Sak. Ra.*; ūha' (ûhak), *Kena. I., Kena. II.*; bō-awā (bô-aouâ), *Söm.*; M 192. Stepmother (*Mal.* mak tiri): wa' (wak), *Serau.* [Probably all ultimately from *Mal.* tuha, "old"; there is a Malay word *wa* meaning "uncle," which is apparently an abbreviated form of the word in a specialised sense.]
OLD (*Mal.* lama): ka-dūi, *Sem. Jarum, Sem. Plus.*
OLD (*Mal.* lama): mānāh, *Pang. U. Aring.* Old (ancient): mana, *Sak. Kerb.*
Old: B 306; C 89; F 41.
Old man: G 87.
Days of old: N 51.
Omit, to: A 173.
On; up: ĕn, *Bes. Malac.*; 'ng, *Jak. Malac.* In: ĕm, *Sak. Tan. Ram.*; M 100. To: 'ng, *Jak. Malac.* On; on the top of: öij, *Sak. Plus Cliff.*
On: A 5-8; A 175; A 177.
On the ground: E 12.

On to: A 8.
On top: A 7; A 7; E 19; F 29; N 25; O 26.
Onak: T 94.
Once (formerly): N 51.

27. **One**: nai, *Sem. Craw. Gram.*, *Sem. Kedah*, *Sem. Plus*, *U. Pat.*, *Sem. Sadang*; (nâi [in the MS. originally nigh]), *Sem. U. Sel.*; (nî), *Sem. Stev.*; neï, *Sak. Kerb.*; néi, *Sak. Korb. Lias*; nêy, *Sak. Croix*; nê, *Sak. Plus*, 4 *N. Q.* 102; nế, *Sem. Martin*; nē (nēh), *Po-Klo*; (né; nay), *Sak. Br. Low*; nêh, *Tem. Cl.*; ni, *Söm.*, *Sem. K. Ken.*; *e.g.* "one tooth," lemoin hat-ni, *Sem. K. Ken.*; nû-ê, *Sak. Guai*; ni-u-e, *Krau Tem.*; nê-weng, *Krau Ket.*; naing (nĭng), *Sem. Stev.*; G 77; H 167. The first: nêi, *Sem. Stev.* Alone; solitary (*Mal.* sa' orang): ō' nai (*lit.* "he, one"), *Sem. Plus*; neï-sama, *Söm.* Each; one by one: nai, *Sem. Buk. Max.* One man: na dĕri, *Tembi*; A 70. [See pp. 458, 459, *supra.*]

28. ONE: na'-nu, *Sen. Cl.*; na-nu, *Sen. Cliff.*; nanu, *Sak. Martin*, *Serau*, *Sak. Sung.*; (nan**ou**), *Sak. Ra.*; nanú', *Sak. U. Bert.*; nanu', *Tembi*, *Sak. U. Kam.*; nānu' (nānuk), *Tan. U. Lang.*; nano, *Sak. Chen.*; noh, *Sak. Tap.* Another (?): lain nanö, *Sak. Ra.*; O 61 [O 60 is probably distinct]. Pair: nanu klamin, *Sak. U. Kam.* [*Mal.* kĕlamin, "pair."] [? = O 27 + N 115.]

29. ONE: ʰmoi, *Bes. Malac.*; mõi (moⁿĩ), *Bes. Her.*; môi, *Kena. I.*, *Serting*; moi, *Pal.*, *U. Ind.*; moih, *Sak. Sel. Da.*; moe, *U. Tem.*; mui, *Bes. Sep. A. I.*, *e.g.* mui 'kur mah, "a single man," *Bes. Sep.*; (mooi), *Ben. New.*; (mooee), *Bers. Stev.*; mu-e, *U. Cher.*; mūeh, *Buk. U. Lang.*; H 167; S 346. [*Mon* mūă [mwai]; *Khmer* mūi [mūy]; mo [mă]; *Stieng* muŏi; *Bahnar* mõñ (mônh), ming; *Phnong* muoi; *Alak* mõei; *Boloven*, *Niahön* muei; *So*, *Nanhang* muĕi; *Chrău* mŭĕy; *Mi* mue; *Ka*, *Chong* moe; *Samrê* moè, mooi; *Halang* mõi; *Tareng*, *Kaseng*, *Kon Tu*, *Sué*, *Sedang*, *Por*, *Xong* moi; *Lave*, *Cuoi*, *Prou*, *Khmus*, *Huei*, *Hin* mui; *Lemet* mu? (mus), mo? (mos), "one."]

30. ONE: (*a*) sĕmár, *Sak. Jer.*
(*b*) One: sa wang, *Sem. Ij.*; sang, *Sem. Scott* [doubtful].
(*c*) One: sa-, *Bland. K. Lang.*; sa, *Sem. Per.*, *Jak. Semb.*; sā (sar), *Ment. Stev.*; sö (ser), *Sak. Br. Low*; så-ai, *Pang. Belimb.*; su, *Sak. J. Low*; H 116; H 167.
(*d*) One: sato' (satok), *Galang*; satu, *Ben. New.*, *Mantr. Malac.*, *Jak. Malac.* [other numerals as in Malay also], *Lebir*, *Kerbat.* To assemble: bĕsatu (bösat**ou**), *Sak. Ra.*; châtu (tch**â**t**ou**), *Söm.* [*Mal.* sa-; satu].

31. ONE: kahung (kahoung), *Sem. Klapr.* [doubtful].
ONE (indefinite sense): T 51.

32. **Onion**: pĕmauh (p'mauh), *Pant. Kap. Joh.*

33. ONION: bawang, *Serau*; (spec. *Mal.* bawang merah), *Allium cepa*: bāwăng pāhōng (baung phung), *Sem. Buk. Max.*, *Sem. Pa. Max.*; R 51 [*Mal.* bawang].

34. **Only** (*Mal.* sĕhaja): blap; blā', *Pang. Sam*, *Pang. Gal.*; F 11. Solitary; alone (*Mal.* sa'orang): yĕ blā', *Pang. U. Aring*; yĕ-blā', *Pang. Sam*, *Pang. Gal.* Self (*Mal.* diri): yĕ blā' (*lit.* "I only"), cp. māh blā', hē-blā', ō' blā', etc., *Pang. Sam*, *Pang. Gal.* A little (*Mal.* sadikit): bleb, *e.g.* hāgu' bab bleb, "I ask for a little rice," *Pang. U. Aring*; bleb *or* bleb-bleb, *Pang. Sam*, *Pang. Gal.*; W 73.

35. ONLY (*Mal.* sĕhaja): ken (apparently short for nengken), *Sem. Plus.* Single; solitary (*Mal.* sa'orang): nai neng-ken = "only one," cp. dūwā' ken, "only two," and tigā' ken, "only three," etc., *Sem. Plus.*

36. ONLY: hadao (*pr.* hadao(u)), *Sem. K. Ken.*; hă (hè), *Sak. Kerb.*

37. ONLY: nĕya (nö-yè), *Söm.* [*Mal.* hanya].

38. ONLY: sajā (sadj**â**), *Sak. Ra.* [*Mal.* sahaja]. [Cf. I 33 for another meaning of the Malay word, or a homonym.]

39. ONLY; unintentionally: habat; abat, *e.g.* chakap (xiakap) abat, "he only says so," *Mant. Bor.*; R 63.

40. **Open, to**: wah, *Sak. Plus Cliff.*; ya' kiwâh (*pr.* kiwâhh), *Sem. Jarum*; ewok (eou**ok**), *Sak. Kerb.* To go out: awōk (èou**ô**k), *Sak. Kerb.* [*Stieng* uak, "to open."]

41. OPEN, TO: (*a*) ya' pâg (*pr.* ya' pâgg), *Sem. Plus*; nĕkpok? (neukpok), *Söm.* [*Khmer* bök [pök]; *Stieng*, *Alak*, *Boloven*, *Kaseng*, *Lave*, *Niahön* pök; *Sué* bö; *Churu* põ;

Cham pöh; *Jarai* pih; *Mon* pâk [pāk], "to open."]
(*b*) To open: būka' (būkak), *Tembi*, *Serau*. To untie: bukai (boukai), *Mant. Bor.* [*Mal.* buka].

42. OPEN, TO: pra^{k}ng (?), *Bes. Sep.*; p'rang (?), *Bes. K. L.*
43. OPEN, TO: tâk^{n}, *Sen. Cliff.*; kă-tâhh, *Bes. K. L.*
44. OPEN, TO: ya-ūi (*pr.* ū-ī), *Pang. U. Aring*. To take-off (*Mal.* buka): ya'oi (*e.g.* penjok; C 171), *Sem. Kedah*. To untie; undo (*Mal.* rombak *or* buka): ya-ū-i, *Pang. Sam*; (*Mal.* rungkei): ya-ūrē, *Pang. Sam*, *Pang. Gal.* Loose; hanging loosely: ueh (auih), *Sem. Pa. Max.* [*Mal.* urai].
45. OPEN, TO: raiat; raiap; měraiap (m'raiap), *Pant. Kap. Joh.*
46. OPEN, TO: so, *Sak. Ra.* To open (*intransitive*): E 79, 80.
47. OPEN, TO, or swell (of a blossom): chěrabong, *Bes. K. Lang.*
Opening: H 107.
Oppose, to: A 17.
Oppress, to: P 210.
Orang utan: M 73; M 140.
Orange (colour): B 249; R 51; R 53.
48. **Orchid** (*Mal.* sakat): chin-löi, *Pang. U. Aring*.
49. ORCHID (*Mal.* anggĕrek): lāngeng (langing), *Sem. Pa. Max.*
50. ORCHID: tēte^{k}ng, *Bes. Sep.*
51. ORCHID, spec. *Arundina densa*: pĕhanyar (p'hanyar), *Jak. Lem.*
52. **Order**; command: e' (aĭi'), *Sem. Buk. Max.* To command: nioi, *Sem. K. Ken.* To order: tā' oyn, *Bes. Songs*.
53. ORDER; command: mupioh (mupiuh), *Sem. Pa. Max.* To order; to command: mupioh (mupiuh); *Sem. Pa. Max.*; (mupiu'h), *Sem. Buk. Max.* To order (*Mal.* suroh): ya'-pā-agg? (*pr.* ya' pā-agg), *Sem. Jarum*.
54. ORDER, TO: ya' ol (*pr.* ya' oll), *Sem. Plus*. To command; to order (*Mal.* suroh): ya-pē'-ol, *Pang. U. Aring*; ya-pē'-or (*pr.* pē'-orr), *Pang. Sam*, *Pang. Gal.*
55. ORDER, TO: padoys, *Bes. A. I.*; (*Mal.* pĕsankan *or* sampaikan): döis (döys) *or* döih (döyh); padåys *or* padoys, *e.g.* Batin padoys hă-öñ, "the Batin ordered me," *Bes. K. L.*; To command: padoys, *e.g.* Batin padoys ha' öyn, "the Batin ordered me," *Bes. A. I.*

55A. ORDER, I; I command: en suroh, *Jelai* [*Mal.* suroh].
56. ORDER; command: che' loi-en, *Pant. Kap. Joh.*
57. ORDER: command: ukum (oukoum), *Sak. Kerb.*, *Sak. Ra.* [*Mal. Ar.* hukum]; Y 26.
Order, to: C 10; O 52-55; S 101.
Orifice: H 107.
Origin: R 176.
Ornament: C 127.
58. **Orphan**: rĕg-rĕg, *Sak. Plus Cliff.*; bi-rêk, *Sen. Cliff.*
59. ORPHAN: kĕ-non rĕ-ni, *Sak. Blanj. Cliff.*; C 107.
60. **Other**: nana-ner, *Sak. Kerb.* [Probably distinct from O 28, which belongs to a different group of dialects.] [? Cf. *Mon* tănâh [tănah]; *Bahnar* anai, nai, "other."]
61. OTHER: laïn, *Serau*, *Sak. Ra.* [*Mal.* lain]; A 95; A 121.
62. OTHER, AN-: teloi, *Sak. Tap.* Other; aside; apart (*Mal.* asing): tĕ-lui, *Sak. Blanj. Cliff.*
63. **Otter** (*Mal.* anjing ayer *or* brang-brang): banai, *Pang. U. Aring*; manai, *Pang. Sam*, *Pang. Gal.*; manhai (manhĭ), *Sem. Stev.*
64. OTTER: băho' (bhu'), *Sem. Pa. Max.*: kĕ-bok^{n}, *Sen. Cliff.* [? Cf. *Mon.* phe' [phea]; *Khmer* phé [bhe]; *Cham* bhěi, bhai; *Bahnar* phöi (phây), "otter."]
65. OTTER, a kind of: jĕrong, *Bes. K. L.*; B 103; D 137; D 143; M 136.
Our: W 52.
66. **Out**; outside: koh, *Bes. A. I.* To go out: koh; kuh, *Bes. Sep.* To exude: kōh, *e.g.* kōh gĕtā, "to exude sap," *Bes. A. I.*
67. OUT: luar, *Bes. Malac.* Outside (*Mal.* di-luar): lueh (luih), *Sem. Buk. Max.*; (*Mal.* ka-luar): luwe, *ex.* ken luwe = *Mal.* ambil ka-luar (doubtful), *Sem. Kedah*. Outside; to turn out: lueh (luih), *Sem. Buk. Max.* Inside; into: lueh (luih), *Sem. Pa. Max.* [? = outside]. I go out (*Mal.* sahaya ka-luar): en kluar, *Jelai* [*Mal.* luar].
68. **Outside**: wih? (uĭih), *Sem. Buk. Max.* [? cf. S 104].
69. Without (*Mal.* luar): mos, *Sem. Craw. Hist.*, *Sem. Klapr.* [Klaproth gives "sans" as the meaning, having apparently misunderstood Crawfurd, who gives "luar" as the Malay equivalent of his "without,"

i.e. = "outside." But the word is doubtful, anyhow; cf. S 550.]
OUTSIDE: F 246; G 63; O 66-69; S 236; T 54.
Outstretched: H 15.
Outwards: F 230; I 28; T 53.
Over: A 5-10.
Over against: S 198.
Over there: T 52-54.
Overflow, to: P 206.

70. **Owl**: ōk? (auḳ), *Sem. Pa. Max.*
71. OWL: kĕlā (*kŏlà*), *Sak. Kerb.* [*Kaseng* klang, "owl"; cf. E 4.]
72. OWL: 'ngkō (ñkô), *Sak. Ra.* [*Stieng* kŏu, "owl."] B 216; G 16, 17.
Ox: B 457.

P

1. **Pack, to**; bundle: chiōm (tchiôm), *Sak. Ra.* Parcel: cha âm, *Sak. U. Kam.*
2. PACK, TO; bundle: sapôt, *Sak. Kerb.* [*Mal.* saput, "to cover"; cf. P 47].
3. PACK, TO; bundle: tĕnungkus (tönounkous), *Söm.* [*Menang. Mal.* tungkus (*pr.* tungkuih), "bundle, pack"; the ordinary *Mal.* is bungkus.] Mat; mattress: bungkusan, *Ben. New.* [*Mal.* bungkusan, "bundle," "wrapper."]
Packet: B 459, 460.
4. **Paddle** (*Mal.* pĕngayuh): chindwā', *Sem. Kedah.* [Cf. *Khmer* chreva [chrăwā]; *Lave* chrăva; *Alak* seva; *Boloven* hăwa, "paddle."]
5. PADDLE: (*a*) chau (chow), *Sak. Sel. Da.*; chuĕr, *Pant. Kap, Joh.* To swim: bĕrchuĕr (b'rchuĕr), *Pant. Kap. Joh.* To go upstream: bĕchuĕr pĕningol (b'chuêr p'ningol), *Pant. Kap. Joh.* [*Khmer* chêu [chêw], "oar," "to row standing"; *Annam* cheò; *Bahnar*, choa, "paddle"; *Stieng* cheo, "to row standing"; ? cf. *Mon* kăsu, "paddle."]
(*b*) To paddle: ngayoh, *Bes. Sep. A. I.* Paddle: pengayu, *Sem. U. Sel.*; (péngayon), *Sak. Croix*; pĕngayoh, *Jak. Malac.*; pengaioh, *Sak. Blanj. Sw.*; kayu-pengayu, *Sem. Per.* [*Mal.* kayoh]. [For the curious relation between groups (*a*) and (*b*) cf. T 211 and P 164. Is it fortuitous?]
6. PADDLE: pāpār, *Bes. A. I.* To paddle (*Mal.* kayuh): papar, *Bes. K. L.*
6A. Oar: pĕngowet (pingowet), *Pant. Kap. Log.*; penguêh, *Pant. Kap. Her.* [*Mal.* 'wet; see O 9.]
7. Oar: pĕmaut, *Jak. Mad.* (*Pant. Kap.*); (p'măut), *Pant. Kap. Joh.* [*Mal.* paut].
8. Oar: gidai, *Bes. Sep.* To row with an oar: gidai (*Mal.* bĕrdayong), *Bes. K. L.* [cf. *Mal.* kirai?].
9. To use the paddle as a lever, with the side of the boat as a fulcrum, especially in steering a canoe (*Mal.* 'wet): chukang *or* chokang, *Bes. K. L.*; chuka^{k}ng, *Bes. A. I.*
10. PADDLE, TO (*Mal.* kayuh): kabeau *Sem. Kedah.* To paddle with a drawing motion of the paddle, especially in steering a canoe: ka'ūt, *Bes. K. L.*; ka'ut, *Bes. A. I.* [cf. *Mal.* kabir].
PADDLE: S 399.
Paddle, to: P 5, 6.
Paddy; padi: R 104-108.
Paddy-bird; padi-bird: F 257.
11. **Pagar anak** (tree), *Ixonanthes obovata*: 'long penanchang, *Bes. Sep.*
12. **Pahang** man: pĕngapang (p'ngapang), *Pant. Kap. Joh.*; W 112. Sultan of Pahang: P 33.
13. **Pahlawan** (a kind of tree), *Tristania*? spec.: hĕrlop, *Pang. U. Aring.*
Pail: S 149.
Pain: S 185-187.
14. PAIN, sharp: pret, *Mant. Bor.* To suffer: prhet, *Mantr. Cast.* Wound: prosh, *Krau Tem.*; pris, *Bes. Malac.*; rīs; prēs, *Bes. Sep. A. I.* [? cf. *Mal.* pĕrih, or = S 186 (*a*)].
Painful: S 187.
15. **Paint, to**: hichit chat, *Sak. U. Kam.* [*Mal.* chat, "paint"]. To stick: pĕchit; lechīp, *Bes. Songs* [? cf. C 49].
Pair: O 28.
16. **Palas** (fan-palm), *Licuala paludosa*: pāles (palis), *Sem. Buk. Max.* [*Mal.* palas].
17. PALAS: cha-char, *Sem. Stev.*
18. **Palate**; roof of mouth: hăngkoh (hngkuh), *Sem. Pa.* [*Max.*; hăngke' (hngki), *Sem. Buk. Max.* Gums (of mouth): angke' (angki'), *Sem. Buk. Max.* Hollow of mouth (*Mal.* tĕka'): pongkā' hăngke' (pungka' hngki), *Sem. Buk. Max.*
Palisade: F 79.
19. **Palm** (of hand): kĕng (k'ng), *Sem. Stev.*
20. PALM (of hand = *Mal.* tapak): hār chas, *Pang. Sam*; hār chaz, *Pang. Galas.* Sole of foot (*Mal.* tapak): hār chan, *Pang. U. Aring*; hal *or* har chan (*pr.* hall *or* harr), (doubt-

ful), *Pang. Sam*, *Pang. Gal.* [cf. G 41 ?].

21. PALM (of hand); sole (of foot) (*Mal.* tapak): pal, *Sen. Cliff.*; pak, *Kena. I.* Palm of hand: tapak, *Sem. Stev.*; tapār, *Tembi.* Hand: tapar, *Sak. Kerb.* Sole (of foot): tapak, *Sem. Stev.* Span: tapā (tappar), *Sem. Stev.* Foot: pĕnapah (p'napah), *Pant. Kap. Joh.* Footsteps: tapang, *Bes. Songs.* To slap: tâpâ, *Kena. I.*; (*Mal.* tampar): pak, *Sen. Cliff.* To slap; a slap: pāk (pak), *Sem. Pa. Max.* To slap with the hand: măpā' chăs (mpa' chs), *Sem. Buk. Max.*; păk tong (pk tung), *Sem. Pa. Max.* [Cf. *Mal.* tapak, "palm, sole"; tampar, "to slap"; but it must not be assumed that all these forms are derived through Malay. Cf. *Stieng* pāng; *Cham* tapong; *Bahnar* töpang, "palm," "sole."] F 220; H 14, 15.
PALM (of hand): N 3.

22. **Palm-cabbage** (*Mal.* umbut): tä', *Pang. Sam*, *Pang. Gal.*; tä', *ex.* tä' tādū' = *Mal.* umbut bayas, *Pang. U. Aring*; B 86; tājo' (taju'), *Sem. Pa. Max.* [? = B 86].

23. PALM-CABBAGE: chĕmbek (chmbik), *Sem. Buk. Max.*; chengkeh (?), *Bes. A. I.* [See B 183.]

24. PALM, young (edible): rumúk, *Sak. Tap.* [no doubt palm-cabbage is meant]; [? cf. *Mal.* umbut].
Palm-cloth: S 149, 150.
Palm-sheath: S 149, 150.

25. **Palpitation** (*Mal.* bĕdĕbar): mĕnyābăl? (mñabl), *Sem. Buk. Max.*

26. PALPITATION: linya (liña), *Sem. Pa. Max.*

27. **Pandanus** (*Mal.* mĕngkuang): buyu (buyoo), *Sem. Stev.* A plant used for mat-making: puyú (pouyou), *Sak. Ra.*

28. PANDANUS (*Mal.* pandan): hakek *or* hakē', *Pang. Sam*, *Pang. Gal.* Screw-palm (*Mal.* mĕngkuang): hakē', *Pang. U. Aring*; hakē'; hakī', *Bes. Sep. A. I.* Various species are (*Mal.* mĕngkuang), hakē' hābēl; (*Mal.* pandan), hakē' pandan, *Bes. Sep. A. I.* Other spp.: hakē' chongoi, *Bes. Sep.*; hakē' hēram, *Bes. Sep. A. I.*; hakē' jakas; hakē' yâh, *Bes. Sep.*; hakē' tŭt, *Bes. A. I.*

29. PANDANUS; screw-palm; "screw-pine," *Pandanus atrocarpus*: bĕngkueng (bngkuing), *Sem. Pa. Max.*; mĕngkueng (mngkuing), *Sem. Buk. Max.* Sedge (spec. *Mal.* mĕndĕrong), *Scirpus grossus*: mĕngkueng (mngkuing), *Sem. Pa. Max.* [*Mal.* mĕngkuang].

30. PANDANUS (spec. *Mal.* rasoh ayer), *Pandanus russow* (?): rasu bătеoh (rsu btiuh), *Sem. Buk. Max.*; W 30 [*Mal.* rasau; rasoh].
Pangolin: A 113-115.
Panther: T 129-133.

31. **Papaya** (fruit), *Carica papaya*: betēk, *Mantr. Malac.*; pĕtik; ple' pĕtik (plek pĕtik), *Tembi*; (plek petik), *Serau*; ple' pĕtik^{n} (plek petik^{n}), *Jelai*; (plek petik^{n}), *Darat*; F 282 [*Mal.* bĕtek].

32. PAPAYA: kuntaia, *Jak. Ba. Pa.*; kĕpaya, *Jak. Malac.* [*Mal.* papaya].
Paralysis: D 124.
Parang (chopper): C 122-126; C 152.
Parang-parang (fish): S 140.
Parasite: L 32; P 129.
Parcel: P 1-3.

33. **Pardon, to**: kĕsungkok (k'sunkok), *Pant. Kap. Joh.* Sultan of Johor: orang sungkok pĕngālat? (orang sunkok p'ngalat), *Paut. Kap. Joh.* Sultan of Pahang: orang sungkok pĕngapang (orang sunkok p'ngapang), *Pant. Kap. Joh.*
Parents: M 189.

34. **Pari lang** (fish spec.), *Aetobatis narinari*: pāyi' (paii'), *Sem. Pa. Max.* [*Mal.* pari].

35. **Part**; piece; portion: chapē; chapä (tchapé; tchapè), *Sak. Kerb.*; chiapē; chiapä (*tchi*apé; *tchi*apè), *Sak. Ra.* [? = P 36].

36. PART; piece; portion: kĕpik (köpik), *Söm.* [*Mal.* kĕping]; cf. F 180.
Partly: S 198.

37. **Partridge**, Malay, *Rhizothera*: gunteng; chim gunting, *Bes. K. L.* [*Mal.* sau-lanting *or* burong sorong lanting].

38. **Pass, to**: broyt, *Bes. Sep. A. I.* To pass (*trans.* and *intrans.*): brâyt; broyt, *Bes. Songs.*

39. PASS, TO: lalū, *Sak. U. Kam.* To disappear: lalu', *Sem. Pa. Max.* Formerly; past: mĕlalu' (mlalu'), *Sem. Buk. Max.* [*Mal.* lalu]. = A 73.
To pass by: G 42.
Past: B 165; F 115; F 123; N 50, 51; P 39.
Path: C 216; G 41, 42; G 49; S 280.

40. PATH, mark indicating the [apparently something serving as a sign-

post, "wegweiser"]: penoig, *Sem. Stev.*

41. **Patience**: rusing (rousiñ), *Söm.*; S 222

42. **Pattern**; picture: achu, *Sak. U. Kam.* [*Mal.* achu]. [=T 243B.]
Paunch: B 160.
Pay: G 3.

43. **Pay, to**: měneyar (*mönéyar*). *Söm.*; bayâr; *Sak. Ra.*; bayar, *Sak. Kerb.* [*Mal.* bayar].

44. **Payong**, daun (palm spec.), *Teysmannia altifrons*: sagâluk, *Ment. Her. II.*

44A. **Peace** be unto you! hail! (a prefix to prayers addressed to spirits=*Mal.* salamat): sĕmbat? (sumbat), *Sak. Hale.* [Probably=*Mal.* sĕmbah; O 6.]

45. **Peacock**: jahōt? (jahote), *Ben. New.*

46. PEACOCK: mah, *Sem. Jur. And., Sem. Jur. Rob.*; chim-mĕrak (chim-marrak), *Ben. New.* [*Mal.* mĕrak; but cf. also *Mon* măraik [mrāk]; *Cham* amrak; *Tareng* amraḥ; *Santali* marak, "peacock."]
Peak: H 48; H 84; H 95-97; H 99, 100.
Peck, to: C 295, 296.

47. **Peel**; thin husk: sĕlupat (slupt), *Sem. Pa. Max.* Skin: sĕlompot, *Kena. I.* [*Mal.* sĕlupat]; cf. P 2.
Peel, to: C 142.

48. **Peeled** (by rubbing): lalueh (laluih), *Sem. Pa. Max.* [*Mal.* lĕlas].
Peeling-knife: K 47.

49. **Peer forward, to** (?): yob-yob, *ex.* ō' yob-yob krā (explained as=jengō', "to peer forward"; "he, the *kĕra* monkey, peers forward"), *Sem. Kedah.*

50. **Pelican** (spec. *Mal.* burong undan), *Pelicanus onocrotalus* or *Malaccensis*: pipau? (pipăk *or* pipău), *Sem. Pa. Max.*

51. **Penetrate, to** (*i.e.* to stick into=*Mal.* lĕkat): ya'-mpeg, *Pang. U. Aring*; ya-hempeg, *Pang. Sam, Pang. Gal.* [Perhaps=C 47.]

52. PENETRATE, TO: rentang, *Bes. Songs.*; C 296.

53. **Penis**: lokn, *U. Ind.*; lak, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; lā (lar), *Sem. Stev.*; la, *U. Kel.*; la', *Lebir, Kerbat*; lă' (l'), *Sem. Pa. Max.*; lo', *Sen. Cliff., U. Tem., U. Cher.*; lu-o', *Krau Ket.*; klau? (glau; glā-u?), *Sem. K. Ken.*; metla, *U. Pat.*; E 83. Sexually impotent: lă' kĕbus (l' kbus), *Sem. Pa. Max.*; D 50; H 2. [*Bahnar* lo; *Stieng* klau, "male sexual organs"; *Bahnar* klao, "testicles," "male pudenda." Kuhn also compares *Khasi* tloh, 'loh; *Santali* laïḥ; *Ho* loé; *Munda* loe, "penis." It may be doubted whether these are in any way related to the somewhat similar words meaning "male," "man." The connection of *Khmer* kedâ (*pr.* kĕdâ?) [kṭā], "penis," seems doubtful.]

54. PENIS: butoh (buth), *Sem. Buk. Max.* [*Mal.* butoh]; E 36; M 219; U 27.

55. **People** (?); men (?): lumām (loumâm); lumom (*lou*mom), *Sak. Ra.* [? cf. W 77 (*c*)]; M 23.

56. **Pepper**: ladā (ladâ), *Söm.*; (ladâ), *Sak. Kerb.*; lādā (lâdâ), *Sak. Ra.*; lada' (ladak), *Serau, Sak. Em.* Wild pepper (*Mal.* lada burong): lădă, *Sak. Kor. Gb.* Chili pepper (spec. *Mal.* chili padi; lada kĕn-chang?): lāda' kāwau (lad' kauău), *Sem. Pa. Max.*; B 215 [*Mal.* lada]; B 191; B 196.

57. **Pĕrah**, buah (fruit spec.): suing, *Sem. Buk. Max.*

58. PERAH, buah: piah (pih), *Sem. Pa. Max.*; pra', *Sak. U. Bert.* A food made from the seeds of the pĕrah tree: serūm prah, *Sak. Hale* ("serūm" is explained as meaning anything squeezed into a joint of bamboo) [*Mal.* pĕrah].
Perch, to: A 55, 56; C 52.

59. **Pĕrĕpat** tree, *Cupania Lessertiana* (?): kurak, *Bes. Sep.* Suckers of the pĕrĕpat tree: S 508.
Perfect: G 71; V 12.
Perfume: S 295.

60. **Perhaps**; may be: kĕnid jī', *Sak. U. Kam.*

61. PERHAPS: hoi, *Sak. Plus Cliff.*

61A. PERHAPS: jalā (djalā), *Sem. K. Ken.*; W 78.
Peril: D 50; F 48.

62. **Perinæum**? or urethra? (*Mal.* tali ayer): kĕnjong (knjung), *Sem. Pa. Max.*; R 183.
Permission: G 42.
Person: M 23-31.
Perspiration: S 533-537; W 30.

63. **Perspire, to** (?): kălueh (kluih), *Sem. Buk. Max.* [Doubtful and probably wrong, being no doubt merely the first word of *Mal.* kăluar pĕloh; cf. O 67.]

64. **Perverse, to be**: pehēau (?), *Bes. A. I.*

64A. **Pestle** (Mal. antan): rentik, *Tembi.*

64B. PESTLE: kĕnöh; kĕnu'? (kenukh), *Serau.*

Pĕtai (fruit-tree): B 45.

65. **Pĕtaling** (tree), *Ochanostachys amentacea*: awal? (aual?), *Sem. Pa. Max.*

66. PETALING: sāyăm? (saim), *Sem. Buk. Max.*
Phlegm: M 213.
Pick, to: C 52; P 68; P 148-150.

67. **Pick up, to**: chĕkat (chkt), *Sem. Pa. Max.*; măchĕkat (mchkt), *Sem. Buk. Max.*

68. PICK UP, TO: hi chōd, *Sak. U. Kam.*; (*Mal.* pungut): chōd, *Tembi*; lechued^{n}, *Serau.* To pick (*Mal.* pĕtik): tōtâɣt, *e.g.* tōtâɣt bungā', "to pick flowers," *Bes. K. L.* To pluck: totoyt, *Bes. Sep. A. I.* To pluck out (*Mal.* chabut): ya-tös (*pr.* töss), *Pang. U. Aring.* [? Cf. *Bahnar* duöt, "to pluck out."]

69. PICK UP, TO: lebes; sebes, *Mant. Bor.* [The last appears to be a misprint, as the first occurs in the revised copy. I doubt the connection of this word with S 63.] B 396-400; C 52; P 149.
Picture: P 42.

70. **Piece**: tio' (tiu'), *Sem. Buk. Max.*; E 83; P 35, 36; S 280.

71. **Pierce, to**: lun, *Sem. Pa. Max.*; C 296; E 64; T 103, 104.

72. **Piercing** (sound): nyarĕng (ñarng), *Sem. Pa. Max.* [*Mal.* nyaring].

73. **Pig**: napak, *Sem. Per.*; napag, *Sem. Ken.*; napek; na-pek, *Sem. Stev.*; nāpeg? (napik), *Sem. Buk. Max.*; napeg, *Sem. U. Sel.* Wild pig (*Mal.* babi hutan): nāpeg, *Sem. Kedah.* Boar: napag imá (nabagimá), *Sem. K. Ken.*; F 238.

74. PIG: (*a*) gôr, *Söm.*; gaur, *Tem. Cl.*; (gour), *Sak. Plus Cliff.*; gão, *Sak. Kinta*; gâhū, *Tan. U. Lang.*; gaú, gaú, *Sak. Martin*; mĕnāhar gaū, *Serau*; F 218; gâu, *Sen. Cliff.*; gau, *Sen. Cl.*, *Sak. Slim*, *U. Kel.*, *Lebir*, *Sak. Blanj. Cl.*, *Sak. Blanj. Sw.*, *Serau*? or *Tembi*?, *Darat*, *Jelai*; (gow), *Sak. Blanj. Cliff.*; ga-un, *Sak. Sung.* Wild pig (*Mal.* babi hutan): gā-u, *Sem. Plus*; gau, *Pang. Belimb.*; gau höp, *Pang. U. Aring*; gau sĕrāk (gow sĕ-râk), *Sak. Blanj. Cliff.* Hog: gaur bö (gour ber), *Sak. Plus Cliff.*; gau ībē (gow i-bê), *Sak. Blanj. Cliff.*; M 18. Sow: gaur bâ (gour bor), *Sak. Plus Cliff.*; F 61; M 192; gau īkĕnān (gow i-kĕnân), *Sak. Blanj. Cliff.*; F 64.
(*b*) Pig: degoh, *Rasa.* Wild hog: degâh, *Bland. K. Lang.*

75. PIG: rap, *Krau Ket.*, *Krau Tem.* râp, *Sak. Guai.*; grum, *Sak. Em.*

76. PIG: tĕbong, *Bedu. II.* Wild pig: tĕbóng, *Jak. Malac.* Hog: tuban (?) (tubaw), *Sem. Jur. And.*; tuban, *Sem. Jur. Rob.* Swine: tuban (tubaw), *Sem. Jur. Mar.* Porcupine: teboñ, *Bes. Malac.*

77. PIG: bis, *U. Pat.* [?=P 88].

78. PIG: lū, *Sak. U. Kam.*; lu (lou), *Sak. Ra.* Many pigs eat the sugar-cane (here): köm bē lōy [?] becha' (bechak) boi, *Krau Em.* [?=P 83]. [*Sué* lì, "pig"; li, "wild boar"; *Tareng* alūi; *Sue* li, ali; *So* alik (alic); *Nanhang* ali; *Cuoi* lik (lic), "pig"; *Palaung* le (lé); *Mon* klik, "hog."]

79. PIG: iu (iou), *Sak. Ra.* [Probably a misprint for P 78.]

80. PIG: (*a*) chā-gak, *Sak. Tan. Ram.*; changgak, *Tembi*, *Sak. Br. Low*; changgei (*tchañgheï*), *Sak. Kerb.*; jokot, *Jak. Ba. Pa.*; jôkôt, *Jak. Mad.*, *Jak. Sim.*; jokût, *Pant. Kap. Mad.* Swine: chongkor, *Jak. Raff.* Wild pig: changga (tckanga), *Sak. Croix.* Wild hog: chonkokh, *Jok. Raff. As.*; chang khok, *Jok. Raff.*; jonkat, *Ben. New.* Cry of the "tiger's jackal" bird, indicating that a pig is near by: koit-koit chonggō', *Bes. Sep.* [*Bahnar* shakē (xakē), hake; *Stieng* chêrkêi, rökêi, rökei, "wild boar"; *Chrău* ch'ke, "pig."]
(*b*) Hog: sāmungko, *Pant. Kap. Log.*; sĕmungkor (s'munkor), *Pant. Kap. Lem.*; sâmungko pemenggei, *Pant. Kap. Her.*; sĕmungkor pĕnyîku, *Jak. Mad.* (*Pant. Kap.*). [? cf. *Bugis* chamūgu, samūgu, "pig."]

81. PIG: kumo, *Pal.*; kumokn, *Or. Hu. Joh. II.*; kmokn, *U. Ind.*

82. PIG: kĕtūh; kĕtūr, *e.g.* kĕtūr mĕrī, "jungle pig, wild pig," *Bes. Sep. A. I.*; kĕtur, *Bes. Sep.*; kĕtū (kĕtú^{n}), *Bedu. II.*; kĕtû, *Bes. Her.*, *Ment. Her. I.* Wild pig: kĕtú, *Bes. Malac.* Wild hog: ketur, *Ben. New.* Wild boar: kĕtur mĕri, *Bes. Sep.* Hog: penyîku kôtol, *Jak. Mad.* (*Pant. Kap.*). [? cf. *Billiton Malay* gaduk utan, "wild pig."]

83. PIG: ja-lo', *Bera*; jâlû, *Serting.* Wild pig: jalu, *Mantr. Malac*, *Mya.* [?=P 78 or P 90].

84. PIG: sĕrói, *Kena. I.*

85. PIG: risîm, *Bed. Chiong.* Wild pig: risim, *Bland. K. Lang.*, *Mantr. Malac. Cha.*; risím, *Mantr. Malac.*;

rīsīm, *Mantr. Malac. Nya.* [the term must not be used when hunting them]. Wild hog: rĕsam (russam), *Ben. New.* [? cf. *Tareng* ruisol, "wild boar."]

86. PIG: bādi (badi), *Sem. Pa. Max.*, *Sem. Buk. Max.*; ba-dī, *Kerbat.* Hog: badai, *Sem. Jur. And.*, *Sem. Jur. Rob.* Swine: badai, *Sem. Jur. Mar.* Wild pig? (*Mal.* babi hutan): badiyu, *Pang. K. Aring.* [This word, or an identical one of unknown meaning, occurs in a Malay charm used by hunters of the elephant and rhinoceros. *Malay Magic*, Appendix, p. 603.] Wild pig (spec. *Mal.* nangui): bādi (badi), *Sem. Buk. Max.* [*Mal.* babi]; B 119; F 218.

87. PIG, wild: dál, *Sak. Kor. Gb.* [?=P 82].

88. PIG, wild: mês, *Bland. K. Lang.* [?=P 77].

89. PIG, wild: tekil, *Mantr. Malac. Cha.*

90. Wild hog: jélan, *Sem. Beg.*; jelan, *Ben. New.* Wild pig (spec. *Mal.* nangui): jālin (jalin), *Sem. Pa. Max.* [?=P 83]. [? cf. *Madur.* cheleng (tjèlèng), "wild pig."]

91. PIG, cry of wild: dret-dret-dret, *Bes. Songs.*

92. **Pigeon** (spec. *Mal.* pĕrgam): pĕgāPm, *Bes. Sep. A. I.* [*Mal.* pĕrgam].

93. PIGEON (spec. *Mal.* punai): mĕnyun, *Pang. U. Aring*; mĕngyū (mngyū), *Sak. U. Kam.*; weyau, *Bes. Sep. A. I.* Wild pigeon, spec.: chim weao (*or* weau), *Bes. Sep.*; B 216.

94. PIGEON (*Mal.* punai): kochok, *Bes. Sep. A. I.* Wild pigeon: kochok, *Bes. Sep.* [*Cham* kātauk, "dove."]

95. PIGEON (*Mal.* punai): punei (pouneï), *Sak. Ra.*; (pouneï), *Sak. Kerb.*; chēm punei (tchêm-pouneï), *Sŏm.*; B 216 [*Mal.* punai].

96. PIGEON, spec.(?): chim janggo^{k}ng, *Bes. Sep.*; B 216.

97. PIGEON, spec. (?): chim janghui; chim jangsi, *Bes. Sep.*; B 216.

98. PIGEON, spec.?: me-el, *Sem. Stev.* [Supposed, acc. to V.-Stevens, by the Sĕmangs to be the companion of a mythical female divinity called "Sĭmei," sister of "Plĕ."] B 216; D 153.

Pillar: P 191-195.

99. **Pillow** (*Mal.* bantal): tun, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*

100. PILLOW (*Mal.* bantal): (*a*) nelgul (*pr.* nellgull), *Sem. Kedah*, *Sem. Jarum*; nelgul, *Sem. Plus.* Bridges of musical instrument, M 226, inserted under the string at each end to raise and tighten it: nelgul, *Sem. Kedah.*

(*b*) Pillow: kĕ-nel-chol (*pr.* kĕnellcholl), *Sem. Plus*; kĕnĕchul, *Sem. Kedah.* [? Cf. *Bahnar* könöl, "pillow" (apparently from köl, "head." There is another word könön from akön, "to lean upon"); cf. P 101, and H 46 ?]

(*c*) Pillow: chĕng-kol, *Tem. Cl.*, *Sak. Plus Cliff.*, *Sak. Blanj. Cliff.*; chankulan, *Ben. New.*; chĕkoán, *Jak. Malac.* [? a compound from the root of H 46].

(*d*) Pillow: tinggul, *Pang. U. Aring*; tengol, *Mantr. Malac.*; pĕningol pĕmubun (p'ningol p'mubun), *Pant. Kap. Joh.* Bridges of lyre: pĕningol, *Mantr. Malac. Cha.* Head: pĕninggol (peninggol), *Pant. Kap. Her.*; pĕningol (p'ningol), *Pant. Kap. Mad.*; (piningol), *Pant. Kap. Log.*; C 38; W 112. Cap: sapu pĕningol (sapu p'ningol), *Pant. Kap. Joh.* Headkerchief: sâpu tinggol, *Jak. Mad.* (*Pant. Kap.*); sâpu peninggol, *Pant. Kap. Her.* Horn: pĕngĕrep pĕningōl (p'ng'rep p'ningôl), *Pant. Kap. Joh.*; T 173. [The root meaning, apparently, is "head," cf. P 5.]

101. PILLOW: tĕ-nû-i, *Sen. Cl.* [?=P 100]. [*Khmer* khnöi [khnöy], from köi [köy], "to lean on" (?); *Stieng* könēi; *Mon* kĕnī [gnī], "pillow"; cf. P 100 (*b*).]

102. PILLOW: bantal, *Mantr. Malac. Nya.* [*Mal.* bantal].

103. **Pinang baik** (tree spec.), *Vatica Curtisii*: pal? baik (pl baik), *Sem. Pa. Max.*; (*Mal.* pinang pĕragam?): pal pĕragam? (pl prakm), *Sem. Pa. Max.*

Pinch: P 108.

104. **Pinch, to** (*Mal.* chubit): ya-toñ, *ex.* toñ bĕlū 'wet=*Mal.* chubit paha kiri (proverb), *lit.* "to pinch the left leg," *i.e.* it affects the right one also, *Pang. Galas.*

105. PINCH, TO: chuet (chuit), *Sem. Pa. Max.*, *Sem. Buk. Max.*; chû-êt, *Sen. Cliff.*; chu-äet, *Sak. Blanj. Cliff.* To pinch; to squeeze: chuet (chuit), *Sem. Pa. Max.* To wipe off (*Mal.* palit): chuet, *Bes. Sep.* To draw: chubet (tchoubet), *Mantr. Cast.* [*Mal.* chubit].

106. PINCH, TO: chĕpen (tchöpen), *Söm.*; pit, *Sak. Ra.* To pinch; to squeeze: măchĕpit (mchpit), *Sem. Buk. Max.* Prawn; betel-nut cutter: pĕnyīpet (p'nyipet), *Pant. Kap. Joh.* Scorpion: pĕnīpet (p'nīpet), *Pant. Kap. Mad.* [*Mal.* sĕpit; but cf. also *Bahnar* chöpet, pĕt, "to pinch (with the fingers)"; *Stieng* piĕt, apiĕt, "to get the fingers pinched"; *Khmer* tebiét [tpiet], "to hold (by pinching)"; chhpīt [chhbīt], "holding with the tips of the fingers (?)"; and see P 209 B.; ? cf. also P 105.]

107. PINCH, TO: pinyät? (pignèt), *Sak. Kerb.*; kechit, *Mantr. Malac.* [Cf. *Bahnar* ñet (nhĕt), nīet, "to squeeze with the fingers"; *Mal.* pichit, "to pinch."]

108. PINCH, TO; to squeeze (*Mal.* apitkan): kĕtá' (?), *Bes. Sep.* A pinch (*Mal.* jĕntiḳ): kĕltus (kltus), *Sem. Pa. Max.*; kĕltis (kltis) *Sem. Buk. Max.* [? Cf. *Khmer* kedech [kṭich], "to pinch slightly."]

109. **Pinched**: gĕnting, *e.g.* "my belly is pinched with hunger," pĕrút gĕnting o-eh lapar, *Jak. Malac.* Valley: gĕnting, *Bedu. II.* [*Mal.* gĕnting].

110. **Pineapple**: solå, *Mantr. Malac.*

111. PINEAPPLE: nanas, *Serau, Krau Em., Mantr. Malac.*; nĕnās, *Sak. U. Kam.* [*Mal.* nanas]; H 7.

112. **Pipe** for water, etc.: tĕnglōr (tnglōr), *Sak. U. Kam.*
Pipe, to: W 97.
Pipeclay: E 12.

113. **Pirate**: bajau, *Bes. Sep. A. I.* [*Mal.* Bajau, name of a piratical tribe of Borneo].

114. PIRATE: mah kompā', *Bes. Sep. A. I.*; M 23; [*Mal.* rompaḳ].

115. **Pistil** (of flower): tepi (tepee), *Sem. Stev.* [Doubtful: cf. E 33.]
Pit: D 66.
Pit of stomach: S 460.
Pitch: R 80.

116. **Pith**: kol, *Sen. Cl.* Offal (of grain)? (*Mal.* ămpas): kol, *Sen. Cliff.* [? Cf. *Khmer* khuor, "marrow."]
Pith: M 58; S 234.
Pitted with holes: B 175.

117. **Pity** (*Mal.* kasihan): göd (?), *ex.* jā göd ō'-tĕ-kebed (*Mal.* kasihan tuha-nya), "pity his age," *Sem. Plus*; O 17.

118. **Place** (*Mal.* tĕmpat): (*a*) tīl, *Pang. U. Aring.* Track: tīl, *Bes. K. Lang.* Spoor; tracks; footprints: ti'il, *Bes. Songs*; tīl, *e.g.* hå tīl ā'ā', "these are tiger tracks," *Bes. Sep. A. I.* Footprint: tai, *Sak. Guai.* Footprints: til, *Sem. Pa. Max.*; mĕntin (mntin), *Sem. Buk. Max.* Tracks; marks: tīl, *Sem. Pa. Max.* Tracks; mark; scar: tīl, *Sem. Buk. Max.* Mark of a scratch: tēl, *Sem. Buk. Max.*
(*b*) Tracks; footprints: dêl, *Sen. Cliff.*; dil juk, *Sak. Blanj. Cliff.*; F 220. [*Stieng* til; *Bahnar* del; *Annam* tich, "tracks," "mark."]
(*c*) Spoor or track (*Mal.* bĕkas): tĕrtōh (*pr.* tĕrr-tōhh), *e.g.* tĕrtōh nyah, "tiger's track," tĕrtōh kāsha', "deer track," *Pang. U. Aring.*

119. PLACE: tĕmped (*pr.* tĕmpedd), *Sem. Plus*; tampât, *Sak. Ra.* [*Mal.* tĕmpat].

120. PLACE (once occupied, now empty): tempok, *Bes. K. Lang.* [*Mal.* tampoḳ]; H 153; S 221; V 19.
Place, to: H 153; K 5.

121. **Placenta**; afterbirth (*Mal.* uri kĕchil): ūri bāle' (auri bali'), *Sem. Pa. Max.* [*Mal.* uri]; N 42.

122. **Plain** (land); surface: tebal, *Sem. Stev.* [? Cf. E 12; and *Khmer* veal [wāl]; *Mon* wea [wā], "plain."]

123. PLAIN (land): plĕma (plöma), *Söm.* [? *Mal.* lĕmbah].

124. PLAIN: padeng (pading), *Sem. Buk. Max.*; padang, *Ben. New.* [*Mal.* padang]; E 12; E 17; G 66; H 14; L 62; S 57.

125. **Plait, to**: emberiäreh (embérièréh), *Sak. Ra.*

126. PLAIT or weave, to (*Mal.* aniam): ya' dendan (*pr.* den-dann) (*e.g.* in making baskets), *Sem. Plus.* [? Cf. *Khmer* bandaň [pāṇṭāň]; *Ka* tatan, "to weave"; *Stieng, Bahnar* taň (tanh); *Boloven, Niahön, Alak* taň; *Lave* tăň; *Halang* tăn, "to plait," "to weave."] W 66.
Planet: S 436.

127. **Planing-adze**: rimbas, *Bes. Songs* [*Mal.* rimbas].
Plant: B 466.

128. PLANT spec.: a fragrant stemmed plant with an aroid-like dark mauve-coloured leaf, whose stem is shredded up with the thumb-nail, to within a few inches of the base of the stem, and worn in the girdle to avert "sakit bĕlakang" (back-ache?), rĕtut, *Sem. Plus.*

129. PLANT, parasitic, spec. (*Mal.* "tippus krowie" ?=tĕpus kĕrawai): kem, *Sem. Stev.*

130. PLANT used for dyeing yellow: deom, *Sem. Stev.*

131. PLANT used for mat-making: sahlăk (sahlèk), *Sak. Ra.*

132. **Plant, to**: tap^{n}, *Tembi*; pětöm, *Bes. K. Lang.*; mětöng; pětöng; mětöPm, *Bes. Sep. A. I.*; metöng, *Bes. Malac.* To plant or bury (*Mal.* tanam): ya-tam, *Sem. Plus.* To sow (*Mal.* tabor): ya' tūb (*pr.* tūbb), *ex.* ya' tub bāb, "to sow rice," *Sem. Jarum*; ya' tŭb *or* ya' tŭp (*pr.* tŭbb *or* tŭpp), *ex.* ya' tŭp bā', "to sow rice," *Sem. Plus.* Plant [plantation?] (*Mal.* tanaman): nomtap, *Söm.* [*Boloven* tŏp; *Mon* tā [tuiw]; *Niahön* ndăm; *Lave* dăm; *Alak* ntăm; *Khmer* dăm [tăm]; *Bahnar* pötam, "to plant"; *Stieng* tam, "to plant," "to sow"; *Bahnar* töp (tâp), "to thrust into the earth," "to make holes for seed" (cf. *Alak* tăp; *Bahnar* töm (tâm), "to pierce"); cf. *Mon* tāp [tuip]; *Stieng* tap; *Chrău* tŏp; *Tareng* ketŭp; *Kaseng* tŭp, "to bury." There are apparently two allied roots, with somewhat similar meanings: töp *and* töm.]

133. PLANT, TO (*Mal.* tanam): ya' tā-jō', *Sem. Jarum.* [*Jarai* töjuk; *Tareng* töchŏt, "to sow."]

134. PLANT, TO: chengarä (tchengarè), *Sak. Ra.* [? cf. C 296]; D 66; D 108; D 134.
Plantain: B 41-49; F 284; H 126; U 20.

135. **Plantation**: glokul (glokul'), *Or. Hu. Joh. I.*; C 153; C 155; F 94; P 132.

136. **Plate**: pingādn (pingān(d)), *Sak. U. Kam.*; pinggan, *Bes. K. Lang.*; (*Mal.* piring) pingat, *Serau* [*Mal.* pinggan].

136A. PLATE: piring [*Mal.* piring].

137. PLATES, leaves used as, by the wild tribes in Kelantan: ternok, *Pang. U. Aring.*

138. PLATE or tray, banana-leaf or palm-leaf used as a: jambar, *Bes. K. L.*, *Bes. Sep.* To serve (food): jambar, *Bes. Songs* [*Mal.* jambar].

139. **Play, to**: knin-ka, *Söm.*

140. PLAY, TO: chachi (tchatchi), *Sak. Kerb.*

141. PLAY, TO: mun, *Tembi*; měnman, *Serau*; mănmăn, *Sak. Martin*; minmán, *Sak. Kor. Gb.*; menman, *Sak. Kerb.*, *Sak. Ra.* [*Mal.* main-main].

142. PLAY, TO; to disport oneself: dē, *ex.* ō' 'dē, ō' 'dē, ō' sayong săgĕnĕb jelmol, "he disports himself, he soars (?) on every mountain," *Sem. Plus* [? *Mal.* sindir; but this seems improbable].

143. **Pleasant** (*Mal.* sĕdap): belōg (*pr.* be-lōgg) (dist. from bĕlŏg = "bad," B 7), *Sem. Plus.*

144. PLEASANT: sĕrôt, *Jak. Mad.* [? cf. G 74]; G 65; G 67; R 125; S 539.

145. **Pleased**: gûrau, *Kena. II.* [*Mal.* gurau]; G 65-67; J 12.
To be pleased: G 66; L 17.
To please: J 12.
Pleasure: G 29; G 65; J 12; W 107B.
Pleiades: S 436.

146. **Plenty**: rējak, *Bes. Songs.*

147. **Plimp-plump** (onomatop. of falling): jibang-jibuk, *Bes. Songs.*

147A. **Plough**: tĕnggāla (tenggālak), *Tembi* [*Mal.* tĕnggala].

148. **Pluck, to**: mĕrimpā', *Bes. Songs.*

149. PLUCK, TO; to pick: mămos *or* mémos, *Sak. Kor. Gb.* To pick up (*Mal.* pungut): imois [*and* imrois (*sic*)], *Tembi*; P 67-69.

150. PLUCK OUT, TO: ang-kob, *Sem. Stev.* [? cf. C 48]; P 226; P 230.

150A. **Plug** in a flute: senumi (sen*oo*mee), *Sem. Stev.*
Plump: F 34; F 36, 37.

151. **Pock-marked**: poh (puh), *Sem. Pa. Max.*
Poem: S 213.

152. **Point**; dot: kěto' (ktuk), *Sem. Pa. Max.*

153. POINT; dot: angke' (angki'), *Sem. Buk. Max.*; E 63; E 65; E 83; N 98; P 212.
Point of arrow or sword: B 295-301; B 354.
Point of shoulder: S 169; S 171.

154. **Point, to** (*Mal.* tunjok): (*a*) sălăh, *Bes. A. I.*; sălă *or* sōlō, *Bes. K. L.* (*b*) To show; to teach: tulä? (toulè); tonlä? (tonlè), *Söm.* To teach: telā, *Sem. K. Ken.* To guide: tonle (ton-lé), *Söm.*

155. POINT, TO: ya-pĕnyal (*pr.* pĕnyall), *Pang. U. Aring.* To show; to point out (*e.g.* the way): terniăl, *Sak. Em.* Show me the way! terniol nong am nem, *Krau Em.*; C 216. Forefinger: tăniāl (tăniăal), *Sem. Pa. Max.*; tĕni' yal, *Sem. Kedah.* Second (middle) finger: tĕni' yal kĕmut (?), *Sem. Kedah*; G 18; H 15. [Probably a derivative from U 15.]

156. POINT OUT, TO; to show (*Mal.* tunjok): pědisā', *Pang. U. Aring, Pang. Sam, Pang. Gal.* To show: pĕrdīsāh, *Jak. Malac., e.g.* "do not show it," jangan di-pĕrdīsāh, *Jak. Malac.*

157. **Pointed**: anchib? (anchb), *Sem. Buk. Max.* [*Mal.* lanchip?].

158. POINTED: tujah-tujah, *Bes. Songs*; C 296.

159. **Poison** (*Mal.* rachun): ken-mob (*pr.* ken-mobb), *Sem. Kedah.*

160. POISON (*Mal.* rachun): kĕnĕlep (*könölep*), *Söm.*

161. POISON (*Mal.* rachun): ren-chug (*pr.* renchugg), *Sem. Plus*; rachun? (radjún), *Sak. Kor. Gb.* [*Mal.* rachun].

162. POISON, blowpipe arrow-: pĕnlash? (punlash), *Tum. Stev.*

163. POISON, arrow-: (*a*) chĕngrä' (chngrä'), *Sak. U. Kam.*; chingrä? (*tsiñrè*), *Sak. Ra.*; B 232; B 291; (spec. *Mal.* ipuh akar): chingrä chiong chiong? (*tsiñrè* tsioñ tsioñ), *Sak. Morg.* [prob. *Sak. Ra.*]; R 37; (*Mal.* ipuh kayu): chingrä? jehu (*tsiñrè* djéhou), *Sak. Morg.* (*Ra.*?); T 211. Poisonous: mangchĕngrä' (mangchngrä') *Sak. U. Kam.* [Cf. *Boloven* prei; *Niahön* pre; *Alak* părei; *Halang* pŏjrei, "arrow-poison."]

(*b*) Arrow-poison: ternek, *Belend. Stev.* Either *Antiaris toxicaria* or *Gnetum edule*? used as an ingredient in arrow-poison: chēs tenēt, *Bes. A. I.*; P 164. Ingredient of arrow-poison: tenet, *Bes. K. Lang.* "Blay" kĕchil, *Gnetum scandens*? an ingredient in arrow-poison: kannet, *Pang. Stev.* Arrow-poison: ipoh tennik *or* kennik, *Newbold*, ii. 399. Ipoh: tĕnăk, *Sak. Martin.*

164. POISON, arrow-: (*a*) chish, *Bers. Stev.*; chih, *Ment. Her. II.*; cheh, *Bes. Malac.* Ingredient of arrow-poison (*Mal.* ipoh): ches, *Bes. K. Lang.* Upas: chēs; chēh, *Bes. Sep. A. I.* Ipoh (poison-tree): ches; cheh, *Bes. A. I.* To dip the arrow in the ipoh juice: chäh (chèh), *Serting.* [*Chrau* jueh; shueh; *Khmer* chhvés [chhwes; chhwis], chhvéḥ [chhweḥ], "arrow-poison."]

(*b*) Arrow-poison: kayas (kyass), *Kena. Stev.* Upas tree: kayas, *Mantr. Malac. Cha,* [*Braou* kàis, "arrow-poison."]

165. POISON, arrow-: ipoh, *Söm., Mantr. Malac., Mantr. Malac. Cha., Jak. Malac.*; ipo, *Pal.* Upas climber plant: ipoh, *Mantr. Malac. Cha.* Medicine; ipoh (*Antiaris*): upas, *Pant. Kap. Joh.* [*Mal.* upas; ipoh].

166. Upas sap (*Mal.* gĕtah kayu ipoh): kĕrûi, *Mantr. Malac. Nya. Lophopetalum pallidum*: kroi; ches kruoi, *Bes. A. I.*; P 164. Ingredient in arrow-poison: kroi (kroie), *Mentr. Stev.* Arrow-poison: ipoh krohi, *Newbold*, ii. 399. [? Cf. *Stieng* krou, "to poison fish with the bark of a bitter liane."]

167. *Strychnos*: ham, *Sem. Stev.*

168. POISON plant, blowpipe (spec. *Mal.* lekheer), (prob. likir, *Amorphophallus Prainiana*): tadā (taddar), *Sem. Stev.*

169. POISON plant, arrow- (*Mal.* "lekhyer"); also (apparently) the professional poison-maker amongst the Pangans: kinel (kinell), *Pang. Stev.*

170. POISON plant, arrow- (spec. *Mal.* ringhut): kai-whor, *Sem. Stev.*

171. POISON tree (spec. *Mal.* "tapoah"): pĕrā (p'rar), *Sem. Stev.* [? = P 58].

172. Creeper whose sap is mixed with upas poison: tunjum, *Pang. U. Aring.*

173. POISON, ingredient of arrow-; "blay" bĕsar, prob. *Strychnos* sp.: talun (taloon), *Pang. Stev.*

173A. POISON, ingredient of arrow-; "blay" hitam, prob. *Strychnos* sp.: gria (greear), *Pang. Stev.*

174. POISON, ingredient of arrow-: malai, *Bes. K. Lang.*; P 164. *Aralidium pinnatifidum* or *Thevetia neriifolia*? etc. [see vol. i. p. 600]: malai; ches malai *or* balai, *Bes. A. I.*; P 164. Arrow-poison: ipoh malai? (ipoh mallaye), *Newbold.* ii. 399. Perhaps also cf. the ingredients of the Pangan arrow-poison, "blay" bĕsar, b. kĕchil, b. hitam, of which the Pangan names are said to be "taloon" P 173, "kannet" P 163, and "greear" P 173A respectively, *Pang. Stev.* For other names of ingredients of arrow-poison, see vol. i. p. 598 *seq.*; T 245.

175. POISON, receptacle for arrow-: jelôk, *Bland. K. Lang.* Sliver for arrow-poison, S 264. Spatula for arrow-poison, S 355-358. Tray for arrow-poison, T 201.

Poisoned: P 176.
Poisoning: D 48; D 50.
Poison-maker: P 169.

176. **Poisonous** (*Mal.* bisa): bīsā', *ex.* ō'-tek bīsā' ō'-un brā' ˌbisā', "this one is poisoned and that is not," *Pang. Sam, Pang. Gal.* Poisoned: (*Mal.* tĕrkĕna bisa): tebang bisā (tebng bsa), *Sem. Buk. Max.* [*Mal.* bisa]; P 163; T 211; V 23.

177. **Pole**, carrying-: pĕnganar (pung-an-ar) *Ment. Stev.* [*Mal.* kandar, "to carry" with such a pole.]

178. **Polypus** [in the nose ?]: chimpīd mâ (chim-peed-mor), *Sem. Stev.*; N 98.

179. **Pomegranate**: bāh dĕlīmā (bah dlima), *Sem. Pa. Max.*; bā dĕlīmā (ba dlima), *Sem. Buk. Max.* [*Mal.* dalima].

180. **Poor** (*Mal.* miskin): pāwes (*pr.* pā-wess), *Pang. U. Aring*; pawes (*pr.* pawess), *Pang. Sam*; pawez (*pr.* pa-wezz), *Pang. Gal.*

181. POOR: kösläs (*or* kesles), *Sak. Kor. Gb.* [? Cf. *Alak* lōch; *Lave* ĭlĭ lĭch (?); *Chrău* lööi, "poor."]

182. POOR: kerē (keray), *Ment. Stev.* [*Khmer* kra; *Stieng* kro, "poor."]

183. POOR: paieng, *Pant. Kap. Joh.*

184. POOR, very: mokos, *Ment. Stev.*; R 123.

185. **Porcupine**: kû-ish, *Sen. Cl.*; kūsh, *Serau.* [Cf. *Selung* kŏh, "brush-tailed porcupine."]

186. PORCUPINE; laneg, *Sem. Stev.*; landeg, *Sem. Kedah*; lanag, *Sem. K. Ken.*; lăndeg? (lndik). *Sem. Pa. Max.*; landak, *Mantr. Malac.*; lantâh, *Sem. Plus, Sem. Jarum.* Large kind of porcupine: landak, *Mantr. Malac. Cha, Mantr. Malac. Nya.*; [*Mal.* landak].

187. PORCUPINE: sebuntu, *Jak. Ba. Pa.* Large kind of porcupine: puntŭ, *Mantr. Malac. Cha.*; puntu, *Jak. Malac.*

188. PORCUPINE (spec. *Mal.* landak batu): joi, *Mantr. Malac. Cha.* Small porcupine: joi, *Mantr. Malac. Nya.*

189. PORCUPINE, small kind of: sonói, *Jak. Malac.* [?=P 188].

190. PORCUPINE: chengkéth, *Mantr. Malac. Cha.*; P 76; S 165.

Pore (of skin): H 107.
Portion: P 35, 36.
Possess, to: C 48.

191. **Post** (*Mal.* tiang): mentod, *Söm.*

192. POST: chĕ-noi, *Sen. Cl.* Post (of house): chenol, *Serau*; chenâl, *Sak. Em.* chĕno-i (tchenoï), *Sak. Ra.* Mast: chĕnōng, *Sak. U. Kam.* Principal beam: ku chĕnang (koutchönañ), *Sak. Ra.*; H 46.

193. POST: (*a*) tĕkâh (*Mal.* tiang), *e.g.* tĕkâh bĕh dung (*Mal.* tiang buat pondong), "posts for building a hut," *Bes. K. L.* Post (of house); pillar (of house): tĕkâh, *Bes. A. I.* The stem of anything (*Mal.* batang): tĕkâh; a post, etc., also a numeral coefficient, *e.g.* dâmâ' tujoh tĕkâh, "seven arrows," *Bes. K. L.* Tree: tĕ-koh, *Krau Tem.*; tĕkâh (tĕkòh), *Bes. Her.* Trunk of tree: tekoh, *Bes. Sep. A. I.* Base of tree: tĕkâh, *Bes. Songs.* [Cf. *Mon* thăkā' [thăkuia], num. coeff. of "guns," etc.]
(*b*) Post: tĕgâk, *Kena. I.* [? Cf. *Mal.* tĕgak, "upright."]

194. POST: tongul ? (tonghoul), *Sak. Kerb.* [*Mal.* tunggul].

195. POST (of house): tĕheng (thing), *Sem. Pa. Max.*; tihang, *Bes. A. I., Bedu. II., Mantr. Malac.* Principal beam: kapala tiang (kapala tiañ), *Söm.* Beam (*Mal.* tutop tiang): totop tiang (totop tiañ), *Söm.* [*Mal.* tiang].

196. Principal beam (*Mal.* kapala tiang): (*a*) tugnuh (toughnouh), *Sak. Kerb.* [? =P 194].
(*b*) Principal beam: tangñong? (tañgnoñ), *Sak. Kerb.* [? *Mal.* tanggong, "to support"; but cf. also *Mon* taing [tuing], "post"; cf. P 195.]

197. Principal beam: kĕkuahlö (kökouah-lö), *Sak. Ra.*
POST: T 211; U 23.

198. **Pot**: liâ; liĕ, *Sak. Kor. Gb.* Cooking-pot: liäh (lièh), *Sak. Kerb.*; lié, *Söm.* Iron cooking-pot (*Mal.* kuali): lî, *Sak. Kerb., Sen. Cliff.*; ïlâ (ïlè), *Sak. Ra.* Pot (*Mal.* pĕriok): li kĕmong (likömoñ), *Sak. Ra.* Cooking-pot: li kĕmu (likömou), *Sak. Ra.* [? Cf. *Khmer* lū [lūw], "large jar."]

199. POT (*Mal.* pĕriok): kĕ-ding, *Bera.* [?=B 31].

200. POT (*Mal.* pĕriok): priok, *Tembi*; priuk, *Serau*; piok, *Bes. K. Lang.* Rice-pot: piok, *Bes. Songs* [*Mal.* pĕriok].

201. POT: banga', *Bes. Malac., Bes. Songs*; (bangak), *Bes. K. Lang.* Cooking-pot: blanga (blaña), *Söm.*; (*Mal.* kuali): blanga' (blangak), *Tembi*; blango' (blangok), *Serau.*

Earthenware pot: blanga', *Sak. U. Kam.* Earthen pot: pakan, *Pant. Kap. Joh.* [*Mal.* bĕlanga]; B 22; C 89.
Potato: Y 21. Sweet potato: Y 1; Y 16-19.

202. **Pound, to** (*e.g.* rice = *Mal.* tumbok): ya-tsoh (*pr.* tsōhh, *Pang. U. Aring*; ya-sōh (*pr.* sōhh), *Pang. Sam, Pang. Gal.* To pound to pieces (*Ger.* zerstossen): äják; eják (ädják *or* edják), *Sak. Kor. Gb.* To pound; to dash upon (like a wave): mădăk (mdḳ), *Sem. Buk. Max.*

203. POUND, TO: 'ntöm, *Bes. Malac.* To pound or batter: hentöm, *Bes. K. L.* To strike (*Mal.* pukol): ya-töm, *Pang. U. Aring.* [*Mal.* hantam; hĕntam; but cf. also *Bahnar* tēm, "to hammer."]

204. **Pour, to** (*Mal.* tumpah): ya-bö', *Pang. U. Aring.*

205. POUR, TO: tēlē', *e.g.* tēlē' döō, "to pour water," *Bes. A. I.* [? = T 106].

206. POUR, TO (*intrans.*), or flow in a thin stream or jet (*Mal.* chuchor): tub, *Sem. Buk. Max.* To overflow; to trickle: hĕnub (hnub), *Sem. Buk. Max.* To pour (*Mal.* tuang): jetup, *Serau.*
To pour: F 11; F 13.
To pour out: B 81.
Power: A 187.

207. **Prawn**; crayfish: klo' kĕsub (klu' ksub), *Sem. Buk. Max.*; (*Mal.* udang merah): klo' kĕsub tăhuim (klu' ksub thuim), *Sem. Buk. Max.*; R 51; (*Mal.* udang rimau): klo' kĕsub rīmau (klu' ksub rimu), *Sem. Buk. Max.* [cf. A 101].

208. PRAWN: udang, *Sak. U. Kam.* Lobster; mud-crab (*Mal.* udang gĕtah): ūdaᵏng kĕtâs, *Bes. A. I., Bes. K. L.* [*Mal.* udang]; P 106.
Pray, to: A 165.
Precede, to: A 6; B 145.
Precipice: L 150; S 445.
Precipitous: D 64; S 445.

209. **Pregnancy**; child-bearing: kayut (kayoot), *Sem. Stev.* Pregnant: kĕhot? (k'hót), *Serting.* [Probably = C 109.]
Pregnant: B 160; E 27; F 282.
Present, at: N 106.
Present, to: G 29-38.
Presently: I 10; M 122.

209A. **Press,** used in the construction of the wooden blowpipe of certain tribes: kahon, *Ben. Stev.*, Materialien, pt. i. p. 103.

209B. **Press, to**: beăn; peăn, *Sak. Kor. Gb.* [? Cf. *Mon* pât [păt]; *Stieng* păt; *Bahnar* pĭt, "to press"; and cf. P 106.]

210. PRESS, TO: tĕkan, *Sak. U. Kam.* To oppress: kenan, *Bes. Songs.* To strangle: tĕköPm, *Bes. Sep. A. I.* [*Mal.* tĕkan, "to press."]
Pretty: G 63; G 65, 66; G 71, 72; H 63.

210A. **Previous**: pĕhamai pĕhēmai, *Bes. A. I.* [? cf. N 50, 51].

211. **Price**: hĕrgā (hörgâ), *Sak. Ra.* [*Mal.* harga; hĕrga]; D 60, 61.

212. **Prick**; sharp point (*Ger.* Stachel); tang, *Sem. Stev.*; B 121.
Prick, to: C 296.

213. **Pricked up**: triang-triang, *Bes. Songs.*

214. PRICKED UP: chanchang-chanchang, *Bes. Songs.*

215. **Probably**: toleïloï, *Sak. Kerb.*

216. PROBABLY: brangkali (brañkali), *Söm., Sak. Ra.* [*Mal.* barangkali].
Proceed, to: B 145.
Procreate, to: A 53.
Procure, to: C 20; C 48; F 103.
Profit: G 2.

217. **Promise, to**: janji, *Sak. U. Kam.* To agree; to make an agreement: janji (janjik); bĕrjanji' (berjanjik), *Serau.* I agree: en bĕrjanyit, *Jelai* [*Mal.* janji].
Prone: L 69-72.
Proof: C 147, 148.

218. **Prop**; to support: suyŏ'? *or* suyong? (? suiŭ'), *Sem. Buk. Max.* Prop; support: mĕsiong (msiung), *Sem. Buk. Max.*; S 452, 453.
Proper: E 73; S 482.
Prostrate; L 66.
Protect, to: A 57.
Protruding: G 58.
Provisions: E 27.
Pruritus: I 45-53.
Psoriasis: I 46-53.
Pubes: H 2.

219. **Pudendum muliebre**: tek, *U. Kel.*; teng, *Lebir*; teng, *Kerbat*; ton? (don; do'n ?), *Sem. K. Ken.* To copulate: teng, *Lebir.* Menstruation: teng, *Sem. Stev.* [Cf. *Cham* ating; *Stieng* tărh.]

220. PUDENDUM MULIEBRE: i-let, *Sak. Cliff.* [either *Plus* or *Blanja*]; lêt, *Sen. Cliff.*; le', *Krau Ket., U. Tem.*; le, *U. Cher.* Vagina [but probably = vulva]: leek, *Serau.*

221. PUDENDUM MULIEBRE; female organ: kache, *Jak. Ba. Pa.* Vagina: kacheⁿ (katchen'), *U. Ind.*; (kat-

schen'), *Or. Hu. Joh. I.* [?=N 7]. [? Cf. *Khmer* angkacheat [angkajāt], "genitals."]

222. PUDENDUM MULIEBRE: puki, *Sem. Buk. Max.* [*Mal.* puki].

222A. *Labia pudenda*: kemón, *Sem. K. Ken.* [perhaps a mistake: see C 5]; A 118; C 242; N 18.

Puerperal fever: F 155.

223. **Pulai** (tree), *Alstonia scholaris*: tingku; tengkal; tengkol, *Bes. Sep.* Sĕpam ? (tree spec.): tăngkăl (tngkl), *Sem. Pa. Max.*; tĕngkul (tngkul), *Sem. Buk. Max.* Tree spec.: tangkul, *ex.* kĕpal tangkul, "fruits (or buds) of the tangkul," *Pang. Teliang.* Mouthpiece of blowpipe: tengkal, *Sem. Plus.*

224. PULAI (tree): pulai, *Bes. Songs.* [*Mal.* pulai].

225. **Pulasan** (fruit-tree); *Nephelium mutabile*: pahet, *Pang. U. Aring*; R 22; R 25.

226. **Pull, to**: nĕnke (nönké), *Söm.* To pull; to drag; to pull out; to pluck out; to snatch: măking (mking), *Sem. Buk. Max.* To pull; to drag: ting, *Sem. Pa. Max.* To pull out; to pluck out; to snatch: tek (tik), *Sem. Pa. Max.* [?=P 231]. [There are several distinct roots here: ? cf. *Mon* tâng [tăng], "to pull."]

227. PULL, TO: jăk, *Sak. U. Kam.*; (djèk), *Sak. Ra.*; jeng, *Tembi.* To pull out: kajuk; 'juk, *Bes. A. I.*; *e.g.*, "to draw a knife from its sheath," jok, *Bes. Songs.* To draw: jäk (dièk), *Sak. Ra.* [The *Fr.* is "attirer," =to draw to oneself, but the *Mal.* equivalent is "pakeian," which was probably added subsequently, by mistake, perhaps by confusion with *Eng.* "attire"; cf. C 50; E 76.] [? Cf. *Chrău* jăt, "to pull."]

228. PULL, TO: ähir (èhir), *Sak. Kerb.* [? cf. S 492].

229. PULL, TO: helai, *Mantr. Malac.* To pull; to draw; to drag: hilai, *Mant. Bor.*; (kilag), *Mantr. Cast.* [perhaps a misprint for "hilay"], [*Mal.* hela].

229A. PULL, TO: tarikⁿ, *Serau* [or *Tembi* ?]; karet, *Serau* [*Mal.* tarek].

230. PULL OUT, TO: tĕlăg? (tlk), *Sem. Pa. Max.* To pluck out (*Mal.* chabut): ya-teglog, *Pang. Sam, Pang. Gal.*; rrĕ-rŭg; krĕ-rŭg (?); krĕrg, *Sen. Cliff.* [Rrĕ-rŭg appears to be the best attested form: probably to be pronounced ṛĕrög. Krĕrg should probably be read rrĕrg=ṛŏg. Krĕ-rŭg is probably a clerical error for rrĕ-rŭg [?=C 50.]

231. PULL OUT, TO: hitak, *Sak. U. Kam.*; *e.g.* "to draw a knife from its sheath," hentak, *Bes. Songs.* To extract or pull up (*Mal.* chabut): ya' chin-tag (*pr.* chin-tagg *or* chinn-tagg), *Sem. Plus*; ya' sin-tag (*pr.* sin-tagg *or* sinn-tagg), *Sem. Jarum* [*Mal.* sĕntak].

Pulse: A 150, 151; V 8.

Pummelo: L 103.

232. **Pumpkin**; gourd (*Fr.* citrouille): (*Mal.* labu): sinu (sinou), *Sak. Ra.*

233. PUMPKIN: tôkal, *Söm.*; tûkal, *Kena. II.*; tukal, *Bes. Sep.* Gourd: (*Mal.* labu): tukal, *Pang. U. Aring.*

234. PUMPKIN; gourd: labu, *Serau*; (labou), *Söm.*, *Sak. Kerb.*, *Sak. Ra.*; (labou), *Sak. Kerb.* Water pumpkin: labo' wah? (labu' uh), *Sem. Pa. Max.* White pumpkin: labo' pĕltu (labu' pltu), *Sem. Buk. Max.*; labo' pĕltau (labu' pältäu), *Sem. Pa. Max.* Pumpkin (variety: *Mal.* labu pĕringgi): labo' pähăng (labu' pahng), *Sem. Pa. Max.*; R 51. Water-bottle: läbo, *Sak. Tap.* [*Mal.* labu].

235. PUMPKIN (*Mal.* labu ayer): jĕlĕngé', *Mantr. Malac. Nya.*

236. PUMPKIN? (spec. *Mal.* pĕria burong): pĕria kawau (pri kauău), *Sem. Buk. Max.*; B 215 [*Mal.* pĕria]; H 126.

237. **Pungent** (*Mal.* pĕdas): chähueh (chhuih), *Sem. Pa. Max.*, *Sem. Buk. Max.*

238. **Punggai** (tree), *Cœlostegia Griffithii*: bengaᵏng, *Bes. A. I.*; bengang, *Bes. Songs.*

Pupil (of eye): E 83, 84.

Puppy: D 143; D 146.

238A. **Purple** (*Mal.* ungu): berăgi, *Tembi, Serau*; W 98.

Purr, to: S 328.

Pursue, to: B 257; F 210.

239. **Pus**: chep (chĕp), *Sem. Pa. Max.* To secrete pus: bo' chep (bu' chĕp), *Sem. Pa. Max.*

240. **Push, to**: nyinohak? (ñi-no-hàk), *Söm.*; nawok (naouòk), *Sak. Kerb.*

241. PUSH, TO: chiōp (tchiôp), *Sak. Ra.* To push aside; to ward off: machah (machh), *Sem. Buk. Max.* [? cf. C 296].

242. PUSH, TO; to thrust (*Mal.* tolak): ya-tuleg, *Pang. U. Aring*; tulák, *Sak. Kor. Gb.*; (toulák), *Sak. Ra.*;

tolà, *Sak. Kerb.* To thrust, shove, push (*Mal.* tolak): tuleg, *Pang. Sam, Pang. Gal.* To kick: tōlek (tōlik), *Sem. Pa. Max.* [*Mal.* tolak].

242A. PUSH, TO (*Mal.* sorong): surukⁿ, *Tembi, Serau*; sōrūkⁿ, *Serau* [*Mal.* sorong].

243. **Pustule** (*Mal.* bintat): pēsit (psit), *Sem. Buk. Max.*

244. Scab (or incrustation) of wound, probably (*Mal.* kĕruping): kulit? *or* kumit *or* kungit [the reading is doubtful], *Sem. Buk. Max.*

245. Scab (or incrustation) (*Mal.* kĕruping): luji? *or* yuji? (lŭuji? *or* iŭuji?), *Sem. Pa. Max.*; A 12.

246. **Put, to** (*Mal.* buboh): pog (*pr.* pogg), *Sem. Kedah.*

247. PUT, TO: kompol, *Pant. Kap. Joh.* [*Mal.* kumpul, "to put together."]

248. PUT, TO; to lay down: pĕsoh (psuh), *Sem. Buk. Max.*; bĕsoh (bsuh), *Sem. Pa. Max.*; B 398; H 153. To put down: B 396; H 153. To put in: C 296.

249. PUT ON, TO (*Mal.* masok kain): ya' ben-ben (penjok, C 171), (*pr.* benn-benn), *Sem. Jarum.*

250. PUT ON, TO: pĕtík, *Serting.*

251. PUT ON, TO: jĕrât (jĕròt), *Kena. I.* Loin-cloth; waist-cloth: jĕ-re', *Krau Ket., Krau Tem.*

252. PUT ON, TO, clothes: sot tun, *U. Cher.* Cloth: séseh, *Pant. Kap. Her.* Clothes: shag, *Lebir*; sa'buk, *U. Tem.* Piece of cloth stuck in the girdle of Sĕmang women: kin-sep, *Sem. Stev.*

253. PUT ON, TO; to use (*Mal.* pakai): orr, *Sen. Cliff.*; E 76. To put out (a fire or lamp): B 256, 257; D 53. To put out (the tongue): S 489.
Puteh (proper name): W 101.
Putrefy, to: S 292.
Putrid: S 292; S 457, 458.

254. **Puyu-puyu** or bĕto (fish spec.) (?), *Anabas scandens*: kĕndub (kndub), *Sem. Buk. Max.*; kĕndo' (knduk), *Sem. Pa. Max.*

255. PUYU-PUYU (*Mal.* pĕpuyu): cherĕt, *Bes. Songs.*
Python: S 310; S 320-323.

Q

1. **Quarrel**: bĕklei (beuklei), *Sak. Kerb.*; (beukleï), *Sak. Ra.* To contend with; to fight: gnāhei; gnāhi, *Bes. Sep. A. I., e.g.* g. hang-kikē, "fight with him." To quarrel: ngahi, *Bes. Sep.*; bĕrklahi (berklahi), *Serau* [*Mal.* kalahi].

2. QUARREL: lĕnalik (lönalik), *Söm.*
Quarrel, to: A 17; Q 1.

3. **Quarter, to**: bentĕ, *Bes. Songs* [*Mal.* bantaï]; C 299.
Quartz: S 465.

3A. **Quartz** or crystal: langseng, *Serting, Bedu. II.*

4. **Question, to**: hērah; sērah, *Bes. A. I.*; A 162-169.

5. **Quick**: (*a*) geg, *Sak. Blanj. Cliff.*; u-gĕg, *Sak. Plus Cliff.*; ageg, *Sak. U. Kam.*; â-gĕk, *Sen. Cliff.*; ágit, *Sak. Tap.* Fast: ageg, *Sak. U. Kam.* A few; a little: gāge (gâ-ghé), *Sak. Ra.*; ge (ghé); gä (ghè), *Sak. Ra.* A little: gāge (gâ-ghé), *Sak. Ra.*; gek-gek, *Sak. Tap.*; geg, *Sak. U. Kam*; gūgit, *Serau.* With a little in it: gugit, *Serau.* Less: gugik, *Serau.* A short time; a moment: gāgä (ghâghè), *Sak. Ra.* Moment (*Mal.* sakĕjap): agen (*pr.* ă̆-genn), *Pang. U. Aring*; agen (*pr.* ăgenn), *Pang. Sam, Pang. Gal.* Quickly (*Mal.* lĕkas): agen, *ex.* agen hīm chom ăz (*Mal.* lĕkas sĕdīkĭt pasang api), "be quick and kindle the fire," *Pang. Gal.*; (*Mal.* lĕkas): agĕt, *Sak. Martin.* Haste: geg; ageg, *Sak. U. Kam.* Now: gagek da, *Sak. U. Kam.* Often: geg (ghégh), *Sak. Kerb.* Sometimes: igä (ighè), *Sak. Kerb.* Swift; quickly (*Fr.* vivement): agät (aghèt), *Sak. Ra.*; ugöt? *or* ujöt? (ougert), *Sak. Kerb.* Swift; rapid (*Mal.* laju): agen (*pr.* ă̆-genn), *Pang. U. Aring.* Wait a bit (*Mal.* nanti dahulu): poitⁿ gage, *Serau.* [? Cf. *Stieng* got, "hasty"; *Chrău* guēi, "quick"; *Chong* mugit, "little," "few."]
(*b*) Quick: ĕrjus (?), ujös? (ertjoos; oojus), *Bers. Stev.* Quickly: jös; jöjös, *Bes. Songs.* Swift: jö-jös, *Bes. Sep. A. I.* Fast (*adv.*): jöh, *Bes. Malac.*; *e.g.* go quickly, cho' jöh, *Bes. Malac.* Startled (*Mal.* tĕrkĕjut): ya-jöjes (=jöjös *or* tĕjöjös), *Pang. U. Aring.*

6. QUICK (*Mal.* lĕkas): lĕkyeng, *Sem. Plus.* Strong: kiing, *Sem. Buk. Max.* Swift; swiftness: king mu' chub (*and* kng mu' chub), *Sem. Buk. Max.*; G 42. To walk fast: măking-king (mkingking), *Sem. Buk. Max.* Quick! kĕnang, *Tembi.*

7. QUICK; rapid: (*a*) cheldīk (*tchel*dîk). Quick; swift: chĕrdä (*tchör*dè), *Sak.*

Kerb.; chindik (*tchind***ik**), *Sak. Ra.* [but? cf. H 31]. [? Cf. *Sué* dich; *Bahnar* deh, "quick."]
(*b*) Quickly: chĕdas, *Pang. U. Aring.* Fast (*adj.*, *adv.*): chedas, *Jak. Malac.*

8. QUICK; swift: bangat (bangt), *Sem. Pa. Max.*; bangat (bunghut), *Kena. Stev.* [*Mal.* bangat].
9. QUICK; swift: bēgas, *Bes. Sep. A. I.*
10. QUICK; swift (*Fr.* actif): chĕpāt (tchöp**åt**) *Sak. Ra.* [*Mal.* chĕpat, "quick"].
11. QUICK; swift: chīp dras (tchîp-dras), *Söm.*; G 42; dras, *Ment. Stev.* Swift; quickly (*Fr.* vivement): dĕrās (*dör***ås**), *Söm.* [*Mal.* dĕras].
12. QUICK; quickly: krâh, *e.g.* krâh-krâh, *Pang. Belimb.* Quickly; rapidly; fast: krâs *or* lĕ-krâs *or* ba-krâs (*pr.* krâss), *ex.* chöp ba-krâs *or* lĕ-krâs = *Mal.* jalan lĕkas, "go quickly," *Sem. Plus.* [? = *Mal.* kĕras, "hard," H 33, or = Q 14.]
13. QUICKLY (*Mal.* lĕkas): med-hīt, *Sem. Kedah*; mihid, *Pang. U. Aring*; tenuhoit, *Jelai.*
14. QUICKLY: lĕkes, *Pang. K. Aring* [*Mal.* lĕkas].
15. Swiftness: jonghong (junghung), *Sem. Pa. Max.*; B 470; R 201.
Quid: C 90.
16. **Quiet**: sengoyt, *Bes. Sep. A. I.*; sengor (*pr.* sengorr), *Sem. Jarum*; heng-ēü (?), *Sem. Plus*; hangöū, *Pang. U. Aring*; hangū, *Pang. Sam, Pang. Gal.* Quiet; secret (*Mal.* sunyi): sĕ-nyêt, *Sen. Cliff.* Silence: sĕgā (sögā), *Söm.*; singā? *or* sinyā? (*siñè*), *Sak. Ra.* Silence; quiet: hĕngioh (hngiuh), *Sem. Buk. Max.* Silent; to be silent: sengoyt *or* hĕngoyt, *ex.* hĕngoyt rā', *Mal.* diam sĕhaja, "he said nothing," *Bes. K. L.* To remain quiet: kedū-singâ, *Sak. Kor. Gb.*; (*Mal.* diam): kĕ-di sĕ-nyet, *Sen. Cliff.* Wilderness; uninhabited jungle: hĕngīau (hngngīiău), *Sem. Buk. Max.* [*Khmer* sngāt, "silence," "solitude" (sngiém, "silence," "to be silent," appears to be from a different root); cf. also *Achin.* sĕnguĕ, "lonely," "quiet"; *Mon* sngit-jra, "calm," "quiet"; *Bahnar* röngōt, rönguö, "silence," "solitude."]
Quiet: C 17; S 202; S 204; S 222, 223.
Quill (of porcupine): T 94, 95.
Quite: C 152; G 168.
17. **Quiver** (*Mal.* tĕmpat damak): gâh, *Sem. Kedah*; gâh (in full, gâh tenlad; B 354), *Sem. Plus*; gâ (gor), *Sem. Stev.*; go; (gho), *Söm.* Bamboo tubes [used for several magical purposes]: ga (gar); gu, *Sem. Stev.* [? Cf. *Andamanese Beada* gōb-da; gōp-da; *Bale* gōp, "bamboo water-vessel."]
18. QUIVER, blowpipe: poh, *Tum. Stev.*
19. QUIVER: bănáu (bănóu), *Jehehr*; bānö', *Pang. U. Aring, Pang. Sam, Pang. Gal.*; ba'nöt (ba'-nĕrt), *Kerbat*; manök (maneurk), *Sem. Stev.*
20. QUIVER for blowpipe darts: lög, *Sak. Jer., Po-Klo*; (lĕrg), *Sen. Cliff.*; lög^{n}, *Tembi*; lök^{n}, *Serau*; ilök, *Darat* (?); lak, *Sak. U. Kam.*; lök, *Sak. Kerb., Bes. Sep. A. I.*; lŏk, *Sak. Martin*; (luk), *Sin. Stev., Bers. Stev.*; lö^{k}, *Bes. Malac.*; lok, *Sak. Ra.*; luk *or* lug, *Sak. Kor. Gb.*; tĕlák, *Mantr. Malac., Mantr. Malac. Cha.*; tălök (talluk); tĕlök (t'luk); tĕlā (t'lar), *Ment. Stev.* Quiver: lōg (lōg'; log'n ?), *Sem. K. Ken.* Arrow-case [? = quiver]: luk, *Ment. Her. II.*; tĕlak, *Ment. Her. I.* [*Khmer* klak *or* kelak [klāk], "small tubular box"; *Stieng* kalap, "case" (*Fr.* étui); ? cf. *Mon* pălang, "bottle."]
21. QUIVER: tĕrīhañ, *Jak. Malac.*
22. QUIVER: tabong, *Pang. Belimb.*, *Pang. K. Aring* [*Mal.* tabong]; S 234.
23. QUIVER (or case), (applied both to a small bamboo tobacco receptacle and to the dart-quiver): gĕlumbong, *Pang. Belimb.*
24. Arrow-case [= quiver ?]: changkong, *Kena. I.*
25. QUIVER, cap of blowpipe-: lekapayer, *Tum. Stev.*
26. Arrow cases in blowpipe quiver: sĕ punei (*söp*ou**neï**; *söp*ou**neï**), *Sak. Kerb.*
27. QUIVER, arrow-cases in: p'lät, *Bes. Malac.*; p'laït, *Mantr. Malac.*; pĕ-lait, *Bedu. II., Mantr. Malac. Cha.*; p'la-it; p'ŗa-it, *Jak. Malac.*; N 42.
28. Crown-shaped arrangement in the blowpipe quiver (to keep the wadding in its place): chĕnyek (tchöny**ék**), *Sak. Kerb.*
29. Bone button of belt of blowpipe quiver: pĕningkel (*pö*niñ**kél**), *Sak. Kerb.* [*Mal.* singkil]. Bottom of quiver: K 53.

R

Race: W 62.
1. **Radish**, Chinese, *Raphanus caudatus*:

loaba' (luaba'), *Sem. Pa. Max.* [*Mal.* lobak].

2. **Raft**: rákŏt, *Sak. Kor. Gb.*; raket, *Sak. Ra.*, *Sak. Kerb.*; (rakett), *Söm.*; ra'-kit, *Kerbat*; rakit, *Jelai*. Bamboo raft: yakīt? (jakīd), *Sem. K. Ken.* [*Mal.* rakit].

3. **Rafters** (*Mal.* kasau atap): B 129.
Rage: A 80.

4. **Rage, to**: kedēk (kede^{n}k), *e.g.* kede^{n}k lūhh, āre' gārŏng hå, "the storm rages; it thunders," *Bes. K. L.* At its height (?): kedēk, *Bes. Songs.*
Rail at, to: A 48.

5. **Rain** (*Mal.* ujan): choh-wād, *Sem. Kedah* [? cf. *Jav.* jawah].

5A. RAIN: pekpåg, *Tembi.* Heavy rain: pĕkpōk raia' (pĕkpōk raiak), *Tembi.*

6. RAIN: lĕsem (*pr.* lē-se^{b}m), *Sem. Jarum*; lĕsem (*pr.* lĕse^{b}m), *Sem. Plus*; lĕsábm, *Serting*; lĕsóm, *Bedu. II.* Fine rain; drizzle: anchém, *Bes. Sep.* Rainy season: lăsăp; lésap, *Sak. Kor. Gb.* [*Bekiau* rasăm; *Ida'an, Dusun, Dali Dusum* rasam; *Dusun of Kimanis* yesam; *Bisaya* lasăm, rasam; *Kadayan* ăsăm; *Tutong* asăm, "rain."]

7. RAIN: (*a*) mī, *e.g.* "rain and sunshine at the same time," mī jalag^{n}g (mī-djalág'n), *Sem. K. Ken.*; mĭ, *Söm.*; mi, *Sem. Per.*; mi', *Krau Ket.* [*Bahnar, Stieng* mi; *Central, Teressa, Chowra Nicobar* amīh, "rain," "to rain"; *Phnong* mi? (mis); *Chrău* mi; *Sedang* me, "rain"; *Alak, Kaseng* mi; *Lave* mü "to rain"; perhaps = R 8.]
(*b*) Rain: ma'-ni, *Sen. Cliff.*; manĭ', *Sak. U. Kam.*; manĭ, *Sak. Martin*; mânĭ, *Sak. Ra.*; mānī, *Tan. U. Lang.*; mâni, *Sak. Blanj. Sw.*; mani, *Sak. Chen., Darat, Sak. Sung.*; mani' (manik), *Serau.* Heavy rain: mani' intoi (manik intoi), *Serau*; B 205 [? = R 7(*a*) + infix an].

8. RAIN: gĕmā, *Bes. Malac.*; gĕmāh; gĕmār, *Bes. Sep. A. I.*; gĕmā (gemah), *Buk. U. Lang., Bes. Bell.*; (geu-mâh), *Sak. Sel. Da.*; (gumar), *Ben. New.*; gĕmā (gĕmá^{n}), *Bes. Her.*; kemeh, *Pant. Kap. Her.*; kumēh, *Pant. Kap. Log.*; rumeh, *Pant. Kap. Sim.* Drizzle: gĕmār banchi, *Bes. Sep. A. I.*; R 13? [*Chong* koma; *Xong* kama; *Car Nicobar* kòmrâh; *Samrê* kameaka (kameac-a); *Por* kameaka (kaméaca); *Cuoi, Sue* ma; *Ka* mea; *Prou* mo; *Annam* mŭa; *Boloven, Halang* müă; *Churu* mīu; *Kuy Dek* mar, "rain"; *Boloven* mŭa; *Niahön* mŏa; *Halang* mia, "to rain"; ? = R 7.]

9. RAIN; water: par, *Kena. I.* [*Long Kiput, Lelak* prar; *Narom* pĕrar; *Dali, Lemĕting* perar, "rain"; *Achin.* prĕl, "drizzling rain."]

10. RAIN: pějur, *Jak. Mad.* (*Pant. Kap.*); (p'jur). *Pant. Kap. Joh.*

11. RAIN: rĕbéh, *Kena II.*; R 12. [*Minang. Mal.* råbäh; *Mal.* rĕbas, "drizzle."]

12. RAIN: ujan, *Sem. U. Sel.*, *Sem. Jur. And.*, *Sem. Jur. New.*, *Ben. New.*, *Sak. Br. Low*; (ujar), *Sem. Jur. Rob.*; (oudjane), *Sak. Croix*; hujan, *Sem. Ij.*, *Sem. Beg.*, *Mantr. Malac.*; hujén, *Barok*; hujāt (houdjât), *Sak. Kerb.* Drizzling rain: ujan kĕtăl (aujn ktl), *Sem. Buk. Max.*; *Sem. Pa. Max.* Fine rain: ujan rĕbas (aujn rbs), *Sem. Pa. Max.*; R 11. Heavy rain: hujan lebat, *Ment. Stev.* Hot rain [*i.e.* rain and sunshine at the same time], (*Mal.* hujan panas): ujan pĕdih (aujn pdih), *Sem. Buk. Max.*, *Sem. Pa. Max.*; H 140. Slight rain: hujan rīnyi (hujan reenyi), *Ment. Stev.*; R 15. Volcanic rain mixed with ashes: ujan kĕbal (aujn kbl *or* kbd?), *Sem. Buk. Max.*; ujan kĕchil (aujn kchil *or* kchid?), *Sem. Pa. Max.*; A 161. Rainstorm: ujan bāwā' (aujn baua'; aujn bau'), *Sem. Buk. Max.*; ujan buā' (aujn bua'), *Sem. Pa. Max.*; W 109. Hail: ujan batu' (aujn batu'), *Sem. Buk. Max.*; ujan batu (aujn batu), *Sem. Pa. Max.*; S 465 [*Mal.* hujan; ujan].

13. RAIN: ritik, *Ben. New.* Sweat: rĕtéh, *Kena. I.* [? cf. *Mal.* rintik, "drizzling"]; W 73.

14. RAINS, monsoon: kĕchau (kt'chow), *Sem. Stev.*

15. RAIN, drizzling: rinyei, *Bes. Songs*; R 12 [*Mal.* rĕnnyai].

16. **Rainbow**: kawat, *Jak. Ba. Pa.*; C 89. Rainbow (regarded as a python): hwēak, *Sem. Kedah*; hoiya' (houĭia'), *Sem. Buk. Max.*; ekob hoiyā (ekob hoyyar), *Sem. Stev.*; S 310.

17. RAINBOW: rĕgih, *Pang. U. Aring.*

18. RAINBOW: bĕhota, *Mantr. Malac.*; bohuta, *Jak. Ba. Pa.*; bohutah, *Jak. Lem.*; bouta (booutah), *Mantr. Cast.*; C 190.
Rainstorm: R 12.

19. **Raise, to**; unjet, *Bes. A. I.*; D 66; H 83. To raise oneself: S 429.

20. **Rambai** (fruit, tree), *Baccaurea motleyana* (?): pāloh (paluh), *Sem. Pa.*

Max.; pēli, *Sem. Buk. Max.*; (spec. *Mal.* r. anying ?): pāloh tĕlur (palu tlur), *Sem. Pa. Max.*; pēli tĕlur (pili tlur), *Sem. Buk. Max.*; ? E 37; (spec. *Mal.* r. tĕlor): pāloh măko' (paluh mku'), *Sem. Pa. Max.*; pēli măko' (pili mku'), *Sem. Buk. Max.*; E 34; (spec. *Mal.* r. wangi): pāloh wangi (paluh uangi); *Sem. Pa. Max.*; pēli wangi (pēli uangi), *Sem. Buk. Max.*

20A. RAMBAI (fruit, tree): rambai, *Serau* [*Mal.* rambai].

21. **Rambai daun** (tree spec.), *Galearia phlebocarpa*: yā'măkan hālo' (ia'makn halu'), *Sem. Buk. Max.* [There seems to be some blunder here; the words look like a verbal phrase, not a specific name.]

22. **Rambutan** (fruit-tree), *Nephelium lappaceum*: tangguñ, *Pang. U. Aring*; tăngguih? (tngkuih), *Sem. Buk. Max.*, *Sem. Pa. Max.*; tang-ui, *Kerbat.* A kind of fruit-tree (=the rambutan?): tangoi, *ex.* wong-wong tangoi, *Sem. Kedah.* Wild rambutan (spec. *Mal.* sanggul lotong), *Nephelium eriopetalum*: jangeh (jangih), *Sem. Buk. Max.* Rambutan; rambutan grat (a less hairy kind): changi' (changik), *Serau.* Pulasan (fruit), *Nephelium mutabile*: changeh, *Sen. Cliff.* Rambutan (spec. *Mal.* r. acheh?): tangguih acheh? (tngkuih achh), *Sem. Buk. Max.*, *Sem. Pa. Max.*; (spec. *Mal.* r. gading): tangguih bālā' (tngkuih bal'), *Sem. Buk. Max.*; (tngkuih bala'), *Sem. Pa. Max.*; H 126; (spec. *Mal.* r. pachat), *Xerospermum noronhianum*: tangguih pāchat (tngkuih pacht), *Sem. Buk. Max.*, *Sem. Pa. Max.* Fruit: jangoe [a misprint: in MS. originally "tangoey" corrected to "tangoe"; the meaning given is clearly wrong], *Sem. U. Sel.*

23. RAMBUTAN: lĕ-gos, *Sen. Cliff.* Rambutan; pulasan (*Mal.* grat): lĕgus, *Serau*; (spec. *Mal.* gĕmutai): lĕgūs, *Tembi.*

24. RAMBUTAN: gĕn-te', *Krau Tem.*; plŏ gente' (gen-te' (plĕrⁿ)), *Krau Ket.*

25. RAMBUTAN: grat, *Lebir.* Pulasan, *Nephelium mutabile*: grat, *Pang. U. Aring*; plē grat, *Bes. Sep.*; gran, *Bes. A. I.*; nĕ-rat, *Krau Tem.* [In East Coast Malay the pulasan is called "grat."]

26. RAMBUTAN: buan; plē' buan; p'lē buan, *Bes. A. I.*; bluan, *Bes. Malac.* Fruit spec.: buan, *Bes. Songs.* [Probably for buluan, formed from *Mal.* bulu, H 4; as rambutan from rambut, H 3; but perhaps cf. *Mon* băbun, "wild rambutan."]

27. RAMBUTAN, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* rambutan]; H 3.

28. RAMBUTAN, wild, *Erioglossum edule* (?): gabang, *Mantr. Malac. Cha.* A kind of fruit-tree: gabang, *Bes. Songs.*
Rancid: S 292.
Rapid: Q 5-15.

29. **Rapid, a**; waterfall: jĕ-rupⁿ, *Sen. Cl.*; jĕ-rŭpⁿ, *Sen. Cliff*; jeropⁿ; jerapⁿ, *Tembi*; jĕrŏk, *Serau*; A 7. Current of a river; rapid: gŏrŭp, *Sak. Kor. Gb.* [*Mal.* jĕram].

30. RAPID, A: talar, *Pant. Kap. Lem.* Waterfall: lâtâ, *Sŏm.*; lâtâ, *Sak. Kerb.*, *Sak. Ra.* A rapid: T 173.
Rare: O 8; R 31.

31. **Rarely** (*Mal.* jarang): (*a*) jel hŏg, *Pang. Sam*, *Pang. Gal.*
(*b*) Rare; difficult (?): jaeng (jaing), *Sem. Buk. Max.* Widely spaced; scanty: jaeng (jaing), *Sem. Buk. Max.*, *Sem. Pa. Max.* Scattered; at wide intervals: jaeng (jaing), *Sem. Pa. Max.*; ja'en (ja'in), *Sem. Buk. Max.* Very seldom: jaeng (jaing), *Sem. Buk. Max.* Seldom: jarang, *Sak. U. Kam.* Rare: jārāg, *Tembi*; jĕrŏ (*djŏrŏ*), *Sak. Kerb.*; jĕrō (djörô), *Sak. Ra.* Spread and splayed: jarang-jarang, *Bes. Songs* [*Mal.* jarang].
Rash (on the skin): I 45-53.

32. **Rat**: ebu, *Sem. Stev.* [? Cf. *Sulu* âmbau; or *Tareng* abĕl; *Kon Tu* bŏl, "rat."]

33. RAT: kadong *or* kadeg, *Sem. Jarum*; kădăg, *Sem. K. Ken.*; kĕdeg, *Sem. Per.*; kadeg *or* kane', *Sem. Plus*; kané', *Bes. Sep.*; kaneh; kanē', *Bes. Sep. A. I.*; (ka-nĕh), *Sak. Sel. Da.*; (kanek), *Bed. Chiong*; (kânék), *Serting*; kanē, *Bes. Malac.*; kāni' (kânĭk), *Bes. Her.*; kani' (kannik); kanai (kanye), *Ben. New.*; kene' (kenek), *Tan. U. Lang.* Rat: kĕding, *Tembi.* Squirrel (*Mal.* tupai): kĕdēgⁿ, *Tembi.* Rat or mouse (*Mal.* tikus), kĕdong, *Sem. Kedah*; kĕdeg, *Sem. Plus*; kĕnĭ', *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.* Mouse: kanet (kannet), *Sem. Stev.*; kanē', *Bes. Sep. A. I.* Mouse; rat (spec. *Mal.* tikus tanah, t. mondok), *Mus decumanus*; also generically: kĕdong (kdung), *Sem. Buk. Max.* Rat (spec. *Mal.* tikus

ambang bulan): kědong ambang bulan (kdung ambng buln), *Sem. Buk. Max.*; kanē'—the following rats are mentioned as varieties: 1. k. lĕkan (bamboo rat); B 40; 2. k. hulā'; 3. k. grong ikū' (*or* "curly-tailed" rat?), which attacks the padi; 4. k. rĕbuk *or* rĕbuk *or* rĕbū'—*Bes. K. L.* Mouse; rat (spec. *Mal.* t. padi): kědong padi (kdung padi), *Sem. Buk. Max.* Squirrel (*Mal.* tupai); kědeg, *Sem. Jarum.* [*Mon* kni, gni; *Stieng* kŏnêi; *Bahnar* kŏnē, "rat," "mouse"; *Sedang* kŏnei; *Sué* kenai; *Halang* kanyä? (kanhè); *Prou, Phnong* kanê; *Cuoi* phnay; *Boloven* khănä; *Lave* khănē; *Chrău* kŏnat; ? cf. *Khmer* kândŏr (*pr.* kondor) [kănṭur]; *Old Khmer* kon, "rat." There seem to be two words, one with *-d-*, the other with *-n-*.]

34. RAT: langsä (langsè), *Kena. I.*; hĕnchât (hnchè^{n}t), *Kena. II.*; mĕnchêt, *Bedu. II.*; mĕnti, *Jak. Malac.*; manti', *Bed. Chiong*; mĕtite'? (mutitek), *Ben. New.*; chochoi, *Rasa.* Mouse: chaä? (dscha-ä), *Sem. K. Ken.* [*Minangk. Mal.* manchit (*pr.* manchi'); *Bat.* monsi.]

35. RAT: tikus, *Sem. Jur. And., Sem. Jur. Rob., Sem. U. Sel.* [in the MS. this last originally had tekus], *Sem. Beg., Ben. New., Sak. Br. Low, Sak. Blanj. Sw., Mantr. Malac.*; (tikous), *Söm., Sak. Kerb.* [*Mal.* tikus]; M 136; T 173.

36. **Rattan**: lātāik (lataik), *Sem. Pa. Max.*; latei, *Sem. Jur. And., Sem. Jur. New.*; (lateï), *Sem. Jur. Rob.*; (spec. *Mal.* rotan ayer): lātāik teu? (lataik tu), *Sem. Pa. Max.*; (spec. *Mal.* rotan batu tunggal), *Calamus insignis* (?): lātāik bātu (lataik bătu), *Sem. Pa. Max.*; (spec. *Mal.* rotan gĕtah), *Calamus didymophyllus*: lātāik krā hĕnjā' (lataik kra hnja'), *Sem. Pa. Max.*; (spec. *Mal.* rotan kawan) lātāik būm (lataik bum), *Sem. Pa. Max.*; (spec. *Mal.* rotan manik): lātāik mānik (ltaik manik), *Sem. Pa. Max.*; (spec. *Mal.* rotan rumput): lātāik rumput (lataik rmput), *Sem. Pa. Max.*; (spec. *Mal.* rotan sabut), *Dæmonorops hystrix*: lātāik sabut (lataik sabut), *Sem. Pa. Max.* Malacca cane (*Mal.* rotan samambu), *Calamus scipionum*: lātāik kīda' (lataik kid'), *Sem. Pa. Max.* Rattan (spec. *Mal.* rotan sĕmut), *Korthalsia scaphigera*: lātāik kĕmho'? (lataik kmhu'), *Sem. Pa. Max.*; (spec. *Mal.* rotan suki): lātāik sūki (lataik suki), *Sem. Pa. Max.*; (spec. *Mal.* rotan udang): lātāik udang (lataik audng), *Sem. Pa. Max.* Root (?) (*Mal.* akar): lātāik (lataik), *Sem. Pa. Max.* [Perhaps lātāik is to be pronounced lataï'. ? Cf. *Khmer* loda [lăṭā], "climbing rattan."]

37. RATTAN: (*a*) choit (tschóit), *Sak. Tap.*; chŏk, *Sak. U. Kam., Sak. U. Bert.*; chuk, *Sak. Em.*; chōg, *Serau*; chŏk^{n}, *Jelai*; chok^{n}, *Darat*; chŏng, chong, *Tembi*; chôk^{n}, *Sen. Cl.*; chu^{k}ng; cho^{k}ng, *Bes. Sep. A. I.*; chiong (tchioñ), *Sak. Ra.*; chong, *Bes. Bell.*; säng (sèng), *Bedu. II.*; sek(?), *Krau Tem.*; sîau, *Kena. I.* Rattan (spec. *Mal.* rotan tawar): sīng (sing), *Sem. Buk. Max.*; (spec. *Mal.* rotan ilang); chōng lāg^{n}, *Tembi*; (spec. *Mal.* rotan tunggal): chōng tabar, *Tembi.* Rattan for stone axes: īchog (ee-chog), *Sem. Stev.* Cane (rattan): chŏk, *Sak. U. Kam.* Climbing rattan: chyŏng, *Bes. Malac.*; chôk^{n}, *Sen. Cliff.*; cho^{k}ng, *Bes. Sep.* Onak (climber), *Zizyphus calophyllus*: song (sung), *Sem. Buk. Max.*; B 196; P 163. Root: chôk, *Sak. Sung.*; chôk^{n}, *Sen. Cl.*; cho^{k}ng, *Bes. Sep. A. I.*; tiogn, *Bes. Her.*; chô-hang, *Sak. Sel. Da.*; chong, *Tang. U. Lang., Buk. U. Lang., Bes. Sep.*; sâg, *Sem. Stev.* Rope; string: cho^{k}ng, *Bes. Sep. A. I.* Rattan rope: chong, *Bes. K. Lang.*; T 94; W 66; Y 4. Tapioca roots: ubi chien, *Sak. Hale*; Y 13. Yam (*Mal.* ubi akar): chun (choun), *Sak. Kerb.* Yam (*Mal.* ubi): chah, *Sen. Cliff.*; (*Mal.* kĕladi): chahak (tchah**àk**), *Sak. Ra.* [*Mon* chuk [juk], "rope"; chuk krŏp [juk gruip], "creeper, used for tying"; *So* shañ (chanh); *Lave* khăshen, "climbing rattan."]

(*b*) Root: chin chuk, *Sak. Blanj. Sw.*; chin chu, *Sak. Blanj. Cliff.*

(*c*) Climbing rattan: changtĕñ? (tchañ-t**éign**), *Sak. Ra.* Root: tengtek, *Sak. Br. Low*; tengtak, *Sak. Croix*; tengtāk (teñt**àk**), *Sak. Kerb.*; tendăk *or* dendăk, *Sak. Kor. Gb.*; chanteng, *Sak. Plus Cliff.* Tap-root: chădeng (chding), *Sem. Buk. Max.* Buttress-root (*Mal.* banir): chătek^{n}; chatek^{n}, *Tembi.*

(*d*) Root: jĕmŏk (jĕmó^{n}k), *Serting*;

jemil, *Rasa*. Branching root : chĭmăk *or* chĭmĭk (?), *Sem. Pa. Max.* [*Khmus* chmö (tchmeu), "rope"; *Boloven* chmö; *Lave* jumü, "climbing rattan." It is to be noted that the *Mal.* akar means both "root" and "climbing rattan." Hence possible confusion.]

38. RATTAN : (*a*) dĕ-rê, *U. Cher.*; dĕrä (dĕrè), *Serting*; drein, *Or. Hu. Joh. I.*; dê', *Bera.* [*Boloven*, *Niahön* rā; *Halang*, re; *Bahnar* herē, hörē; *Stieng* reh (rĕh), "rattan"; *Jarai* kere, "climbing rattan."]
(*b*) Rattan : pĕnĕri' ? (penerik), *Pant. Kap. Her.*; pĕngĕre' (p'ng'rek), *Pant. Kap. Mad.*; pĕngre' pĕngikat (p'ngrek p'ngĭkat), *Pant. Kap. Lem.*; B 214.
(*c*) Belt for blowpipe quiver : sälai (?); särai ? (sèlai; sèrai ?), *Sak. Kerb.* Bow-string : chĕrai ? (chu-ai ?), *Sak. Plus Cliff.* Rope; string : seraï, *Sak. Kerb.*; sĕngrāi; sĕngrāy (sngrāi; sngrāy), *Sak. U. Bert.* String : sĕngrōi (sngrōi; sngrōy), *Sak. U. Kam.*

39. RATTAN : awe, *Sem. Craw. Hist.*; awē, *Pang. U. Aring*; â-wê, *Lebir*; aweh (auih), *Sem. Buk. Max.*; â-weng, *Kerbat.* Rattan; cane (*Mal.* rotan) : āwē, *Sem. Kedah*, *Sem. Jarum*; āwē; awe, *Sem. Plus.* Rattan or rope : āwē, *Pang. K. Aring*; awai, *Pang. Belimb.* Creeper or liane (*Mal.* akar) : awe, *Sem. Kedah.* Creeper (*Mal.* poko' akar) : tâm (*or* ? tân) awē, *Pang. U. Aring*; T 203. Climbing rattan : â-wê, *Lebir*; â-weng, *Kerbat*; B 213; B 301; T 199. Rattan binding : awi (owee), *Sem. Stev.*; makâ ke awi (mackor-ke-owee), *Sem. Stev.*; ? C 295. Rattan (spec. *Mal.* rotan akar) : aweh akar (auih akr), *Sem. Buk. Max.*; (spec. *Mal.* rotan ayer) : aweh sĕgā bătēoh (auih ska btiuh), *Sem. Buk. Max.*; W 30; (spec. *Mal.* rotan batu tunggal), *Calamus insignis* : aweh bātu' (auih batu'), *Sem. Buk. Max.*; (spec. *Mal.* rotan gĕtah), *Calamus didymophyllus* : aweh tia (auih tia), *Sem. Buk. Max.*; (spec. *Mal.* rotan kawan) : aweh kāwān (auih kauan), *Sem. Buk. Max.*; (spec. *Mal.* rotan manik), aweh mānī' (auih mani'), *Sem. Buk. Max.*; (spec. *Mal.* rotan rumput) : aweh kĕnīo' (auih kniu' ?), *Sem. Buk. Max.*; (spec. *Mal.* rotan sabut), *Dæmonorops* ? *hystrix* : aweh sabut (auih sabut), *Sem. Buk. Max.*; (spec. *Mal.* rotan udang) : aweh sābud (auih sabud *or* sabut ?), *Sem. Buk. Max.*; (spec. *Mal.* rotan sĕga) : aweh siapet (auih siapit), *Sem. Buk. Max.*; (spec. *Mal.* rotan sĕga badak), *Calamus ornatus* : aweh sĕgā āgăb (auih ska akb), *Sem. Buk. Max.*; R 90; (spec. *Mal.* rotan sĕmut), *Korthalsia scaphigera* : aweh pĕlā krīu ? (auih pla kriu ?), *Sem. Buk. Max.*; (spec. *Mal.* rotan sĕni) : awe sĕtog, *Sem. Plus*; (spec. *Mal.* rotan suki) : aweh tānum (auih tanum), *Sem. Buk. Max.*; (spec. *Mal.* rotan tawar) : aweh tābā (auih taba), *Sem. Buk. Max.* A kind of creeper used medicinally at birth : awē chen-lai, *Sem. Kedah*; ? R 38. A kind of creeper : awē kembong, *Sem. Kedah.* Plant spec. (*Mal.* "rubus") : awi-jög (owee-jug), *Sem. Stev.* Root (*Mal.* akar) : āwē, *Sem. Plus*; awē, *Pang. U. Aring*; awē (awai [in MS. originally ahway]), *Sem. U. Sel.*; aweh (auih), *Sem. Buk. Max.* Rope or string (*Mal.* tali) : āwē, *Sem. Plus.* Belt; girdle (*Mal.* tali ikat pinggang) : āwē nem (*pr.* ne^{b}m) gel, *Pang. Sam*, *Pang. Gal.* [An original *Mal. Pol.* word : *Formosan* uweg; *Bul.* ue; *Sund.* hoe; *Sampit*, *Katingan* owé; *Ngaju Dayak* owaei; *Bisaya* ooay; *Tagal* ouáy; *Kanowit* uai; *Kayan*, *Punan* ué; *Bintulu* bai; *Sentah Dayak* ui; *Achinese* awé; *Lampong* wui; *Cham* hawĕi; *Jarai* hawai, "rattan."]

40. RATTAN : rotan, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* rotan]; B 213; R 173; R 183; V 8.

41. RATTAN, dragon's-blood (*Mal.* rotan jĕrnang), *Dæmonorops draco* or *D. propinquus* (?) : hadlud (had-lood), *Sem. Stev.*; hănlĭd, *Sem. Pa. Max.*; aweh hănlid (auih hnlid), *Sem. Buk. Max.*

41A. RATTAN (spec. *Mal.* rotan udang), a red variety : chōng hāk, *Tembi*; chōng hāk^{n}, *Serau*; R 37; (spec. *Mal.* rotan ular) : haag [*or* hoog ?], *Tembi.*

41B. RATTAN (spec. *Mal.* rotan tanah) : chōng teniuk^{n}, *Serau*; teniuk^{n}, *Tembi*; R 37.

41C. RATTAN (spec. *Mal.* rotan sĕni) : sĕtăg (stăg); chōng sĕtōk^{n} (chōng stōk^{n}; chong stōk^{n}), *Tembi*; chōng shĕtōg (chōng shtōg), *Serau*; R 37.

41D. RATTAN (spec. *Mal.* rotan tunggal) : chōng riau, *Serau*; R 37.

41E. RATTAN (spec. *Mal.* rotan manang): manang; mānang, *Tembi* [*Mal.* manang].
Rave, to: D 158.
42. **Raw** (*Mal.* mĕntah): pĕnyas (*pr.* pĕnyass), *Sem. Jarum*; U 19 [?= S 349].
43. RAW; green (in taste [*sic*]): meĕt (mĕ-êt), *Jak. Sembr.* [? cf. *Mal.* mĕntah].
44. RAW; green (in taste [*sic*]): juhût, *Jak. Mad.* Tasteless (?); insipid (?) (*Mal.* tawar): sîut, *Krau Tem.*
45. **Rawa, burong** (bird spec.): bahan, *Bes. A. I.*
Reach (of river): B 173.
46. **Reach, to** (*Mal.* jijak): ya' kayâh (*pr.* kayâhh), *Sem. Jarum.* To reach out (?): kau, *Bes. Songs*; A 145-148; G 29; M 71.
Read, to: M 61.
47. **Ready**: jug, *ex.* jug yĕ chöp, "I am ready to go" (doubtful), *Pang. Sam, Pang. Gal.*
48. READY: siap, *Sak. Ra.* [*Mal.* siap].
49. READY; to make ready: sediyo (sidiu), *Sem. Buk. Max.* [*Mal.* sadia].
To get ready: B 213.
49A. READY, TO MAKE: bĕnchä' (bnchä'); bĕnchäd ta (bnchäd ta), *e.g.* "make rice ready," bĕnchä (bnchä) chana, *Sak. U. Bert.*
Reap, to: C 295; C 299.
Reaping-knife: C 295.
Rear, to: A 59.
50. **Receive, to**: trimâ, *Sak. Ra.* I receive: en trima' (entrimaḳ), *Jelai* [*Mal.* tĕrima]; B 400; F 103.
Receiver (for poison): B 21; B 25.
Recently: N 49, 50; N 52; N 114.
Reckon, to: T 78, 79.
Recline, to: L 66-73; S 248-250.
Recognise, to: K 60.
Recollect, to: R 64.
Recover, to: C 219; F 103; R 84.
51. **Red**: (*a*) tohon, *Sem. Craw. Hist.*, *Sem. Klapr.*; tohâñ (*pr.* tō-hâyn *or* to-hâñ), *Sem. Kedah*; tahun (tahoun), *Sem. Klapr.*; tohoi^{d}n? (dohoid'n), *Sem. K. Ken.*; tĕhueh (thuih), *Sem. Buk. Max.*; tohui (to-houï), *Söm.*; U 21; W 29. Yellow: tĕhuin (thuin), *Sem. Buk. Max.*; tohui (to-houï), *Söm.*; W 29.
(*b*) Red; scarlet: pâhang (phang), *Sem. Pa. Max.*; P 234; S 515. Orange (colour): pâhang (phang), *Sem. Pa. Max.* [Possibly connected with B 249; cf. the various meanings of B 247.] [? Cf. *Khmer* kraham, "red"; krehüm [krahīm], "to get red"; *Stieng* brĕhi; *Chrău* prŏho, prĕho; *Churu* phung; *Cham* bhong, "red."]
(*c*) Red: ngĕnghang, *Tembi* [cf. B 236].
52. RED (*Mal.* merah): bĕr-kait *or* bĕkait, *Pang. U. Aring*; bĕrkayd *or* bĕkayd (*pr.* bĕkaydd), *Pang. Sam, Pang. Gal.* Yellow (*Mal.* kuning): bĕrkayd (*pr.* bĕrr-kaydd), *Sem. Plus.* [*Mon* phăket; b'ket, "red."]
53. RED; crimson; orange; yellow; brown: chĕng-ul, *Sen. Cl.*; chĕng-ûl, *Sen. Cliff.* Red; yellow: chengûl, *Serau*, Red: chĕngun, *Darat.* Yellow: chĕngûl, *Tembi.* Blue: chengûl, *Sak. Em.* [Cf. *Stieng* jĕrngul; *Mon* chaingngu [jāngngu], "red vermilion."]
54. RED: chäñluk (tch**èig**n louk), *Sak. Kerb.*; nyĕlang, *Kena. I.*; gĕ-lip, *Krau Ket.*; jĕ-leb, *Krau Tem.* Blue: chĕluk (*tch*ö**louk**), *Sak. Kerb.* [? cf. S 38].
55. RED: rān, *Sak. U. Kam.* Blue; red; green; yellow: su-rât, *U. Tem.* Black: chirat, *Sak. Sung.* [*Palaung* rān, "red."]
56. RED: gĕchang, *Bes. A. I.*; rĕcháng, *Bes. Malac.*
57. RED: merah, *Bes. Bell.* [*Mal.* merah]; B 236; B 247; C 177; S 38.
58. **Reduce, to** (*Mal.* mĕngurangkan): mahâi, *Sem. Buk. Max.*; L 61.
Reflection (physical): S 159.
59. **Refuse, to**? [this is wrongly entered here: it means "to crave for"]: punan, *Bes. K. Lang.* [*Mal.* kĕmpunan, as to which see Klinkert, *s.v.*]
To refuse: D 231.
60. **Reject, to**; to cast away (*Mal.* buang): ya' hĕmpes, *Sem. Jarum*; ya' mpes, *ex.* ja' mpess, "rejected or thrown away," *Sem. Plus.*; F 116. To break (*Mal.* patah): pās (pass), *Söm.* To break up: hĕmpa' (hmpaḳ), *Sem. Pa. Max.* To leave: ham-phess, *ex.* ham-phess bâ-ka'un, "left behind," *Pang. Belimb.*; B 165; W 78. To remain; to be left: ya' 'mpes ka-tĕköh *or* ba-tĕköh (*pr.* 'mpess ba-tĕköhh), *Sem. Plus*; A 46. [? cf. *Mal.* hĕmpas, but it seems probable that we have here two distinct words meaning respectively (1) to leave, and (2) to break; the

latter may be related to the Malay word.]
To reject: F 120.
Relate, to: S 365.
Release, to: T 9.

61. **Release itself, to** (*i.e.* of a snare): plēs, *Bes. A. I.* [Cf. *Achin.* ploh (plos), "to make loose"; *Bahnar* leh, "to release itself" (of a snare).
Reluctant: L 30.

62. **Remain, to**; remainder; what is left over: yān (ian), *Sem. Pa. Max.*; yan (in), *Sem. Buk. Max.*

63. REMAIN, TO: karak, *Bes. K. Lang.*, *Bes. Songs.* To remain behind: karā', *Bes. Sep.* To reside: karā', *e.g.* karā' mĕri, "to live in the jungle," *Bes. Sep.* To dwell: karā', *e.g.* mani hi karā', "where do you live?" *Bes. Sep. A. I.* To leave: karak, *Bes. K. Lang.* Only: 'rā' [prob. for karā'], *Bes. Sep.*
To remain: B 88-90; F 21; R 60; S 222.
Remainder: R 62.
Remedy: C 292.

64. **Remember, to**: lĕnoka (lŏnoka), *Sŏm.*

65. REMEMBER, TO: **ṭpod**, *Sak. Kerb.*

66. REMEMBER, TO: kĕnang (*kŏn***añ**), *Sak. Ra.*; kenang, *Bes. K. Lang.* [*Mal.* kĕnang, "to remember with longing"].

67. REMEMBER, TO: (*a*) ya' ēnah (*pr.* ēnahh), *Sem. Plus* [cf. F 58]. To remember; to recollect (*Mal.* ingat): inged, *e.g.* inged kĕlanges (*Mal.* ingat hati), "to remember in one's heart," *Pang. Sam*; ingat, *Krau Em.* To mind (think of): ingat, *Sak. U. Kam.* [*Mal.* ingat, "to remember."]
(*b*) To look for: pĕringat (p'ringat); mĕringat (m'ringat), *Pant. Kap. Joh.* To be: mĕngringat (m'ngringat), *Pant. Kap. Joh.* [The connection of these last words seems doubtful.]
To remember: A 23: K 62.
Remembrance: K 62.
Remnant: M 179A; T 33.

68. **Remove, to**: hĕndeh (hndih), *Sem. Buk. Max.* [? *Mal.* undur]; G 43; M 210; T 107; T 113.
Rend, to: T 32-39.
Renew, to: N 52.

69. **Rĕngas laut** (tree spec.), *Melanorhea* sp. (?): hangas? (hangs?), *Sem. Pa. Max.* [*Mal.* rĕngas].
Repartee: A 96.
Repeat, to: R 70.
Repeatedly: G 43.

70. REPEATEDLY; to repeat; to frequent: uleng (auling) *Sem. Buk. Max.*; ulang (aulng), *Sem. Pa. Max.* [*Mal.* ulang].
Repose: F 12; R 82; W 5.

71. **Rĕsak** (tree spec.): putpăt (putpt), *Sem. Buk. Max.*, *Sem. Pa. Max.*
Reside, to: R 63.

72. **Resin** (*Mal.* damar): guñ, *Pang. Sam, Pang. Gal.*; goitⁿ, *Tembi.* Torch (*Mal.* damar): guñ, *Sem. Kedah*; gung; gun (?), *Pang. Belimb.* [Possibly some confusion: B 291.]

73. RESIN (*Mal.* damar): kīo' (kiu'), *Sem. Pa. Max.* Resin (spec. *Mal.* d. batu): kīo' alueh (kiu' aluih?), *Sem. Pa. Max.* "Cat's-eye" resin (*Mal.* damar mata kuching) [perhaps from *Pachynocarpus Wallichii* or *Hopea globosa*]: kīo' mĕt kuching (kiu' mit kuchng), *Sem. Pa. Max.* Wax (spec. *Mal.* damar kĕlulut): kīo' kueh? (kiu' kuih?), *Sem. Pa. Max.*

74. RESIN (*Mal.* damar): (*a*) tāyong (taiung), *Sem. Buk. Max.* Resin (spec. *Mal.* d. batu): tāyong kueh? (taiung kuih?), *Sem. Buk. Max.* "Cat's-eye" resin [from *Pachynocarpus Wallichii* or *Hopea globosa* (?)]: tāyong mĕt kuching (taiung mit kuching), *Sem. Buk. Max.* Wax (spec. *Mal.* damar kĕlulut): tāyong lĕkong? (taiung lkung?), *Sem. Buk. Max.* Resin spec.: dāmar tuyum (dâmar tooyoom), *Orang Kuantan*, V.-Stevens, Materialien, pt. i. p. 113. (*b*) Resin: tarum, *Kerdau*; tarekⁿ, (tarekhⁿ), *Tembi.*

75. RESIN (*Mal.* gĕtah damar): langkin, *Kena. I.*

76. RESIN; damar: soloh, *Pant. Kap. Joh.* Lamp: suluh, *Pant. Kap. Lem.* Wax: soloh bani dahan, *Pant. Kap. Joh.*; B 138. [*Mal.* suluh, "torch."]

77. RESIN, from *Mal.* kangar (?) tree: tinghē (tinghay), *Sem. Stev.*

78. RESIN, from *Mal.* kĕdondong tree: chābok (cha-ar-bok), *Ment. Stev.*; damar chabo', *Mantr. Malac. Cha.* [used for varnishing arrows]; R 80.

79. RESIN, from the kĕdondong tree (*Mal.* damar kijai), which is put on the end of the blowpipe: sĕngkăt, *Mantr. Malac. Nya.*

80. RESIN; pitch: damar, *Sak. U. Kam.* Resin (used to coat the muzzle end of the blowpipe, from the sĕraya tree): damar pa'ang, *Mantr. Malac. Cha.*; ? cf. M 202 [*Mal.* damar]; C 21; T 175.

81. **Resolve, to**; to determine: sudi', *Sem. Buk. Max.* [*Mal.* sudi].

82. **Rest**; repose: ngĕnhäl (ñön-hèl, *Söm.* [?=S 222+infix *-ĕn-*]; W 5.
To go to rest: F 12.
Rest, to: S 222: S 477.
Retain, to: K 5.

83. **Return, to** (*Mal.* pulang): ya' weg (*pr.* wegg), *Sem. Kedah*; ya-weg; weg, *ex.* yĕ mā-weg (*Mal.* sahya 'nak pulang), "I am going home"; ya-wet, *Pang. U. Aring.* To return; to go home: jawek, *Pang. Belimb.* To turn; to return (*Mal.* balik): măwek? (muik), *Sem. Buk. Max.*; u wek? (aŭuŀak), *Sem. Pa. Max.* To go downstream (*Mal.* hilir): wöt, *Pang. U. Aring*; wed *or* weg (*pr.* wedd *or* wegg), *Sem. Kedah.* To go down (backwards?): ya-wöd (*or* wöt =wet?) bă-kyom, *Pang. Skeat*; weg ba-kyom (*lit. Mal.* pulang ka-bla-kang, *i.e.* balik), *Pang. Sam, Pang. Gal.*; B 165. Come: weg-bădê [in the MS. originally weg-badey], *Sem. U. Sel.* Beyond (*Mal.* balik sana): wet-un, *Pang. U. Aring*; T 88. [Schmidt connects this with some words given under G 43, and compares *Mon* kwaik [kwāk], "to walk." But cf. *Andamanese Beada* and *Bale*, wīj, "to return." There is also *Bahnar* uih, "to return"; but perhaps this=*Khmer* vinh (*pr.* wĭñ?) [wĭñ], "again."]

84. RETURN, TO (*Mal.* pulang): juk, *Sak. J. Low*; jûk; jûg, *Sen. Cliff.*; kijō (kidjô), *Sak. Ra.*; 'njūk, *Sak. U. Kam.*; yut, *Bes. A. I., Bes. K. Lang.*; (yeut) *Bes. Bell.*; (yoot), *Bers. Stev.*; tuyut, *Bes. Malac.*; ājīsh (arjeesh), *Jak. Stev.* I return: eng gúp, *Sak. Tap.* Let us return: bei ha juk, *Sak. J. Low.* To return (*trans.*): tyut; tengyut, *e.g.* tyut hang kikeh, "return it to him," *Bes. A. I.*; A 178; T 53. To go home: 'njūk, *Sak. U. Kam.* Back (*adv.*): ayut, *Bes. K. Lang.* Back; return home (*Mal.* balik): jûg, *Sen. Cliff.*; G 43. Come: yut, *e.g.* "come here," yut da'na', *U. Tem.* To come back: kijō (kidjô), *Sak. Ra.* To recover (find again): kíjup (**kî***djoup*), *Sak. Ra.* To return (*Mal.* balik): jībjū, *Sak. Em.* To go home (*Mal.* pulang): perjuk^{n}, *Serau.* I want to go home presently: am jup chahoi poing gagē, *Serau.* [We] want to go home: hem jug jūg, *Krau Em.* To-morrow I am going home: hāl jīb jūk, *Sak. Em.* In a little while longer we can go back: koh lah hem chip hem jub [*or* jug?], *Krau Em.* Take this bag to the house downstream: en juk^{n} de an pula ta hok^{n}, *Serau.* Away; gone (*Mal.* pĕrgi): jō (djō), *Sem. K. Ken.* [?= G 43]. [? Cf. *Mon* chhut ā, "to go backwards"; *Bahnar* shŭt (xŭt), shīt (xīt), (and perhaps *Mon* chau; *Sué* chu), "to return."]

86. RETURN, TO: bĕbaleh (beubaleh), *Mentr. Bor.*; ? cf. T 255 [*Mal.* balik].

87. RETURN, TO: belīpat, *Pant. Kap. Log.* To return; to turn: mĕlīpat (m'lipat), *Pant. Kap. Joh.* To go home: bĕlipat (b'lipat), *Pant. Kap. Joh.*; mĕlīpat bâlik, *Pant. Gah. Mant.* Danger: lipat, *Pant. Kap. Joh.* To fold: lipat, *Tembi, Serau*(?); sipat (sipt), *Sem. Buk. Max.* [*Mal.* lipat, "to fold."]
To return: C 219; F 103; G 42; T 253, 254.
Revolve, to: T 257.
Reward: B 484.
Reward, to: B 484.

88. **Rheumatism** or gout? (*Mal.* sĕngal kaki): lĕbeng? (lbing?), *Sem. Buk. Max.*

89. **Rhinoceros**: karas, *Sem. Plus*; kara^{s} (karas'), *U. Pat.*; tatagash, *Sak. Kerb.*; kolto^{s}? (coltos'), *U. Pat.*; krétăh; krĕdăh, *Sem. Martin* [? cf. R 92].

90. RHINOCEROS: kagoi, *Sem. Jarum*; hagoi, *Sem. Kedah*; kawap, *Sem. Stev.*; hāgap, *Sem. Kedah*; hagap, *Sem. Plus, Pang. U. Aring, Sak. Blanj. Sw.*; (ha-gap), *Kerbat*; hagāp (ha-ghâp), *Söm.*; â-gâp, *Sen. Cl., Sak. Blanj. Cl.*; â-gap, *Sen. Cliff., Tem. Cl.*; (ah-gap), *Sak. Plus Cliff., Sak. Blanj. Cliff.*; agap, *Sem. Beg.*; hāgab (hakb), *Sem. Pa. Max.*; hagâb, *Sak. Kerb.*; hagab, *Sem. U. Sel., Pang. Sam, Pang. Gal., U. Kel.*; hagap; hagab, *Tembi*; hagap; mĕnāhar hagap, *Serau*; agab, *Sem. Toml., Sak. Br. Low*; (agabe), *Sak. Croix*; ágab, *Sak. Kor. Gb.*; ah-gam, *Sem. Ken.*; găb (gb), *Sem. Buk. Max.*; arak, *Ben. New.*; sĕ-jâp, *Sak. Slim*; sajap, *Sak. Sung.*; sējap (sijup), *Tan. U. Lang.* Female rhinoceros: hagap, *Sem. Per.*; R 39. [Schmidt compares *Mon* sĕrit, etc., *Khmer* roméas (rămās), etc.; but the connection is by no means obvious. Nor does an alterna-

tive connection, which might be suggested, with the *Javanese* warak, *Mal.* badaḳ, seem much more likely. Schmidt's juxtaposition of the *sĕrit* and *rămās* groups seems to presuppose that the latter are infix formations from a root *ras* of which there seems no evidence. His further comparison with *Cham* limön, etc., is clearly wrong, this being a Malayan word properly meaning "elephant," from *lima*, "hand," as to which see E 50A.]

91. RHINOCEROS: bachi-kop, *Sak. Kint.* [?=R 90].

92. RHINOCEROS: sĕngkrat, *Pant. Kap. Her.*; sĕngkrat (s'nkrat), *Pant. Kap. Joh.*, *Jak. Ba. Pa.*; sĕngkrāt (s'nkrât), *Jak. Lem.* [Possibly (but doubtfully) cf. *Mon* sĕrit [srit]; *Khmus* ret; *Lemet* het, "rhinoceros"; ? cf. R 89.]

93. RHINOCEROS: jĕl-a-un, *Lebir.*

94. RHINOCEROS: réséki, *Jak. Malac.*; rĕséki (ruski), *Ben. New.*; (risaki), *Jok. Raff. As.*; (vesaki), *Jok. Raff.*

95. RHINOCEROS: tĕkhó (tĕk'hó), *Kena. I.*; kĕköl (?), *Bes. A. I.*, *Bes. K. L.*

96. RHINOCEROS: badágng (badág'n), *Sem. K. Ken.*; badag, *Sem. Per.*; badak, *Bes. Malac.*, *Mantr. Malac.*; bâdaḳ, *Bes. Her.*; bâda, *Sak. Ra.*; bödök (beudeuk), *Galang*; bêdék, *Barok* [*Mal.* badaḳ]; B 110; E 51.

97. RHINOCEROS, cry of: impit-impit, *Bes. Songs.*

98. RHINOCEROS horn: chumbu, *Bes. Songs* [*Mal.* sumbu].

Rhinoceros-bird: H 130,

99. **Rhododendron,** dwarf: kodok, *Bes. K. Lang.* [*Mal.* kĕdudoḳ].

100. **Rib** (*Mal.* rusoḳ): pau, *Sem. Plus.* Riks or side (*Mal.* rusoḳ): pā-ū, *Sem. Jarum*, *Sem. Plus.* Beside; at side of (*Mal.* sabĕlah): bă-pau, *Sem. Plus.* [? Cf. *Mon.* phā, "side."]

101. RIB (*Mal.* rusoḳ): bengkâh, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*

102. RIB; side (*Mal.* rusoḳ): cherösh, *Tembi*; chĕ-ris, *Sen. Cliff.*; chĕris, *Jelai.* Armpit: cheris; chĕris, *Serau.* Rib (of human body); side (of hill): chĕrus (tchörous), *Sak. Ra.*; B 336. Side (of a hill?): chĕlō (tchölô), *Sak. Ra.* [The word is doubtful: probably it means "to descend"; D 95.]

103. RIBS; side (*Mal.* rusoḳ): tĕ-bal (*pr.* tĕball), *Sem. Kedah.* Side (of body); flank: tĕbăl (tbl), *Sem. Pa. Max.*, *Sem. Buk. Max.* Rib: yāing tĕbăl (īaĭng tbl), *Sem. Buk. Max.*; jă'is tĕbăl (j'is tbl), *Sem. Pa. Max.*; B 336. False rib? (*Mal.* rusoḳ muda): tūleng tĕbăl (tuling tbl), *Sem. Buk. Max.*; B 339; tĕbăl mūdă' (tbl mud'), *Sem. Pa. Max.*; Y 43.

103A. RIBS (*Mal.* rusoḳ): klaap, *Serau.* Spleen (*Mal.* kura): klap, *Tembi*; S 187.

Rice: E 27; E 37.

104. RICE in the husk (*Mal.* padi): nĕstus (?=boiled rice), *Sem. Kedah.*

105. RICE (*Mal.* padi): sĕmá, *Sak. Jer.* [?=R 106].

106. RICE (*Mal.* padi): (*a*) bā', *Sem. Plus*; bâ, *Sen. Cliff.*, *Sak. Korb. Lias*; bar, *Sak. Tap.*; bâh, *Tan. U. Lang.*; bah, *Serau*, *Darat*; ba, *Sak. U. Kam.*; ba', *Sak. Tan. Ram.*, *Krau Tem.*; (bak), *Krau Em.*; ba'-ba', *Bera.*; bāba' (bâbak), *Serting.* [*Alak*, *Bahnar*, *Stieng* ba; *Kaseng* mba; *Sué* buh; *Sedang* bau, mau; *Sedang*, *Halang* mao, "rice (in the husk)."]

(*b*) Rice (*Mal.* padi): bē; bēh, *Bes. Sep. A. I.*; bê, *Bes. K. Lang.*; be' (bék), *Bes. Her.*; bi' (bik), *Ben. New.* Husked rice (*Mal.* bĕras): bé', *Bes. Malac.*; bi (bee), *Sak. Sel. Da.*; Rice [state undefined]: bei, *Sem. Jur. And.*, *Sem. Jur. Rob.*, *Sem. Jur. New.* [the last gives *Mal.* bĕras as the equivalent, *i.e.* "husked rice"]. [Cf. *Phnong*, *Prou* phê; *Ka* peh, "rice"; *Boloven*, *Niahön* phä; *Lave* phă; *Stieng* phēi; *Sedang* phei; *Halang* pē, peh; *Alak* pähei; *Bahnar* phe, phä; *Kaseng* pai dik, "husked rice"; *Churu* phè; *Chrau* phe; *Proons* pe, "rice in the husk."]

(*c*) Boiled rice (*Mal.* nasi): bā', *Sem. Plus*; bab, *Sem. Jarum*, *Pang. U. Aring*; bāb, *Pang. K. Aring*; E 26, 27; G 30; O 34.

107. RICE (in the husk): sĭ, *Söm.*, *Sak. Kerb.*; sasä (sassè), *Sak. Ra.*; chahái, *Kena. I.*; che' (chek), *Ben. New.*; sahasi, *Rasa.* [*Lave*, *Niahön*, *Boloven* chă, "rice (in the husk)."]

108. RICE (in the husk): padil, *Sem. Craw. Hist.*, *Sem. Ked. New.*; padi, *Sem. Pa. Max.*, *Sem. Buk. Max.*; padi; paddi, *Ben. New.*; F 283, 284; (spec. *Mal.* padi anak ikan): padi lĕbĕk (padi lbik), *Sem. Buk. Max.*; padi nungkal? (padi nungkl), *Sem. Pa. Max.*; (spec. *Mal.* padi bentang alas?): padi sĕntăp (padi sntp), *Sem.*

Buk. Max.; (spec. *Mal.* padi chinta kaya?): padi bĕrāi (padi brai), *Sem. Buk. Max.*; (spec. *Mal.* padi jawa?): padi ong? (padi ao'), *Sem. Buk. Max.*; (spec. *Mal.* padi kemer-bang?): padi tiong? (padi tiung), *Sem. Buk. Max.*; (spec. *Mal.* padi kĕras): padi maeng lĕko' (padi maing lkuk), *Sem. Buk. Max.*; padi chĕko' (padi jkuk), *Sem. Pa. Max.*; H 31; (spec. *Mal.* padi Sĕlangor): padi bĕnchā (padi bncha), *Sem. Buk. Max.*; (spec. *Mal.* p. Sultan Mahmud): padi lăngsăt? (padi lngst), *Sem. Buk. Max.*; (spec. *Mal.* padi tĕrong sĕni?): padi ampălĕndo' (padi amplndu'?), *Sem. Buk. Max.*; padi hīān (padi hian), *Sem. Pa. Max.* [*Mal.* padi].
Rice in husk: S 88.

109. RICE, husked (*Mal.* bĕras): mangkayd (*pr.* mangkaydd), *Sem. Jarum.*

110. RICE, husked (*Mal.* bĕras): bi-on (*pr.* bi-o^{d}n), *Sem. Skeat*; biyûn, *Sem. Per.* [? = R 113; or cf. *Niahön*, puan; *Chrău*, *Stieng* piĕng; *Churu* biang; *Mon* pŏng [pung], "cooked rice"; *Tareng* apòn, "husked rice."]

111. RICE, husked (*Mal.* bĕras): hē-kå', *Sem. Plus*; ung-kuok, *Krau Ket.*; rĕ-kua', *Krau Tem.* [*Chong* ruko; *Samrê*, *Por* rokho; *Cuoi* angkau (ang cau), "rice"; *Palaung* lakau (lakow), rekao; *Khasi* khāu; *Khmer* angka [angkăr?]; *Khmus* rongko (rongco); *Rumai* tă-kao; *Wa* kao, "husked rice"; *Sue* rangkao (rangcao), "rice in husk."]

112. RICE, husked (*Mal.* bĕras): chĕngrong (chngrong), *Sak. U. Kam.*; chen-er-oi, cheng-goi, ng-roi, *Sak. Blanj. Cliff.*; chĕn-dă-roi, *Sen. Cliff.*; chendarói, *Sak. Tap.*; chendroi, *Serau*, *Darat*, *Krau Em.*; jaroi (djaroï), *Sak. Korb. Lias.*; charoi (charoï), *Sak. Br. Low.* Cooked rice: cha-roy, *Sak. Tan. Ram.* Rice [state undefined]: charoi (tcharoye), *Sak. Croix*; (tchâroï), *Sak. Kerb.*; chindroi, *Sak. Sung.*, *Tan. U. Lang.* [? Cf. *Mon* srŏ (*pr.* srō?); *Khmer* srâuv (*or* sróv) [srūw]; *Annam.* lúa, "rice in the husk."]

113. RICE, husked (*Mal.* bĕras): (*a*) prên, *Bes. A. I.* Boiled rice: prän (prèn); *Bedu. II.* Food (boiled rice): pĕrin (pughin), *Ben. New.* Rice: pren, *Bes. Songs.*
(*b*) Husked rice: kirhit, *Ben. New.*; kamirahek, *Ben. New.*
(*c*) Seed; grain (*Mal.* bĕnih): prāt^{n}, *Tembi.*

114. RICE, husked: yawum, *Ben. New.*

115. RICE, husked: bĕrás, *Jak. Malac.*, *Mantr. Malac.*; bras, *Ben. New.*; berés, *Barok*; bayas, *Sem. Craw. Hist.*, *Sem. Ked. New.*; bi-as, *Sem. Beg.*; bias [in MS. originally "beas"], *Sem. U. Sel.* Rice [state undefined]: bayas, *Sem. Ked. And.*, *Sem. Ked. Rob.* [*Mal.* bĕras].

116. RICE, boiled (*Mal.* nasi): chĕrás, *Kena. I.* [? = R 115].

117. RICE, boiled (*Mal.* nasi): ran, *Krau Ket.*; rau, *Krau Tem.* [? = R 113].

118. RICE, boiled: brêjek, *Serting.*

119. RICE, boiled (*Mal.* nasi): nā-så, *Sem. Kedah*; nasi, *Sem. Ken.*, *Ben. New.*, *Bes. Malac.*, *Mantr. Malac.*, *Jak. Malac.*; nazi, *Or. Laut*; nā-ī', *Sem. Plus*; nasi' (nasik), *Serau*; chendroi nasi' (nasik), *Krau Em.*; R 112; F 283 [*Mal.* nasi]; E 27; E 30.

120. RICE, glutinous: pūlut (pult), *Sem. Buk. Max.*; (spec. *Mal.* pulut jawa): pūlut hāēng *or* p. hāyeng? (pult haēng), *Sem. Buk. Max.*; (spec. *Mal.* pulut lidah kĕrbau): pūlut jāwī būrong? (pult jaui burng), *Sem. Buk. Max.* Glutinous black rice (spec. *Mal.* pulut hitam): pūlut pĕltē' (pult pltē'), *Sem. Pa. Max.*; B 233 [*Mal.* pulut].

121. RICE, glutinous (spec. *Mal.* pulut merah): bunga lānsā? (iunga *or* bunga? lnsa), *Sem. Buk. Max.* [? = F 190; L 10A].
To cook rice: C 238.
Rice-bag: B 12-14.
Rice-field, wet: M 217.

122. **Rice-pounder**: gūl, *Sak. U. Kam.*

123. **Rich** (*Mal.* kaya): hal, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.* Poor (*Mal.* miskin): ō-hal *Sem. Plus.* [Some confusion here: the same word can hardly mean "rich" and "poor," or else the ō' (usually the pronoun of the 3rd person, singular), here has a negative sense.]

124. RICH: kaya (kája), *Sak. Kor. Gb.* [*Mal.* kaya]; M 46.

125. **Rich**, in sense of "fat" (*Mal.* lĕmak): halig (*pr.* ha-ligg), *Sem. Kedah*; haleg (*pr.* ha-legg), *Sem. Jarum*; leg? (lik), *Sem. Pa. Max.* Nice or pleasant, of food (*Mal.*

sĕdap) : haleg, *ex.* haleg-leh bāb tē' (*Mal.* sĕdap-lah nasi ini), "good is this rice (to eat)," *Pang. U. Aring.*

126. RICH (fat) = F 34.

127. **Ridan** (fruit, tree), *Nephelium Maingayi* (?) : kīkīt (kikit), *Sem. Buk. Max.* ; kitkāit (kitkait), *Sem. Pa. Max.*

127A. RIDAN : lidan, *Bes. Songs* [*Mal.* ridan].

128. **Right** (opp. to left) : tem (*pr.* teᵇm), *ex.* ba-tem (*Mal.* ka-kiri) = "towards the left," *Sem. Jarum*; tēm (*pr.* tēᵇm), *Sem. Plus* ; tĭm, *Pang. Jalor* ; töm, *Pang. U. Aring* ; tīm (*pr.* tīᵇm), *Pang. Sam, Pang. Gal.* ; tâk, *Tembi* ; matokⁿ, *Jelai* ; top, *Sen. Cliff.* ; tup ? (dub *or* dup), *Sak. Kor. Gb.* ; tătoᵇm ? (dädobʼn ; dädobʼn), *Sem. K. Ken.* ; mâto*b*, *Söm.* ; kĕntām (köntâm) ; kontâm, *Sak. Ra.* ; sa-tam, *Bera* ; S 198. [*Mon* stum [stū, stum] ; *Khmer* sdăm [sṭăm], "right."]

128A. RIGHT (opp. to left) : chĕnötⁿ, *Serau.*

129. RIGHT (opp. to left) : ma ting mun (matingmoun), *Sak. Kerb.* [A 176 ; H 15].

130. RIGHT : kanan, *Bland. K. Lang.* [*Mal.* kanan] ; L 48.
Right (opp. to wrong) : S 482, 483 ; T 240.

131. **Righteous** : ninai, *Sak. U. Kam.*

132. **Rigorous** ; severe : gĕheng, *Bes. Sep. A. I.* Tough or cohesive : gĕheng, *ex.* tek gĕheng = *Mal.* tanah liat, *lit.* "stiff earth," *i.e.* "clay," *Bes. K. L.* [? cf. *Mal.* garang].
Rind : S 236.

133. **Ring** (*Mal.* chinchin) : (*a*) chin (doubtful), *Pang. U. Aring* ; chin-druel, *Sem.* (*Plus* or *Kedah*). Armlet (made of "rotan rial" with "chanlong" leaves) : chin-os, *Pang. Sam, Pang. Gal.* Armlets : kin-lah *or* kin-lā, *Pang. U. Aring* ; ken-lā *or* ken-lah, *Pang. Sam, Pang. Gal.* A charm against wind- and rain-demons : kenlā *or* kenlah, *Pang. U. Aring.* Bandolier (worn by both sexes on festal occasions) : chin-iwög, *Pang. U. Aring* ; tin-iwag (*or* tin-wag ?), *Pang. Sam, Pang. Gal.* Necklace : tĕn-wat (? = chin-wat), *Pang. U. Aring* [? cf. C 215]. Bracelet (of palas ; P 16) : chin-ing neng, *Sem. Stev.* Spirals (leaf-spirals inserted in ear-holes in default of earrings, etc.) : kenleng hālī' pālēs, *lit.* "spirals of 'palas' leaf," *Sem. Kedah.* Pieces of "palas" hung on the ears (against deafness) : kin-lang, *Sem. Stev.* Fillet : chin-kui, *Pang. U. Aring, Pang. Sam, Pang. Gal.* ; H 46. Necklace : tĭn-a-kau (*or* tin-wad ?), *Pang. Sam, Pang. Gal.* Carving on mouthpiece of blowpipe : tenwād (tenward), *Sem. Stev.* Straps for back-basket (*i.e.* to put the arms through) : tinbul (tinbool), *Sem. Stev.* Rattan ring on blowpipe : chin-os, *Sem. Stev.* [It is by no means certain that all these words are connected ; their arrangement in one paragraph is merely tentative. Some appear to be connected with *Stieng* nchiēn ; *Mon* kăchin, lăchin ; *Khmer* ânchién [anjien] ; chonchien [jănjien], "finger-ring" ; for others, perhaps cf. *Khmer* kang, "ring," "bracelet" ; *Bahnar* kōng ; *Cham* kăng ; *Sué* kon ; *Kon Tu, Churu* kon, "bracelet."]
(*b*) Ring : chinchin, *Sak. U. Kam.* Finger-ring : chinchīn (*tchin*tchĭn), *Sak. Ra., Sak. Kerb.* [*Mal.* chin-chin].

133A. RING : alikⁿ, *Darat* ; alīkⁿ (alīᵏⁿ), *Jelai.* [*Lampong* ali, "ring."]

134. RING : subang, *Bes. K. Lang.* Spirals (leaf-spirals for insertion in ear-holes) : subang sĕlā' pālēs, *Sem. Kedah* or *Plus* ? [probably the latter, "sĕlā'" being a Sakai form of L 32 and the Plus dialect being a border dialect]. Earring : súmbang, *Sak. Kor. Gb.* [*Mal.* subang].

135. RING : pĕlīsok (pʼlīsok), *Pant. Kap. Joh.* ; E 76.

136. RINGS in the basket carried on the back : tau (tow), *Sem. Stev.*
Ringworm : I 46-53.

137. **Ripe** (of fruit) : nung, *Krau Tem.* ; nong, *Tembi* ; nepⁿ ; nöm, *Darat* ; nūm, *Sak. U. Kam.* ; nûm, *Sak. Guai* ; ʰnum, *Bes. Malac.* ; 'ndum ; ĕnduᵖm, *Bes. A. I.* ; hĕndum, *Bes. Songs.* Ripe fruit : ple' (plek) nöpⁿ, *Jelai.* To cook : nôm, *Sak. Ra.* [*Bahnar* dum, "ripe" (also = "red") ; *Stieng* ndum, dum ; *Khmer* tŭm [dŭm] ; *Boloven, Niahön, Halang* dum ; *Lave* dŭm ; *Alak* duam ; *Mon* duh, "ripe."]

137A. RIPE : 'ngkädⁿ ? (nʼkädʼn), *Sem. K. Ken.*

138. RIPE : luchar, *Bes. Songs.*

139. RIPE : pāseg (pasik), *Sem. Buk. Max.* ; tāseg (tasik), *Sem. Pa,*

Max.; taseg, *ex.* taseg kĕbŏk tun. "that fruit is ripe," *Sem. Plus*; taseg, *Pang. U. Aring, Pang. Sam, Pang. Gal.* Heavy? (of a flower): betasap, *Bes. K. Lang.* [*Balinese, Batak* tasak; *Mangkasar* tasa'; *Bugis* tasă'; *Lampong* tasa; *Cham, Kawi* tasak; *Sundan.* asak; *Mal.* masak, "ripe."]

RIPE: C 237; D 182.

140. **Rise, to**: bangun (bunghoon), *Ment. Stev.* [*Mal.* bangun]; A 6; A 131, 132; A 155, 156; A 190, 191; B 202; G 15; L 79.

141. **Rising ground**: sematang, *Bes. Songs* [cf. *Mal.* pĕrmatang]; S 26.

142. **River**: alur, *Darat*; alūr, *Tan. U. Lang.* Stream: alūr? (al our), *Sak. Hale.* [*Mal.* alor, "bed of river."] S 310.

143. RIVER: sungai, *Sem. Craw. Hist., Sem. Ked. New., Sem. Ked. Rob., Mantr. Malac., Bes. Malac.*; sungsai (soungsaï), *Sem. Klapr.*; sungei, *Sem. Jur. And., Sem. Jur. Rob.*; (sungie), *Sem. Jur. New., Ben. New.*; sugnī (sougnī), *Sak. Ra.*; dugnē, *Bes. Malac.* Rivulet: sungie wang bak (?), *Ben. New.*; W 30. Small river: sugnī machiang (sougnî ṁatchiañ), *Sak. Ra.*; S 282 [*Mal.* sungai].

RIVER: T 242; W 27-30; W 33, 34; W 39, 40.

144. RIVER, small: tálok, *Jak. Malac.* [? *Mal. Ar.* ta'lok, "tributary."]

145. RIVER, bank of: kibo' (kibu'), *Sem. Pa. Max.*

146. RIVER-BANK: tĕrbis (t'rbis), *Jak. Ba. Pa., Jak. Lem.* [? cf. *Achin.* tĕrbis (apparently means a sudden deepening in the bed of a river, a hole with steep sides).]

Headwater of river: A 6; W 30.

Reach of river: B 173.

147. RIVER, source of: guntong, *Bers. Stev.* [*Mal.* guntong].

148. RIVER, source of: chaharu (chaharoo), *Ment. Stev.*; W 30.

River-bed: W 41.

149. **River-mouth**; estuary (*Mal.* kuala): was, *Pang. U. Aring, Pang. Sam*; waz, *Pang. Gal.* Mouth of large river: wash (ouash), *Sak. Kerb.*

150. RIVER, mouth of: M 206, 207; W 30.

Rivulet: R 143; W 27-30.

Road: C 216; G 41-43; G 49, 50; S 481; W 11.

151. **Roar, to** (*Mal.* mĕngaung): bo'găt (bu'gt), *Sem. Pa. Max.*

151A. ROAR, TO (*Germ.* brausen): bárut, *Sak. Kor. Gb.* [?=N 91].

152. ROAR, TO (*Mal.* mĕnděram): bĭnăm? (bĭnm *or* ĭĭnm?), *Sem. Buk. Max.*; A 17; C 285; H 161; N 90, 91.

153. **Roast, to** (*Mal.* panggang): yahangkap, *Pang. U. Aring.* To roast meat (*Mal.* panggang): ya' changkab (*pr.* ya' changkabb), *Sem. Jarum, Sem. Plus.*

154. ROAST, TO: sĕnöpip? (snörpip), *Söm.*; gāpit (ghâp*it*), *Sak. Ra.*; ma'sĕpĭt, *Serting.* [Perhaps cf. P 106, from the method of roasting in a cleft stick? or cf. A 159?]

155. ROAST, TO: manggagn, *Bes. Her.*; haměnggiang, *Barok* [*Mal.* panggang]; B 465, 466; B 468.

156. **Rock**: hĕl (?), *Bes. A. I.*; S 461, 462; S 465.

157. **Rock, to**: jĕlĕpak, *Bes. Songs.*

158. ROCK, TO: sending, *Bes. Songs.*

159. ROCK, TO: sengit, *Bes. Songs*; M 212; S 129-131.

Roe (of fish): E 34.

Roedeer: D 75-81.

160. **Roll, to**: lueh (luih), *Sem. Pa. Max.* Around: lueh (luih), *Sem. Pa. Max.* Round; arched; circle: lueh (luih), *Sem. Pa. Max.* [? cf. O 67].

161. ROLL, TO: gĭlik *or* gĭllik, *Sak. Kor. Gb.* To roll (a cigarette): giling (ghi*li*ñ), *Sak. Ra.* Round: gili (gilli), *Sem. K. Ken.* [?=R 192]; [*Mal.* giling].

162. ROLL, TO (a cigarette): gulon (ghoulo**n**), *Sak. Kerb.* [*Mal.* gulong].

163. ROLL, TO: mĕnatu (mö-na-to**u**), *Söm.*

164. **Roof**; thatch (*Mal.* atap): chĕmchom, *Lebir.* Tree spec. described as resembling the "bĕrtam" palm, and used for thatching Pangan huts: chenchâm, *Sem. Kedah.* Palm spec. (*Mal.* "chucho"), [presumably *Calamus castaneus*, Griff.]: chin-chom, *Sem. Stev.* [? cf. *Mal.* chuchok].

165. ROOF: (*a*) baliŋg (balig'n), *Sem. K. Ken.* [?=A 9].

(*b*) Roof: pĕlĭas, *Kena. I.* [But? cf. *Mal.* pĕlias, "protective charm": it *may* be originally a *Pantang* word.]

166. ROOF: hatap, *Serting, Mantr. Malac.*; ha'-tĕp, *Kerbat* [*Mal.* atap]; L 34.

167. ROOF; thatch (*Mal.* atap): kĕrob, *Sak. Plus Cliff.*; kărob

(kèrob), *Söm.*; kérôp, *Sak. Ra.*; kérôp, *Sak. Kerb.*; kērōp, *Sak. Tan. Ram.* [*Mon* krōp chhu, "shingle"; krōp ti, "tile."] ? Cf. B 129.

168. Atap; kajang: pĕrongkop (p'rongkop *or* prungkop), *Pant. Kap. Joh.* Clouds: pĕngungkup (p'ngungkup), *Pant. Kap. Joh.*; serungkup, *Pant. Kap. Her.* [*Mal.* rungkup, "overarching, overspreading."]

169. Roof, top of (*Mal.* bubong): kĕn-drîl, *Sen. Cliff.*
Roof of mouth: P 18.

170. **Room**: gĕrempä (görempè), *Sak. Kerb.*

171. Room: dini, *Söm.*

172. Room: bilé, *Sak. Ra.*; bilig, *Tembi*; bilik, *Darat*, *Jelai* [*Mal.* bilek].

173. **Root** (*Mal.* akar): ayau, *Sem. Kedah*; yaes, *Sem. Per.* Bowstring: yaô, *Söm.* Rattan; rope; string: yaô, *Söm.* Rope or string (*Mal.* tali): yō *or* yāu, *Sem. Kedah.* [? Cf. *Mon* röh [ruih]; *Khmer* rüs, "root."]

174. Root: jĕlár, *Kena. I.*

175. Root: (*a*) akor, *Sak. U. Kam.*; akarh (akákh), *Barok.* Snake: akar, *Pant. Kap. Joh.*
(*b*) Root: jangkar, *Bes. Sep. A. I.* Root (below ground): jangka, *Mantr. Malac.*; jangkar, *Jak. Malac.* [*Mal.* akar]; R 36-41.

176. Root (below ground), (*Mal.* umbi): băhāo' (bha'u' *or* bh'au'), *Sem. Pa. Max.* Beginning; origin: bĕho' (bhu'), *Sem. Pa. Max.*

177. Roots? on the surface: purus, *Bes. Songs.*

178. Root, buttress-, or strut of tree (*Mal.* banir): dĕpag, *Pang. U. Aring*; dĕ-pak, *Kerbat*; dapak (danak? *or* dapak?), *Sem. Buk. Max.* Palm-frond: tāpag (said to = *Mal.* pĕlĕpah), *ex.* tapag tĕlentor gayor, "the palm-fronds sway to and fro," *Pang. Teliang.*

179. Root, buttress-: chakih, *Bes. K. L.*; chăkī, *Bes. A. I.*

180. Root, buttress-: trēng, *Bes. Songs.*

181. Root, buttress-: bānā (bana), *Sem. Pa. Max.*; bani, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* banir].

182. Root, a species of magic: chinduai, *Bes. K. Lang.* Witchcraft (especially love-charms working at a distance): chĕnduwai (chnduwai), *Sak. U. Bert.* [*Mal.* chĕnduai].
Root, to: D 107.
Rope: D 98; R 37-41; R 173.

183. Rope; string: talî, *Sak. Ra.* Rattan: talî, *Sak. Kerb.*; ta'-li, *U. Tem.*; tālī' (tālikh), tali' (talik), *Tembi*; (spec. *Mal.* rotan ilang): tāli lōk^{n}, *Tembi.* Belt (*Mal.* tali ikat pinggang): tālī gel (*pr.* gell), *Pang. U. Aring.* Bowstring: penali, *Sem. Stev.*; tali, *Sem. K. Ken.*; Perinæum? or urethra? (*Mal.* tali ayer): tāli bĕtēoh (tali btiuh), *Sem. Buk. Max.* Waistcloth: tāle (tahley) [in MS. of *Sem. U. Sel.*]; N 16; N 42; W 30; [*Mal.* tali].

184. **Rose-apple** (spec. *Mal.* jambu ayer chili), *Eugenia caryophyllea*; (spec. *Mal.* jambu ayer merah): jămbu mĕrā' (jmbu mir'), *Sem. Buk. Max.*; (spec. *Mal.* jambu ayer mawar), *Eugenia jambos*: jămbu māwār (jmbu maur), *Sem. Buk. Max.*; (spec. *Mal.* jambu bol), *Eugenia malaccensis*: jămbu băr (jmbu br), *Sem. Buk. Max.*; (spec. *Mal.* jambu pĕrawas): jămbu pĕrāwas (jmbu prauas), *Sem. Buk. Max.* [*Mal.* jambu].
Rosin: R 72-80.

185. **Rot, to**: tembă, *Bes. Songs* [*Mal.* timbus?].

186. **Rotten** (of texture) (?): bĕuh? (b'uh), *Sem. Buk. Max.* [? cf. *Mal.* buroḳ, "rotten"; or perhaps *Khmer* puk [buk]; *Bahnar* bŭk, "rotten" (of wood)]; O 15.
Rotten (putrid): H 116; S 292.

187. **Rough**: klochot, *Bes. Songs.*

188. Rough; uneven: gisa, *Sem. Buk. Max.* [? cf. *Mal.* kasap]; T 57.

189. **Round** (*Mal.* bulat): (*a*) terkel (*pr.* terr-kell), *Sem. Jarum*; telkil, *Sem. Plus.*
(*b*) bĕlgul, *Tembi* [and *Serau*?]; bĕlnul, *Serau.*

190. Round: terleau (*pr.* terr-leau), *Sem. Jarum*; tĕliau (tlīu *or* tlĭiu?), *Sem. Buk. Max.*; tö-lāu, *Pang. U. Aring*; tölau, *Pang. Sam*, *Pang. Gal.* Round; circular; spherical; roundness: tĕliau (tliu), *Sem. Buk. Max.* [? cf. F 118].

191. Round: (*a*) bunthok, *Bes. Sep.*, *Bes. K. L.* [see M 164; and cf. *Mal.* bĕntok, "curved," "rounded"; numerical coefficient for rings and the like; *Biaju Dayak* buntèr; *Mal.*, *Manyan* (*Maanjan*), *Sampit* buntar; *Katingan* buntir, "round."]
(*b*) Round: búlat, *Sak. Kor. Gb.*; bulat, *Bes. Bell.* Whole: bulāt, *Bes. Songs* [*Mal.* bulat, "round"]; B 175; R 160.

192. ROUND (*adv.*): kliling, *Bes. K. Lang.* To surround: kĕliling (kliliñ), *Sak. Ra.* [wrongly rendered "to see"], [*Mal.* kĕliling]; R 161.

193. **Rounded**; stout: kĕchang (kchng), *Sem. Buk. Max.* Twisted; spiral: kunchang (kunchng), *Sem. Buk. Max.*; E 34; R 193.
Roundness: R 190.
Row, to: P 5, 6; P 8-10.

194. **Rub, to** (*Mal.* gosok): ya' sor (*pr.* ya' sorr), *Sem. Kedah*; gersoyd (*pr.* gerr-soydd), *ex.* ō' gersoyd tĕlĕmoyn, "when rubbed it grows soft," *Pang. Teliang*; gösöyt, *Bes. Songs*; kĕlasoi (clasoi), *Mantr. Cast.*; mĕnggĕsi'? (mngki' *or* mngksi'), *Sem. Buk. Max.* To stroke (*Mal.* gosok): ya-söl, *Pang. Sam, Pang. Gal.*; pusoi, *e.g.* pusoi kuchi^{k}ng, "to stroke a cat," *Bes. Sep.* To rub two sticks for fire: gâsing, *Ment. Her. I.* [These words seem to be remotely related to the *Mal.* gosoḳ; geseḳ; gisar; gisir. But cf. *Khmer* chût [jūt]; *Mon* jöt [juit]; *Stieng* jut, juch; *Bahnar* shut (xut); tshut (txut); *Tareng* suăh; *Jarai* söt, "to wipe"; *Boloven, Niahön* chŭt; *Lave* sŭt; *Halang* sŭt sach, "to rub"; and see C 142 and S 144, 145. Curiously similar are the *Andamanese Biada* jīt kē; *Bojigiab* chōt kan, "to rub."]

195. RUB, TO: kulut, *Pant. Kap. Joh.* [? cf. *Mal.* lulut; urut].

196. RUB, TO (*Mal.* gesek): linchet, *e.g.* "to get fire by friction," linchet uis, *Bes. K. L.*; linchet ūïs, *Bes. Sep.* [cf. *Mal.* lĕnchit]; S 50; S 499.

197. **Rubbish**: cha'aït, *Bes. Sep.*
Rudder: B 6.
Ruler: C 294; H 62.
Rumour: N 52.
Rump: L 127.

198. **Run, to** (*Mal.* lari): ya-kĕsöt, *Pang. U. Aring*; ya-pĕsöd, *Pang. Sam, Pang. Gal.*; păsit (passit), *U. Kel.* To escape: pĕsuit, *Bes. A. I.*

199. RUN, TO: bah, *Pang. Belimb., Pang. K. Aring.*

200. RUN, TO: jarr; ăm-jarr, *Sen. Cliff.*; jāṛ (djārr), *Sak. Martin.* I run: en jāar, *Jelai.* Run near [to something or to the speaker?]: jarat nyon, *Jelai.* Don't run away into the jungle! aga jör ma' (mak) serak^{n}, *Jelai.* [? Cf. *Bahnar* jăk, "to run away."]

201. RUN, TO: ya' loi, *Sem. Jarum, Sem. Plus*; loi, *U. Pat.*; tālā', *Pang. Sam, Pang. Gal.*; G 44. Swift; quick: loï, *Söm.* [?=R 202; or cf. *Tareng* lŭ; *Kon Tu* trölù, *Sué* sölŭh; *Central Nicobar* lō, "to run"; see also A 2.]

201A. RUN, TO: arai, *Serau* [?=R 202].

202. RUN, TO: lari, *Ben. New., Mantr. Malac., Jak. Malac.* [*Mal.* lari]; A 42; G 44.

203. RUN ALONG, TO: ting-tung (said to=*Mal.* mĕniti dahan), *ex.* ō' ting-tung, "he runs along (the branches)," *Sem. Kedah.*
To run away: A 42.
Rung (of ladder): L 2.
Rush, to: T 108.

204. RUSH UPON, TO: nĕkam, *Bes. Sep.* [*Mal.* tĕrkam].

205. **Rust**: rojol, *Pant. Kap. Joh.*

205A. RUST: kayat (kajat), *Sem. K. Ken.* [*Mal.* karat].

206. **Rustle, to**: prau, *Bes. Songs* [*Mal.* bĕrdĕrau).

207. **Rustle, to** (*Germ.* rauschen): bos, *Sak. Kor. Gb.*
Rusty: I 37; R 205-205A.

S

1. **Sack**: gôni, *Söm.*; gônî, *Sak. Kerb.*; gôni, *Sak. Ra.*; gundi, *Serau* [*Mal.* goni; guni]; B 11-15.
2. **Sacrilege**, misfortune resulting from: tulah, *Bes. Songs* [*Mal. Ar.* tulah].
3. **Sad**; sorrowful: sōrpur (**sôrpour**), *Söm.*
4. SAD; sorrowful: oish (oisch), *Sak. Kerb.* Horrible: ōsh (ôsch), *Sak. Kerb.* [? Cf. *Bahnar* öh, "overwhelmed with grief."]
5. SAD: sorrowful: susa (soussa), *Sak. Ra.* To have suspicions; suspicious; jealousy: sum susah (? sum sush), *Sem. Pa. Max.*; B 380 [*Mal.* susah]. Sad: H 116.
6. **Safe**; to sew: pĕnyīmat (p'nyīmat), *Pant. Kap. Joh.* [? *Mal. Ar.* jimat, "economy"].
7. **Sail**: tende^{k}ng (?), *Bes. A. I.* To sail: tendeng(?), *Bes. K. L.*; W 119.
Sakai: M 23; M 26.
8. **Salak** (fruit), *Zalacca edulis*: kuwen? (kuin), *Sem. Pa. Max.*
9. SALAK, a palm whose shredded leaves are used for headdresses to avert or cure headaches: dā'-yē' *or* dā'-yok, *Sem. Plus.*
10. SALAK: angkam, *Bes. Songs.*

11. SALAK (fruit): sālek jăntong (salik jntung), *Sam. Buk. Max.*; salak, *Serau.* Asam paya (fruit), *Zalacca conferta*: sālek (salĭk), *Sem. Buk. Max.* [*Mal.* salak]; K 17, 18; U 21. **Saliva**: S 389; S 391.
12. **Salt** (*Mal.* garam): būkū', *Sem. Kedah.*
13. SALT: empâut, *Sem. Per.*; **empot**, *Sak. Ra.*; 'mpôd, *Sak. Blanj. Sw.*; nin póid, *Sak. Tap.*; 'mpoīt (m'poīt), *Sak. Martin*; ĕm-pôch, *Sen. Cliff.*; empoig, *Sak. Br. Low*; (empoye), *Sak. Croix*; ampâi (ampâi), *Sem. K. Ken.*; empoi, *Tan. U. Lang.*; **empoĭ**, *Sak. Kerb.*; mpoĭ, *Söm.*; 'mpōi; 'mpōy, *Sak. U. Kam.*; mpoik, *Sak. Sung.*; tampoing, *Sem. Ken.*; pī-hen (pee-hen), *Sak. Sel. Da.*; paliboyi, *Ben. New.* Salt, *adj.* (of water) (*Mal.* masin): empoyd (*pr.* empoydd), *Sem. Jarum*; empoyd (*pr.* empoydd), *Sem. Plus.* [? Cf. *Mon* bā [buiw]; *Tareng* boi; *Bahnar* boh; *Kaseng*, *Kon Tu*, *Boloven*, *Stieng* bŏh; *Halang* mobŏh; *Sedang* bò; *Sué* buòh; *Cham* bōh; *Annam* muôi; *Braou* mbàh; *Phnong* ambang-ba; *Cuoi* poh? (pos); *Prou* boh? (bos); *Niahön*, *Alak*, *Lave* boh, "salt."]
14. SALT: chetniät (tchétnièt), *Sak. Ra.*; chin-êt, *Sen. Cliff.*; chenēt^{n}, *Darat*; chened, *Krau* **Em.** Salty; sugar; sweet: chin-êt *or* chi-et, *Sen. Cliff.* Sweet: cheēt, *Darat*; cheēt^{n}, *Jelai.* [*Palaung*, tset, sĕh, "salt."]
15. SALT: siyak, *Sem. Craw. Hist.*, *Sem. Klapr.*, *Sem. Ked. New.*; siāk *or* siyā, *Sem. Plus*; siā', *Sem. Plus*; siyah, *Sem. Ked. And.*, *Sem. Ked. Rob.*; siah, *Sem. U. Sel.* Salt, *adj.* (of water), (*Mal.* masin): siak, *Sem. Kedah*; W 30 (?). [*Selung* selak; *Brunei Mal.* sirah, serah; *Malagasy*, *Batak* sira; *Sasak*, *Sangar*, *Bima* siya; *Melano Dayak*, *Kanowit*, *Matu* siah; *Nias* assiōh, "salt."]
16. SALT: pĕnasin (penassin), *Ben. New.*; pĕmasing (p'masing), *Pant. Kap. Joh.*; W 30; W 34; W 112. Salty: masin; asin, *Sak. U. Kam.* [*Mal.* masin; asin].
17. SALT: geam, *Sem. Jur. And.*; (glam), *Sem. Jur. New.*; (ceam), *Sem. Jur. Rob.*; garam, *Ben. New.*, *Jak. Malac.*; gērhém (gêkhém), *Barok* [*Mal.* garam]; A 25; B 232.
18. **Salt** (*adj.*); salty: (*a*) keng? (king), *Sem. Buk. Max.*; W 30; [? cf. *Katingan*, *Biaju Dayak* kahing, "salt"; *Katingan* bakahing, "salty."] (*b*) köör, *Jelai*; S 13-16. SALT water: W 30. **Salty**: S 13-16; S 18.
Salutation: D 42; E 83; G 115; P 44A.
19. **Same**: kompol, *Pant. Kap. Joh.* [? *Mal.* kumpul "assembled together," which is another meaning of *Mal.* sama, "same"; P 247.] The same; in the same way: S 138.
20. **Sand** (*Mal.* pasir): a-nēy, *Sem. Kedah*, *Sem. Plus.* [*Achin.* anoi, "sand."]
21. SAND: lākin (lăkīn *or* lĭkăin?), *Sem. Buk. Max.* [? = S 334].
22. SAND: prawi, *Ben. New.* [*Mal.* pĕroĭ?].
23. SAND: rĕboi, *Kena. I.* Dust: sibó, *Sem. K. Ken.* [= S 26].
24. SAND: pasir, *Tembi*; pasir, *Serau*; (passir), *Sak. Ra.*; pasaiu, *Sem. Jur. And.*; (passaiu), *Sem.* 'Jur. *New.*; (pasain), *Sem. Jur. Rob.*; pâséh, *Barok*; pashī? (basjī), *Sem. K. Ken.* Dust: pasīr (passĭr), *Sak. Kerb.* Fish: sakilap pâsir, *Pant. Gah. Mant.* [*Mal.* pasir, "sand."]
25. SAND: pĕnabu (p'nabu); pĕnabur (p'nabur), *Pant. Kap. Joh.* [? *Mal.* tabur, "to sprinkle"; but cf. A 160.]
26. SAND; dust: sámbei, *Sak. Kor. Gb.*; sĕmbei (sömbei), *Sak. Ra.* Dust: sâbor, *Sak. Ra.*; cf. S 25? Rising ground (*Mal.* pĕrmatang): umbai, *Bes. A. I.* [*Mon* khăpaik [khăbuik], thăpaik [thăbuik]; *Bahnar* bŏbui, "dust"; ? cf. *Alak* băăch; *Boloven*, *Niahön* phach, "sand."]
27. SAND; dust: pantei (panteĭ), *Söm.*; (parteĭ), *Sak. Kerb.* [*Mal.* pantai, "shore"; but cf. also *Mon* pĕtī [btī]; phătī, "sand"]; E 12.
28. **Sandbank**: tĕbing (töbíng), *Sak. Kor. Gb.* [cf. *Mal.* tĕbing; bĕting; and cf. H 86.]
29. SANDBANK (*Mal.* busong): put, *Sem. Buk. Max.*
30. **Sandfly**: pĕnchadok (p'nchadok), *Pant. Kap. Joh.* Ant: pĕnchodok (p'nchodok), *Pant. Kap. Joh.* Mosquito: pĕnchadok pĕnĕko' isi (p'nchadok p'n'kok isi), *Pant. Kap. Lem.*; E 29; F 170.
SANDFLY: M 180; M 182; M 184.
31. **Sap**; gutta (*Mal.* gĕtah): chĕbûrr, *Sen. Cliff.*; cheber, *Tembi*, *Darat*; chĕbör, *Jelai*; (spec. *Mal.* gĕtah akar): cheber chōk^{n}, *Darat*; (spec. *Mal.* gĕtah sundik): cheber chiknot;

cheber chingoit, *Darat* [?]. Gutta-percha (*Mal.* gĕtah taban): cheber jahu, *Darat*; chĕbör nyatŏḵ? (nyatŏḵh), *Sak. Em.*

32. SAP; gutta: gĕtah? (gĕtakh), *Tembi*; gĕtah, *Mantr. Malac. Cha.* Blood: gĕtah (g'tah), *Pant. Kap. Joh.* [*Mal.* gĕtah, "sap"; *Jav.* gĕtih, "blood."]
SAP: W 30. Full of sap: G 75.
Sapling: C 101.

33. **Satawar hutan** (flower spec.): bungah ponggoh, *Bes. K. Lang.*; F 190.
Sated: G 75; S 34, 35.

34. **Satiated** (with food): (*a*) kĕ-nĕt, *Sen. Cliff.*
(*b*) Satisfied; sated: kenyam *or* kenyang, *ex.* tangkĕ bâh ō' kenyam, *Pang. Teliang* [*Mal.* kĕnnyang *or* kĕnyang].

35. SATIATED (with food): ūwīn (auĭīn), *Sem. Pa. Max.*; ūwīngj (aŭuĭingĭj), *Sem. Buk. Max.*; G 75.
Satisfied: G 75; H 116; S 34.
Savage: H 116.
Say, to: C 254; N 91; S 359-366.
Scab: G 41; I 45-53; P 244, 245.
Scalded: B 472.

36. **Scales** (of fish, etc.): kĕlĭpeh (klipih), *Sem. Pa. Max.*; plĭpeh? (pĭlpih), *Sem. Buk. Max.*; S 236.
Scanty: R 31.

37. **Scar**; cicatrice: bāla' (balḵ), *Sem. Buk. Max.*; G 41; P 118.

38. **Scarlet**: pilu, *Sem. Buk. Max.*; [?=R 54]; R 51.
Scattered: R 31.

39. SCATTERED parties, in: tibu-tibar, *Bes. Songs.*

40. **Scent**; smell: wăs (wass), *Sem. Stev.* [very doubtful].

41. SCENT; smell: rhūm (rhoom), *Mentr. Stev.* Odour: lo'om (?), *Bes. Sep.* Scented: ro'ūPm, *Bes. A. I.* [*Mal.* harum, "scented."]
Scented: S 41; S 293; S 295.
Sciatica: L 127; S 186.
Scimitar: K 47.
Scoop up, to: S 50; S 399.

42. **Scorch, to**: layu, *Bes. Songs.*

43. **Scorched**: tĕkí, *Bes. Malac.*

44. SCORCHED: mĕrāná, *Mantr. Malac. Nya.*

45. **Scored** with patterns: klau bunga', *Bes. Songs*; F 190.

46. **Scorpion**: manghai (mañhai), *Sak. Kerb.*; mánghoi (mañhoi), *Sak. Ra.*; mangāi; mangāy, *Sak. U. Bert.*; mangai, *Tembi, Serau*; măngai, *Jelai.* [?=S 47].

47. SCORPION: jungāi (djungāi), *Sem. K. Ken.*; junai (djou-naĭ), *Söm.* Big scorpion (*Mal.* kala): juang (doubtful), *Pang. U. Aring.*

48. SCORPION: chĕmātā'? (chmata'? *or* chmaka'), *Sem. Pa. Max.*

49. SCORPION: kĕlulăh (klulh), *Sem. Buk. Max.*; kĕkála, *Mantr. Malac.* [*Mal.* kala]; A 140; P 106.

49A. **Scrape, to**: gājuât? (gādjuat *or* gādjuot), *Sak. Kor. Gb.*; S 50.

50. **Scratch**: kawait, *Bes. Sep. A. I.* To scratch (*Mal.* garu): ya-hakad, *Pang. U. Aring*; ya' kad (*pr.* ya' kadd), *Sem. Kedah, Sem. Jarum*; măkāit (mkait); măkāit chăs (mkait chs), *Sem. Buk. Max.*; H 14; kakayt, *Bes. Sep.*; kat (kt), *Sem. Pa. Max., Sem. Buk. Max.* To scratch (or a claw?), (*Mal.* chakar; garu; kaĭt): kāid (kaid), *Sem. Pa. Max.* To dig: ko-koit, *Pant. Kap. Joh.* Head-scratcher: gehöt (gehurt), *Sem. Stev.* Itch; itching; to itch: hākăt (hakt), *Sem. Pa. Max.* To rub (*Mal.* gosok): ya-kad, *Pang. U. Aring.* To rub against (*Mal.* gesel): makach (makch), *Sem. Buk. Max.* To scoop up; to scrape (*Mal.* kaut): ya-kad (*pr.* kadd), *ex.* ya-kad tē', *Mal.* kautkan tanah, "to scrape, or scoop up, earth," *Pang. U. Aring.* Scurf on the head; itching: hākat kueh (hakt kuih), *Sem. Pa. Max.*; M 75. [*Bahnar* kach, kai; *Stieng* kuach, kuăhi; *Alak* kuech, "to scratch" (cf. *Khmer* kōs; *Bahnar* koih, "to scrape"; *Boloven, Niahön* koih, "to scratch"); *Central Nicobar* ta-kaich, "a scratch."] Cf. S 52.
Mark of a scratch: P 118.

51. **Scratch, to**: katăn, *Sak. Kor. Gb.*

52. SCRATCH, TO: rāis (rais), *Sem. Pa. Max.* [cf. *Mal.* kaĭs].

53. SCRATCH, to (or a claw?), (*Mal.* chakar; garu; kaĭt): ujas ches? (aujs chis), *Sem. Buk. Max.*; S 50.
Scream: S 175.
Scream, to: C 285.
Screen: B 462.
Screw-palm (screw-pine): P 27-30.
Scrotum: E 36.
Scrub: B 438-443.

54. **Scurf** (of the head): lăge' (lgi'), *Sem. Buk. Max.*; S 50. Dirty (*Mal.* kotor): lagek (?), *Sem. Jarum.*

55. **Sea**: tambü, *U. Kel.*; lumpâi? (lumŏpai *or* lumpâi), *Sem. Pa. Max.*; S 65. Sea or ocean (*Mal.* laut): lĕbong (*pr.* lĕboŋng), *Sem. Plus*; tĕbing (*pr.* tĕbiŋng) (?), *Sem. Kedah.* [For this last? cf. S 13.]

56. SEA: nadōih (nah-dô-ih), *Sak. Sel. Da.*

57. SEA: (*a*) bawau; bau-wau, *Bes. Sep. A. I.*; bawau, *Bes. Malac.*; V 23.
(*b*) Sea: bâruh, *Jak. Mad.*; baruh, *Jak. Sim.* Plain; flat country: barók, *Sak. Tap.*; bărut, *Sak. Martin.* Valley (*Mal.* lĕmbah): baru'? (baruk), *Sak. Em.* Shore (*Mal.* pantai): baro'? (barok), *e.g.* sal gum barok, "to go down to the shore," *Kerdau*; D 93. [*Mal.* baroh, "low ground," "sea-coast," "sea."]

58. SEA: sabqu; sabgu, *Ben. New.* [Doubtless misprinted, but what word is intended is not clear. Schmidt suggests "sabau," cf. S 57, *sed quære.*]

59. SEA: laut, *Sem. Craw. Hist.*, *Sem. Craw. Gram.*, *Sem. Ked. And.*, *Sem. Ked. New.*, *Sem. U. Sel.*, *Sem. Ken.*, *Sak. Br. Low*, *Sak. Blanj. Sw.*, *Sak. Martin*, *Ben. New.*, *Mantr. Malac.*; *Jak. Malac.*: (laut), *Sem. Ked. Rob.*; (laout), *Söm.*, *Sak. Kerb.*, *Sak. Ra.*; laût, *Sem. Per.*; lawat, *Sem. Jur. And.*, *Sem. Jur. Rob.*, *Sem. Jur. New.* Lake: laut, *Sem. Klapr.*; (lant), *Sem. Craw. Hist.* [*Mal.* laut, "sea."]
SEA: W 30; W 32; W 34.
Sea-breeze: W 109.
Sea-green: W 98.
Sealing-wax palm: A 127.

60. **Search, to**; to look for: käh, *Sak. U. Kam.* To seek: ya hö-kö' (*or* hö-köp), (said to be used if looking for anything close at hand, whereas *jop* is used if looking for things far off), *Pang. U. Aring*; hikep, *Krau Em.*; kake' (kakek); kakē, *Serau*; käh, *Sak. U. Bert.*; kakä (kakè), *Sak. Ra.*; kä (kè), *Sak. Kerb.*; kê', *Sen. Cliff.* I seek: hinkāke, *Darat*; jelehēke, *Jelai.* [? Does not this last mean, "what (do you) seek?"] A 58. [?=S 82 or S 83; ? cf. *Mon* ke [kew], "to aim at."]

61. SEARCH, TO; to search for; to seek (*Mal.* chahari), ya' lāwā', *Sem. Plus*, *Sem. Jarum.*

62. SEARCH, TO; to look (for something which is far off): ya-jop, *Pang. U. Aring.*

63. SEARCH, TO; to seek: īn-bäs; in-bäs, *Sem. K. Ken.*; nesĕbis (néssö-bis); nesbis, *Söm.* [See P 69.]

64. SEARCH, TO; to seek: pepiong, *Bes. Songs.* [Meaning doubtful.]

65. **Seashore**: chăntăng lumpâi? (chntng lmŏpâi?), *Sem. Pa. Max.*; S 55. [? =D 65.]

Seasick: V 22-24.

66. **Season**: musim, *Sak. U. Kam.*; musīm (*mousîm*), *Sak. Ra.* Cold season; winter: musim ngib, *Sem. Pa. Max.*; musim hĕngich (hngich), *Sem. Buk. Max.*; C 205.
season: musim puih, *Sem. Buk. Max.* [Probably this should read musim pĕdih, "hot season," H 140.] Fruit season: musim bah *Sem. Pa. Max.*; musim tuhun, *Sem Buk. Max.* Rice season: musin padi', *Sem. Buk. Max.* [*Mal. Ar.* musim].

67. SEASON: kĕtikā (kötikâ), *Söm.*; tikâ, *Sak. Kerb.* [*Mal.* kĕtika].

68. SEASON, dry: bărăk; bérak, *Sak. Kor. Gb.*
Rainy season: R 6; R 14.

69. **Sĕbarau** (sĕbaroh *or* sabarau), (fish spec.), *Barbus hexastichus*: săbau? (sbu), *Sem. Pa. Max.* Freshwater fish spec.: sĕbârau, *Jak. Mad.* [*Mal.* sĕbarau; sabarau].
Secret: Q 16.
Secrete, to (pus): P 239.

70. **Sedge** (spec. *Mal.* mĕndĕrong), *Scirpus grossus*; kĕtĕmboh (ktmbuh), *Sem. Buk. Max.*

71. SEDGE (spec. *Mal.* purun ayer): purum bĕteoh (purum btiuh), *Sem. Pa. Max.*; W 30 [*Mal.* purun]; P 29.

72. **See, to**; to observe (*Mal.* tengok), ya-tod, *Pang. U. Aring.* To see: pĕl-tot [*or* pĕl-toi?], *Lebir.*

73. SEE, TO: tan-di (?), *Krau Tem.*

74. SEE, TO: jĕ-lai, *Sak. Guai*; jĕ-lê, *Krau Tem.* [? =S 78; cf. *Tareng* kölai, "to perceive."]

75. SEE, TO: (*a*) déng, *Sem. Beg.*, deng, *Sem. Martin*; teng, *Ben. New.*; indaŋng? (indak'n; indāg'n), *Sem. K. Ken.* To stare; to gaze at: deng (ding), *Sem. Pa. Max.*; mădeng (mdĭng), *Sem. Buk. Max.* To look; to stare: mădĭng măji' (mdĭng mji'), *Sem. Buk. Max.*; G 39; cf. L 74. [*Old Khmer* dang; *Khmer* phdang [phtang], pdang [ptang]; *Xong* tang; *Samrê*, *Por* teang; *Cham* padiöng, "to see"; ? cf. *Mon* theng, "to be visible."]
(*b*) To see: ineng; neng, *Serau*; nêng, *Sen. Cliff.*; neng, *Sen. Cl.*, *Sak. Blanj. Cl.*; nen, *Sak. Slim*; neh, *Tem. Cl.*; *Sak. Plus*, 4 *N. Q.* 102; näng, *Sak. Martin.* I see: enneng, *Jelai.* Seen: pănöng (pannung), *Kena. Stev.* He is seen (*i.e.* he appears; he looks): hi-näng,

Sak. U. Bert. To look at: nēng, *Sak. U. Kam.* [*Bahnar* năng, "to look."]

6. See, to: (*a*) chang-o', *Kerbat*; dějěnok (d'j'nok), *Pant. Kap. Mad.* Eye: pinjingo, *Pant. Kap. Log.* [*Mal.* jengok, "to peer."] (*b*) Eye: padingo, *Or. Hu. Joh. II.*; pěningok (peningok), *Pant. Kap. Her.* (p'ningok), *Pant. Kap. Joh.*; W 34. Doctor (medicine-man or poyang): trus pěningok (trus p'ningok), *Pant. Kap. Joh.*; T 103. [*Mal.* tengok, "to see."]

7. See, to: tělek (t'lek); pěnělek (p'nělek), *Pant. Kap. Lem.* [*Mal.* tilek; but cf. also S 79.]

78. See, to: chelāu, *Bes. Malac.*; chělia (chulia), *Ben. New.* To see (to consider): jelyau; chelyau, *e.g.* "let me see," koPm jelyau (*or* chelyau), (koPm = *Mal.* dapat *or* buleh), *Bes. Sep. A. I.*; C 49. To look: chěliau, *Bes. Songs.* [? = S 74.]

79. To take care: chělek (ch'lek), *Pant. Kap. Joh.*; S 250 [*Mal.* chělek or cf. S 77 or S 78.]

80. See, to: pěgáreh, *Jak. Malac.*

81. See, to: nyå (njó), *Sak. Kor. Gb.* To look at; to see (*Mal.* pandang): tě-nyâu, *Sen. Cliff.*; perjoi, *Serau.* [There is a Malay word tinjau, "to look into the distance" (as from a watch-tower). Connection doubtful.]

82. See, to: kāï; kayi'; kayē', *e.g.* k. dinalöp, "seeing a long way off," *Bes. A. I.*; kayi' (kayik), *Bes. Songs*; kayil, *e.g.* "do you see or not?" kayil ngōt, *Bes. Malac.* To look: kayil, *Bes. Malac.*; kaye' (kayek), *Bes. Songs* [? = S 60].

83. See, to; to observe: bāku (bâkou), *Sak. Ra.*

84. See, to; to observe: trala, *Sak. Verb.*

85. See, to: tampa, *Söm.* To observe: tampa (lampa), *Söm.* To see; to look (*Mal.* nampak): ya-daped, *Pang. U. Aring.* Face: sampak, *Kena. I.* To seek (*Mal.* chahari): ya-rampak, *Pang. Sam, Pang. Gal.* [*Mal.* tampak; nampak].

86. See, to: liat (lit), *Sem. Pa. Max.*, *Sem. Buk. Max.* To look: ṛihat, *Jak. Malac.* Eye: nihat, *Ben. New.* [*Mal.* lihat, "to see"]; K 63; L 135.

87. **Seed** (*Mal.* biji): sap-siep *or* sap-syep, *Sem. Kedah.*

88. Seed: li-mâu [should perhaps be read li-mân], *Sen. Cliff.* Stone (of fruit), (*Mal.* biji; ulas); grain (*Mal.* butil): lê-mat, *Sen. Cliff.* Rice in husk: lumat, *Kena. II.* [? = E 83].

89. Seed: bīnchat (been-chat), *Sak. Sel. Da.*; bějék, *Bes. Her.*; bījêh, *Sak. Blanj. Sw.*; bijeh, *Bes. Malac.*; biji, *Mantr. Malac.*; T 143. Grain; seed (*Mal.* bĕnih): bějö (bě-jĕr), *Sak. Blanj. Cliff.*; bějö, *Serau* [?]. Tin: bījih, *Kena. II.* [*Mal.* biji; bijeh]; F 283.

90. Seed; grain (*Mal.* bĕnih): kĕ-doi, *Sak. Plus Cliff.*

91. Seed: bûlat, *Kena. I.* [Cf. *Mal.* bulir, "ear (of grain)," but cf. also R 191.]

91A. Seed: bĕnih, *Sak. Sung.* [*Mal.* bĕnih]; E 83; F 283, 284; R 113; S 469. Human seed: S 98.

92. **Seed-bud** (in coconut): tombo ho' (tumbu huk), *Sem. Pa. Max.*; S 153 [*Mal.* tombong.]
Seek, to: C 51; S 60-64.
Seize, to: C 48-50; H 106.

93. **Seldom**: R 31.

94. **Self**: baish, *Jak. Malac.*; O 34.

95. **Sell, to**: pīēh, *Pant. Kap. Log.*; pîêh, *Jak. Sim.*

96. Sell, to: jual, *Sak. U. Kam.*; (djual), *Sak. Kor. Gb.*; ajual (ajoual), *Sak. Ra.*; neljul (neldjoul), *Söm.*; joal, *Serau*; jual (*or* jūal) telak, *Tembi.* To buy: ma'âjul, *Pant. Kap. Her.* [*Mal.* jual, "to sell"]; B 484, 485.

97. **Sĕluang** (fish spec.): sĕlūeng (sluing), *Sak. Pa. Max.* [*Mal.* sĕluang].
Sĕmang: M 24, 25; N 39.

98. **Semen hominis**: īlī (aili), *Sem. Pa. Max.*; yā mănli (ia mănli), *Sem. Buk. Max.* [probably means "I emit semen"]. [? Cf. C 242.]

99. **Send, to**: â-jud, *Sak. Plus Cliff.* [*Boloven, Niahön* juon; *Alak* jiun, "to send"; cf. *Stieng* jun, "to lead," and cf. G 32.]

100. Send, to: ngerug, *Sak. Blanj. Cliff.*

101. Send, to: kirib, *Sak. U. Kam.* To send; to order: măkīm (mkim), *Sem. Buk. Max.* [*Mal.* kirim.]

102. Send, to, for (things): bĕsād (bsād), *Sak. U. Kam.* [*Mal.* pĕsan]; C 13, 14.
Sending: A 53.
Sense: H 63; M 107.
Sensible: H 63; M 107.

103. **Sĕntol** (fruit, tree), *Sandoricum indicum*: būh hātăl (buh hatl), *Sem. Pa. Max.*; būh tūl (buh tul), *Sem. Buk. Max.* [*Mal.* sĕntol].

Sĕpam (tree spec.): P 223.

104. **Separate**; apart (*Mal.* asing): wih-wih (?) *or* gwīg (?), *Sem. Kedah.* To separate: ūi ŭ, *Sak. U. Kam.*; B 145 [? cf. O 68].

105. **Separate, to**: bila' (bil'), *Sem. Buk. Max.* [*Mal.* bĕlah, "to split," *or* beda, "difference"?]; C 295; D 127; D 130; S 104.

106. **Sĕpat** (fish spec.), *Trichopsis trichopterus*: sĕkeng (sking), *Sem. Pa. Max.*
Sĕraya (tree spec.): D 188.

107. **Sĕrdang** (fan-palm), *Livistonia cochinchinensis*: sāil (sail), *Sem. Pa. Max.*

108. SERDANG: kĕrpau, *Bes. A. I.* [*Mal.* kĕpau].
Serious: H 68.
Serve food, to; P 138.
[*Note.*—There are no Nos. 109-118, these numbers having been omitted by inadvertence in the numbering of the paragraphs.]

119. **Set, to** (of the sun): tiba, *Sak. U. Kam.*; D 35. [*Jav.* tiba, cf. *Mal.* rĕbah, "to fall."]
Set, to (*trans.*): K 5.
To set a snare or trap: C 30; E 67.
To set down: H 153.
To set up: S 429.
Settle down, to: I 19.

120. **Seven**: sunto, *Sem. Scott.*

121. SEVEN: pêt, *Sak. Sel. Da.* [Both these are very doubtful.]

122. SEVEN: tempo, *U. Ind.* [*Mon* thăpâh [tăpăh, thăpăh]; *Bahnar* töpöh; *Stieng* pŏh; *Huei* pha; *Suk* pho; *Churu*, *Kaseng* poh; *Ka* pah; *Tareng* pōl; *Kon-Tu*, *Sué* tapŏl; *Halang* tape; *Sedang* töpe; *Nanhang*, *Hin*, *Cuoi* thpol; *Phnong*, *Prou* pos; *So* thpuol; *Lemet* pul; *Chrâu* pŏḥ; *Boloven*, pŏh, pah; *Niahön* pah; *Alak* poh; *Lave* pöh, "seven."]

123. SEVEN: tóiï, *Po-Klo.*; töjoh *Bes. Songs*; tûjoh, *Sak. Jer.*; tûjoh, *Sem. U. Sel.*, *Sem. Per.*; tujoh, *Sem. Ij.*, *Sak. U. Kam.*; tujuh, *Sak. Br. Low* [*Mal.* tujoh].
Severe: R 132.

124. **Sew, to** (with needle): yáhet (jáhet), *Sak. Kor. Gb.*; jahitⁿ, *Serau* [*Mal.* jahit]; C 296; N 38; S 6.
Sexual intercourse: C 242; F 66; P 219; S 249.

125. **Shade**: tĕdŭ', *Sak. U. Kam.* [*Mal.* tĕdoh].

126. **Shadow**: kălbo, *Sem. Beg.*; kalbo *Ben. New.*

127. SHADOW: wok, *Sak. Plus Cliff.*; wök? *or* wâk? (work), *Sak. Blanj. Cliff.*

128. SHADOW: bā'en (ba'in), *Sem. Buk. Max.* [*Mal.* bayang].
Shady: D 22, 23.
Shaft (of arrow or spear): B 183; E 83; S 367.

129. **Shake, to**; to rock (*Mal.* goyang): ya-hi-hai, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*

130. SHAKE, TO: 'ngyük, *Sak. U. Kam.*; yoh, *Serau*; hō'gō', *Bes. A. I.* To rock: ngeg-ngog, *ex.* ō' ngeg-ngog ka-jelmol, "it rocks and sways upon the mountains" (?), *Pang. Teliang.*

131. SHAKE, TO; to vibrate: ma'kuing, *Sem. Buk. Max.* Rocking to and fro: kuing chĕnde' (kuing chndi'), *Sem. Buk. Max.* [Probably to be read goyeng, from *Mal.* goyang; cf. S 531; W 110.]
SHAKE, TO: R 157-159; S 529-532; W 110.
To shake hands: C 49; E 57.
Shall (auxiliary): W 8, 9; W 14-18.

132. **Shallow**: bot (bu't), *Sem. Buk. Max.*

133. SHALLOW: rahăd, *Tembi.*

134. SHALLOW: jĕpē', *Bes. Sep. A I.* [? cf. *Mal.* chetek].

135. SHALLOW: dengkel, *Mantr. Malac.* [*Mal.* dangkal]; D 182; E 12; L 150; S 280; S 282.

136. **Shame**: see A 158.

137. **Shape** (*Mal.* rupa): re-nis (?), *Sak. Blanj. Cliff.*

138. SHAPE, to take; to appear (*Mal.* mĕrupa): yupa' (iupa'), *Sem. Buk. Max.* The same: siupā, *Sem. K. Ken.* In the same way: sĕrupa (söroupa), *Söm.*; sĕrupa juga (söroupa djouga), *Sak. Kerb.*, *Sak. Ra.* Alike: sĕrupâ' (s-rupâ'), *Sak. U. Kam.* [*Mal.* rupa].
SHAPE: U 6. To take shape: A 79.

139. **Share, to**: bĕbagī (böbagî), *Sak. Ra.* [*Mal.* bahagi]; G 29.

140. **Shark**: kah 'yo' ? (kah 'yok), *Bes. Sep. A. I.*; F 138. Parang-parang (fish spec.): yo' pā'eng (iu' paĭng), *Sem. Pa. Max.*; C 126 [*Mal.* hiu; yu, "shark"].

141. **Sharp**: kĕnajăp, *Sak. Tan. Ram.*; tajáᵇm ? (dajáb'n), *Sem. K. Ken.* Caltrop (*Germ.* Fussangel): ta-jem, *Sem. Stev.* Kris: tājam sĕngkat, *Pant. Kap. Log.* Finger-nail: penajam, *Ben. New.* Toe-nail:

tamarafaik penajam, *Ben. New.*; F 221; [*Mal.* tajam].
SHARP: C 296; P 157, 158.

142. **Sharpen, to**: tun, *Sem. Pa. Max.*

143. SHARPEN, TO (*Mal.* asah): ya-tilad, *Pang. U. Aring, Pang. Sam, Pang. Gal.* [? cf. B 345 (*c*)].

144. SHARPEN, TO: sheg, *Sak. Plus Cliff.*; chi, *Sak. Blanj. Cliff.*; chinī', *Sak. U. Kam.*; johet, *Bes. A. I.*; sid, *Tembi.* Whetstone: sidnēd, *Tembi.* To file (to file the teeth = *Mal.* bĕrasah gigi): la-hid (*pr.* lā-hidd), *Sem. Plus*; set, *Sak. Tan. Ram.* [*Bahnar* shīek (xīek), "sharpened."] [It is curious that the *Andamanese* equivalents are somewhat similar, *e.g. Beada, Bale* jīt; *Puchikwar* chēt; *Juwoi Kol* chēat, "to sharpen."]

145. SHARPEN, TO, to a point (*Mal.* ranchap): ya' sor (*pr.* sorr), *Sem. Jarum, Sem. Plus.* [? = S 144; ? cf R 194.]

146. SHARPEN, TO: ya' gos (*pr.* goss), *Sem. Jarum, Sem. Plus*; C 296.

147. **Sharp-pointed**: runching, *Bes. Songs* [*Mal.* runching].
She: H 39-45; T 52, 53; T 86.

148. **Sheath** of palm flower spathe (*Mal.* sĕludang): kĕtkoh (ktkuh), *Sem. Buk. Max.*

149. SHEATH, leaf- (of certain palms, esp. areca): bast; palm-cloth (*Mal.* upeh): bangko, *Bes. Sep., Bes. Malac.* Leaf-covering of palms which is used for making buckets, and hence a "bucket": bangkur, *Bes. K.L.* Pail: bangkur, *Bes. A. I.*

150. SHEATH, leaf- (of palm): hāpe' (hapi'), *Sem. Pa. Max.*; upe' (aupi'), *Sem. Buk. Max.* [*Mal.* upeh].
Shed: F 52; H 11; H 153.

151. **Shell** (of mollusc), (*Mal.* siput): kālu (kâlou), *Sŏm.*; kâlo, *Sak. Ra.* Shell or shell-fish: kalâk, *Sem. Plus.* Shell [or snail] (*Mal.* siput): kalo' (kalok), *Serau* [or *Tembi*?]. Snail: kalot *or* kālō', *Pang. U. Aring*; káleng, *Sak. Kor. Gb.* Lime (for chewing betel): kālung, *Pang. Belimb.* [It is generally made by burning shells.] [? Cf. *Mon* kāṇu, "shell." But the *Andamanese Bale* kâla; *Kol* kâlok-le, etc., "sea-shell," are curiously similar.]

152. SHELL: siput, *Serau, Bes. Sep.*; (sipout), *Sak. Kerb.* Spiral shell (*Mal.* siput putar): siput klel, *Bes. Sep.*; (spec. *Mal.* siput puting bĕliong): siput putik^ng biok^ng, *Bes. Sep.* Shell-fish (spec. *Mal.* siput kapala gajah): siput kui tāmĕnueh (siput kui ta'mnuih), *Sem. Pa. Max.*; H 46; E 44; (spec. *Mal.* siput panjang pasir): siput bĕtueh (siput btuih), *Sem. Pa. Max.* Lime (*Mal.* kapor): siput (*pr.* si-putt), *Sem. Plus.* Snail, *Hypocystis*: siput gatong (sipout gatoñ), *Sak. Kerb.* [*Mal.* siput].

152A. SHELL [or snail] (*Mal.* siput): kakebē, *Tembi.*

153. SHELL, hard (of coconut), (*Mal.* tĕmpurong): ho' (huḳ), *Sem. Pa. Max.*; (hu'), *Sem. Buk. Max.*; C 198; C 201, 202. Coconut shell bowl: hô, *Sak. Kerb.* [? cf. S 309]; S 92.
SHELL (of tortoise): S 236.

154. SHELL or shell-fish (*Mal.* siput): agang, *Sem. Jarum.*

155. SHELL-FISH: kiān (kian), *Sem. Pa. Max.* [*Mal.* kĕrang].

156. SHELL-FISH (spec. *Mal.* lukan): hāwab (haub), *Sem. Pa. Max.*
Shell-fish: S 151, 152; S 154-156.
Shift, to: B 484.
Shin: A 133.
Shin-bone: A 133; B 336; B 339; K 40.

157. **Shine, to**: alĕt; alĕ', *Bes. Sep.*

158. SHINE, TO, or glitter (*Mal.* kilau): ya' riag (*pr.* riagg), *ex.* riag bĕteau, "the glitter of water," *Sem. Kedah.* [? Cf. *Mal.* riak, "to ripple"].
Shining: B 395; D 41.

159. SHINING surface; reflection (*Germ.* Glanz; Abbild): kenai? (ken*îgh*), *Sem. Stev.*

160. **Ship**; sailing vessel: lanchang, *Or. Laut.* [*Mal.* lanchang]; B 312-319.

161. **Shiver, to**: lĕkap? (lkp?), *Sem. Buk. Max.* [? cf. S 247]; T 225-229; V 15.

162. **Shoot** (of plant): lembong, *Bes. Songs* [? cf. B 33]; B 446; E 64.
Shoot, to: B 256, 257; G 42, 43.

163. SHOOT, TO (with the blow-gun): mĕlayau (?), *Mantr. Malac.*

164. SHOOT, TO, with a bow: wĕk, *Sen. Cl.*

165. SHOOT, TO (of a porcupine shooting his quills): nyapeng, *Sem. Jarum.* To shoot in and out: W 121.
Shooting star: S 436.

166. **Shooting up** (of plants): tĕbet (tebt *or* tbet), *Sem. Buk. Max.* [*Mal.* tĕrbit]; H 35.

Shore: D 180; S 57; S 65.

167. **Short**: pendek, *Ben. New.*; penék, *Mantr. Malac.* [*Mal.* pendeḳ]; D 66; F 222; L 151; S 280; S 282.
Short time: Q 5.
Shorten, to: S 280.

168. **Shoulder**: wol, *Sem. Kedah, Sem. Plus.* Shoulder blade (*Mal.* bĕlikat): wol (*pr.* woll), *Sem. Jarum, Sem. Plus.*

169. SHOULDER: (*a*) kap weh, *Sem. Beg.*; kapweh, *Ben. New.*; kapueh (kpuih), *Sem. Pa. Max.*; klapeh (*pr.* klapehh), *Sem. Kedah*; klapeh (klappay), *Sem. Stev.*; (klapih), *Sem. Buk. Max.*; klapöh (*pr.* klapöhh), *Sem. Jarum, Sem. Plus*; k'lāpă, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; klapó? (klabó), *Sem. K. Ken.*; glapo, *Söm.*; gĕlpāul, *Sak. U. Kam.*; gĕlpal, *Jelai*; gĕlpol, *Darat*; gelpal, *Serau*; grĕlpâl, *Sen. Cliff.*; gre-pâl, *Sak. Blanj. Cliff.*; gerpâl, *Tan. U. Lang.*; chăpék, *Kena. I.* Back (*Germ.* Rücken): klăpe (klappe), *U. Pat., U. Kel.* The human body: klapeh (klapih), *Sem. Buk. Max.* Collar-bone (*Mal.* tulang sĕlangka): sâng (*pr.* sâ^{ng}), klapöh *Sem. Plus.* Shoulder-blade (*Mal.* tulang kipas): je'ing k'lāpă, *Pang. U. Aring, Pang. Sam, Pang. Gal.*; B 336. Point of the shoulder: hūjong kapueh (huj, kpuih), *Sem. Pa. Max.*; E 66.
(*b*) Shoulder: poh, *Sak. Kerb.*; pok, *Sak. Plus Cliff.*; (bók), *Sak. Kor. Gb.*; pâg, *Tembi.* Part behind the shoulders: pok^{n}, *Serau.* [*Chrău* p'hal; *Churu* pam; *Chowra, Nicobar* kōi-pāk, "shoulder"; *Stieng* phal, "shoulder-blade."]

170. SHOULDER: samuy', *Pang. Belimb.*; [? cf. *Khmer* sma [smā]; *Kaseng* söma, "shoulder."]

171. SHOULDER: bahú', *Bes. Sep.*; bahū' (bahûk), *Ment. Her. II.*; bahu, *Mantr. Malac.*; (bahou), *Sak. Ra.*; ba'-hu, *Bera*; baho, *Bes. Malac.* Back: bahoi, *U. Ind.* [*Mal.* bahu]; H 32; H 87.

172. SHOULDER, point of the: bāyong (baiung), *Sem. Buk. Max.*

173. **Shoulder-blade** (*Mal.* bĕlikat): chai, *Sem. Kedah.* [? Cf. *Bahnar* gösai, "shoulder"; *Central Nicobar* et-shait, "shoulder-blade."]

174. SHOULDER-BLADE: ūlāk (?), *Bes. A. I.*; S 168, 169.

175. **Shout, to** (*Mal.* sorak): ya'kukeau, *Sem. Jarum, Sem. Plus.*

176. SHOUT: ya-pösīs (*pr.* pöss-īss), *Pang. U. Aring*; ya-pös-his (*pr.* pöss-hīss), *Pang. Sam, Pang. Gal.* To shout; to raise the voice loudly: pā'is (pa'is), *Sem. Buk. Max.*; măpā'is (mpa'is), *Sem. Buk. Max.*; Scream; shout: pā'is (pa'is), *Sem. Pa. Max.* To cry aloud: pă'is (pi's), *Sem. Buk. Max.*; pā'is (pa'is), *Sem. Pa. Max.* To weep (*Mal.* mĕnangis): ya' yīs-yīs (*pr.* yīss-yīss), *Sem. Jarum, Sem. Plus.*

177. SHOUT, TO: tĕning (tning), *Sem. Buk. Max.*

178. SHOUT, TO: tĕmóh, *Bes. Malac.* To bawl: tĕmo^{k}ng, *Bes. Sep.* To call; to cry out: tĕmo^{k}ng, *Bes. Sep. A. I.*; To hoot: bertembong, *Bes. Songs.* To summon: temo^{k}ng, *Bes. Sep.*
To shout: C 10; C 285; C 287, 288; W 97.
Shove, to: F 21; P 240-242.

179. **Show, to**: tunjok, *Mantr. Malac.* Finger: tulunyó? (dulumió), *Sem. K. Ken.* Forefinger: penunjok, *Ben. New.* [The usual Malay word is tĕlunjoḳ.] Guide (man): tunjók, *Sak. Kor. Gb.* [*Mal.* tunjoḳ, "to point."]
To show: P 154-156; T 30.
Shrike: D 172, 173.

180. **Shut, to** (*Mal.* tutup): ya-göb, *Pang. U. Aring, Pang. Sam, Pang. Gal.*

181. SHUT, TO: ya-kamboi (?=kambüï?), *Pang. U. Aring.*

182. SHUT, TO: (*a*) ya'tĕnūp, *Sem. Jarum, Sem. Plus*; tĕr-lap, *Sen. Cliff.*
(*b*) Shut, to: tutop (toutop), *Sak. Kerb.*; túṭuk? (dúduk), *Sak. Kor. Gb.*; P 195 [*Mal.* tutup].

183. SHUT, TO: katôp, *Sak. Ra.*; kantōp, *Serau.* To cover: kâtop, *Sak. Ra.*; tup (toup), *Sak. Kerb.* To cover; to shut: kito' (kituḳ), *Sem. Pa. Max.* [*Mal.* katup; but cf. also *Khmer* khtop [kdap; kdup], "to shut"]; C 257.

184. **Siamese** (*Mal.* orang Siam): jing ai, *Sem. Plus*; M 23.

185. **Sick**, in health (*Mal.* sakit): pĕtēs, *Sem. Plus*; pĕtīs, *Pang. U. Aring*; pĕtis *or* pĕtīss, *Pang. Belimb.*; pĕt-is, *Kerbat*; pĕ-tish, *e.g.* "are you ill?" jiu (?) pĕ-tish, *Lebir*; pĕdī? (bödí), *Sak. Kor. Gb.*; pĕdish (pödish), *Sak. Kerb.* Pain: pĕtis, *Pang. U. Aring.* Wound (*Mal.* luka): kĕtis (*or* pĕtīs?), *Sem. Kedah.* Belly-ache; colic; stomach-ache:

pědih-kud (*pödih-koud*), *Sak. Kerb.* Dysentery: pěde-kud (*pödé-***koud**), *Sak. Kerb.*; [? cf. B 374; H 140?].

186. Sick; unwell; disease: (*a*) piās (pias), *Sem. Buk. Max.* Disease; illness: piāsi' (piasi'), *Sem. Buk. Max.*; H 46; H 64; T 168; W 140. Pain: piyas, *Pang. U. Aring.* Disease of the chest: piās chĕnām-mah (pias chnammh), *Sem. Buk. Max.* Disease of the genital organs? (*Mal.* sakit ari): piās āri (pias ari *or* adi?), *Sem. Buk. Max.* Disease of the neck: piās tĕbuk? (pias tbuk), *Sem. Buk. Max.*; N 24. Disease of the loins; sciatica (?): piās kio' (pia kiu'), *Sem. Buk. Max.*; B 4. Venereal disease (?): piās rāja (pias raj), *Sem. Buk. Max.* Urinary disease: piās kĕnom (pias knum), *Sem. Buk. Max.* Stomach-ache: tapīas chöng (ta-pe*e*as chung), *Sem. Stev.* Stomach-ache; belly-ache: piās chong (piās chung); piās chong (pias chu'), *Sem. Buk. Max.* Wound (caused by a thorn or stone): tĕpīas (te-pee-yas), *Sem. Stev.* [? cf. P 14].

(*b*) Siok; ill (*Mal.* sakit): pĕ-hôd; pŏ-hût, *Sen. Cliff.*; pohăt^{n}, *Darat*; pahōt, *Serau.* Stomach-ache: pohöt köt, *Serau*; pĕhut kut, *Jelai.*

(*c*) Sick; ill: gohup: *Bes. Sep. A. I.* Ill: gĕhôp, *Bes. Her.* Pain: gŏhup, *e.g.* grēh gohup, "angry, sorry," *Bes. Sep. A. I.*; H 64. To hurt: poi gohup, *Bes. Sep. A. I.*; D 134. In trouble: grēs (*or* grēh) gohup, *Bes. Sep. A. I.*; H 64.

(*d*) Ill (sick): po'ûm, *Bland. K. Lang.*

187. Sick: (*a*) miji, *Sem. Jur. And.*; (myi), *Sem. Jur. Rob.*; mejeh? (mejh), *Sem. Beg.*; (mejh), *Ben. New.*; ĕñyi (ñ'ji), *Sem. K. Ken.*; ĕn-ji, *U. Tem.*, *U. Cher.*; iji, *Tembi.* Sick; unwell; disease: mĕje'; mĕmĕje'? (mji'; mmji'), *Sem. Pa. Max.*; B 202. Disease; illness: mĕmĕje'? (mmji'), *Sem. Pa. Max.*; H 46; H 64; T 170; W 140. Fever: ji, *Tembi.* Disease of the bones: mĕje' jă'is? (mji' j's), *Sem. Pa. Max.* Disease of the chest: mĕje' tĕndo' (mji' tndu'), *Sem. Pa. Max.*; B 380. Disease of the genital organs? (*Mal.* sakit ari): mĕmĕje' hīnam (mmji' hinăm), *Sem. Pa. Max.* Disease of the neck? (*Mal.* sakit leher): mĕje' tabak? (mji' tabk?), *Sem. Pa. Max.*; N 24. Headache: ji tarōk^{n}, *Tembi.* Urinary disease: mĕje' kĕnam (mji' knm), *Sem. Pa. Max.* Venereal disease (?): mĕje' (?) rāja (mmji' raj), *Sem. Pa. Max.* Rheumatism or gout? (*Mal.* sĕngal kaki): mĕje' chān (mngi' chan), *Sem. Pa. Max.*; F 220. Dysentery; diarrhœa: je' kut (ji' kut), *Sem. Pa. Max.* Stomach-ache; belly-ache: mĕje' kut (mji' kut), *Sem. Pa. Max.*; ji ēt, *Tembi.* Swelling (*Mal.* sakit bĕngkak sĕmbab): mĕje' lākun (mji' lakun), *Sem. Pa. Max.*

(*b*) Sick: nyi'-nya', *Krau Ket.*; nyi-nya', *Krau Tem.*; nī; nyī, *Sak. U. Kam.*; nyī [*or* nya-nyī?], *e.g.* "a sick man," mai nyī; "he was sick ten days," sapuloh hari iluniu nya-nyī, *Sak. U. Bert.* Sick; ill: nyanī? (ñanī), *Sak. Ra.* Ill: nyeh, *Serting.* Sickness (*Mal.* pĕnyakit): nyani' (nyanik), *Serau.* Ache; fever: nī; nyī, *Sak. U. Kam.* Fever: uini (*n* nearly inaudible), *Sem. K. Ken.*; nyi' (nyik), *Serau*; nyi' (nyik), *Jelai*; nyi, *Darat* [?]; ngi, *Sen. Cliff.*; öh-nyī? (öh-ñī), *Söm.*; nyanyī? (ña-ñī), *Sak. Ra.*; nya'nyi' (nyatnyik), *Tembi*; gegi (ghé-ghi), *Sak. Kerb.*; (spec. *Mal.* dĕmam kura): nyi' klap (nyik klap), *Jelai*; nya'nyi' klap (nyatnyik klap), *Tembi*; R 103A. Giddy: nyeh, *Serting.* To pain; to feel pain: inī; i-nī, *Sem. K. Ken.* Painful: nī; nyī, *Sak. U. Kam.* Belly-ache; colic; stomach-ache: ōh-nyi (ôh-ñi), *Söm.* nyi kot (ñi-kot), *Sak. Ra.* Stomach-ache: ni-kod, *Sem. K. Ken.*; nya'nyi' köt^{n} (nyatnyik köt^{n}), *Tembi* [?=G 17]. [*Mon* yoa [yai], "to be ill," "disease"; (cf. also ki [gi], "to ache"); *Khmer* chhŭ [jhī], "to suffer," "pain," "disease"; *Bahnar*, *Stieng* ji, "sick," "pain," "sickness"; *Boloven* jĭ, chi; *Alak*, *Lave* jĭ; *Kaseng* jĭ, gi; *Halang* jĭ, gĭ; *Sedang* jeĭ; *Tareng*, *Kon Tu* ai, "sick."]

(*c*) Ill: chuh, *Bes. Bell.* Fever (*Mal.* dĕmam): tsâhh; châhh *or* chōh, *Bes. K. L.* Feverish: chōhh, *Bes. Sep.* Fever: hioh (hiuh), *Sem. Pa. Max.* [*Mon* fâh [jwah], "fever."]

188. Sick; fever: kajet, *Ben. New.* [Possibly connected with the last preceding; but cf. *Chinese* (of Fuhkien) kôa^{n}-jiét (*pr.* koājét).]

189. Sick: bīnto, *Pant. Kap. Log.*;

bintoh, *Pant. Kap. Her.* Sickness; to hate; angry; tired: bintoh, *Pant. Kap. Joh.* Lame: bintoh kĕmunyis (bintoh k'munyis), *Pant. Kap. Joh.* Fight: bĕbintoh (b'bintoh), *Pant. Kap. Mad.*

190. SICK; ill: sakit, *Söm., Jak. Malac.*; saket habat; sakit abat, *Mant. Bor.* Bad: makit, *Sem. Beg., Ben. New.* [This word appears in some Malayan languages as a variant of *Mal.* sakit, "unwell," from which it appears to be formed by means of the infix -ĕm- (=sĕmakit); *e.g. Selung* maket, "painful"; makit, "sick."]

191. SICK; unwell (*Mal.* sakit): som (*pr.* so^{b}m), *Pang. Sam, Pang. Gal.*

192. SICK; internal disease: tel-boig, *Sem. Stev.*

193. SICK; giddy: pĕnĕning, *Pang. Teliang* [*Mal.* pĕning]; H 181.

194. Disease, spec. hydrocele (*Mal.* pasang-pasangan): chĕbauk? (chbau'ḳ), *Sem. Pa. Max.*

195. Disease, spec. *Mal.* sĕnggugut: ius (aius), *Sem. Buk. Max.*

196. Disease, spec. *Mal.* tĕmbĕlok? *or* tĕmbĕlok pĕko' (?): kĕn tābaḳ (kn tabḳ), *Sem. Pa. Max.*; N 24.

197. Colic (?); cramp in the belly? (*Mal.* sĕna' [prob. =sĕnaḳ] pĕrut): hoh kut (huh gut), *Sem. Pa. Max.*
SICK: L 127; U 22.
SICK (*i.e.* to vomit): V 22-24.

198. **Side** (*Mal.* să-bĕlah): nglang *or* ĕnglang, *e.g.* ĕnglang töm (*or* tĭm), (*Mal.* săbĕlah kanan), "on the right side," *Pang. U. Aring*; la^{k}ng; angla^{k}ng, *Bes. A. I.* Aside: la^{k}ng; angla^{k}ng, *Bes. A. I.* From the side of: banglang, *Bes. Songs.* Half: lik, *Sen. Cliff.*; 'nglăd, *Sak. Martin.* Half; partly: 'nglŭk, *Sak. U. Kam.* Near to (*Mal.* săbĕlah): lang, *ex.* tangkē bâh lang rengal (*Mal.* tangkai buah săbĕlah ujong), "the fruit-bearing twigs near the end (of the branch)" (?), *Pang. Teliang.* Near; over against: nilakn, *Söm.*; älāko (èlâko), *Sak. Kerb.* Neighbour: nilangn, *Söm.*; nĕelák (*nö-*él**ak**), *Sak. Kerb.* Near: nyun, *Sen. Cl.*; nyon, *Serau, Jelai*; nyot, *Darat.* Come near! (*Mal.* mari dĕkat): annyon, *Jelai.* Near; over against; neighbour: luñ (?) *or* lung? (louñ) *Sak. Ra.* Towards: lön [*in the phrase* lĕbi nya lön kĕntām (löbi ña lön köntâm), "further off, to the right"], *Sak. Ra.*; *sed* cf. A 9; nanglā' (in phrase nanglā' Kĕlantan (? = banglang *or* nanglang) = *Mal.* săbĕlah Kĕlantan; or is it a totally different word?), *Sem. Kedah.* Between; in the middle of (*Mal.* sătĕngah): 'ndang *or* ĕndang, *Pang. U. Aring.* Beside; beyond; towards: ha' ba lang o' (ha' blangu'), *Sem. Ba. Max.* Above (*Mal.* di-atas): langē *or* lang-ē, *Pang. U. Aring*; lang-ē, *Pang. Sam, Pang. Gal.*; cf. A 9? Breastbone (?=front or face): lang-buk, *Sem. Kedah* [lang=*Mal.* săbĕlah]. [There are probably two distinct types here: *lang* and *nyun.* For the last cf. *Mon* ñun [ñon], "tight," "to be crowded"; ñun ka [ñon kuiw], "near to," "almost." For the other? cf. *Stieng* lar, "adjoining," "neighbouring."]

199. SIDE: ibut (aibut), *Sem. Buk. Max.*; R 100; R 102, 103.

200. **Sigh**: sĕmānek (smanik), *Sem. Buk. Max.*

201. SIGH; to sigh: sĕtia' (stiaḳ), *Sem. Pa. Max.*

201A. SIGH, TO: loō; lo-o, *Sem. K. Ken.*
Sign: S 348.
To make signs: C 8.
Signpost: P 40.

202. **Silence**; quiet: lăhlăn? (lhln *or* lhn?), *Sem. Pa. Max.*; Q 61; S 222.

203. **Silent**; hush: dŭi, *Sak. U. Kam.*

204. SILENT; quiet (*Mal.* diam): pējak, *Pang. Sam, Pang. Gal.*; L 31; Q 16; S 223.

204A. **Silk**: sĕtĕra'? (strak), *Tembi, Serau* (?), *Jelai* [*Mal.* sutĕra].

205. **Silly**; foolish: rampah, *Kena. Stev.*

206. SILLY: bingung, *Sak. U. Kam.* Stupid: mingúng, *Sak. Kor. Gb.* Stupid; very unpleasant: bingung, *Sen. K. Ken.* Idiot: ngengao? (ñéñao), *Sak. Kerb.*; mīngo (mĭño), *Sak. Ra.*; bingu (biñou), *Söm.* Ugly: bingung (biñ**ouñ**), *Sak. Kerb.* [*Mal.* bingung; but cf. also *Boloven* ngōk ngō; *Niahön* ngök ngō; *Alak* ñü ngö, "imbecile"; *Stieng* jöngü, "stupid."]

207. SILLY; stupid: măde' (mdi'), *Sem. Pa. Max., Sem. Buk. Max.* [? Cf. *Mon* töh [duih], "ignorant," "foolish."] F 219; S 506, 507.

208. **Silver** (*Mal.* perak): ēyal, *Sem.*

Kedah; iēal? (iayah [in MS. originally eayal]), *Sem. U. Sel.* [*Mal.* rial, "dollar."]

209. SILVER: yinggit, *Sem. Per.* Silver; tin: yingit (jingit), *Sem. K. Ken.* Silver (dollar = *Mal.* ringgit): chengkhid bayd (*pr.* baydd); chindin byau, *Sem. Plus.* Dollar: ringgit, *Darat, Jelai.* [*Mal.* ringgit, "dollar."]

210. SILVER: perak, *Sem. Beg.*, *Ben. New.*, *Sak. Br. Low*, *Sak. Croix*, *Sak. Blanj. Sw.*, *Serau*; per-âk, *Sen. Cliff.*; pirák, *Bes. Her.*; pérâk, *Sak. Kerb.*; pêrak, *Sak. Sung.*; pérâ, *Söm.*; pirâ, *Sak. Ra.*; pérô, *Söm.*, *Sak. Kerb.* Tin (*Mal.* timah): pegleg, *Sem. Plus* [*Mal.* perak].

SILVER: C 241; M 125; W 101.

Since: F 276; T 51.

Sinew: J 10; V 8.

211. **Sing, to** (*Mal.* nyanyi): (*a*) ya-loi, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*

(*b*) To sing: ya' pen-loyn, *Sem. Jarum*; ya' pen-loyn (*pr.* pen-loynn), *Sem. Plus*; pin-lon, *Lebir.* To sing or chaunt (*Mal.* bĕrsewang): ya' penloyn (*pr.* pen-loynn), *Sem. Plus.* To dance (*Mal.* mĕnari): pĕnloyn, *Sem. Skeat.*

(*c*) To sing: jeluak^{n}, *Tembi*; berjulak^{n}, *Serau*; berjōlak^{n}, *Serau* [or *Tembi*?]; ju-lak^{n}; bĕ-ju-lak^{n}; nyĕ-lo'-lâk^{n}; nyĕ-lo-lâk^{n}, *Sen. Cliff.*

(*d*) To sing: bedodoin, *Mantr. Cast.*

212. SING, TO: babŏh? *or* babŏr? (babĕrh), *Sen. Cliff.*; blâm**ôr**, *Sak. Ra.*; mĕpĭor (m'pĭor), *Pant. Kap. Joh.* To sing or chant (*Mal.* bĕrsewang): ya' gābag (*pr.* gābagg), *Sem. Kedah*; bergabag^{n}; bergabak^{n}, *Tembi.* Song: dobokh, *Sak. Hale.*

213. SING, TO: sēoi; hēoi, *Bes. A. I.*; sihoi, *Mantr. Cast.* To chant ceremoniously (incantations, songs, etc.), (*Mal.* sawai; bĕrsawai): sēoi; hēoi: *Bes. K. L.* To chant: sewe (?), *ex.* yĕ sēwē ka-kĕpal, kĕpal chan, kĕpal gĕmāling, "I sing of fruits, the fruit of the chan, the fruit of the gĕmaling," *Pang. Teliang.* Song; poem: sêoi, *Bes. K. Lang.*; hêoi, *Bes. K. Lang.* [? *Mal.* sawai; I cannot find this word in the dictionaries.]

214. SING, TO: si-wang, *Kerbat* [*Mal.* sewang].

215. SING, TO: surau (*Mal.* sawai), *ex.* nā' lengyang nā' surau, "will dance (?) and sing," *Pang. Sai* [? *Mal.* sorak *or* suara?].

216. SING, TO: din**dang**, *Sak. Kerb.*; dindang, *Sak. U. Kam.* [*Mal.* dendang].

217. SING, TO: nanyi (nanji). *Sem. K. Ken.*; nyenanyi (ñénañi), *Söm.* [*Mal.* nyanyi].

Single: B 1-3; O 35.

218. **Sink, to**: bulit? (bulīt?), *Sem. Pa. Max.*; F 21; H 68.

219. **Siol**, burong (bird spec.): geroi^{t}, *Mantr. Malac.*; A 129.

Sister: B 410-421; B 424; B 426-430; C 101.

220. SISTER, younger: mĭ-mĭ, *Or. Trang*; Y 41.

Sister-in-law: B 418, 419; L 29.

221. **Sit, to**: ngak, *Sem. Beg.*; angah, *Ben. New.*; nguk, *Sem. Pa. Max.*; mănguk (mnguk), *Sem. Buk. Max.*; ngok, *Pang. K. Aring*; ya-ngop, *Pang. U. Aring*; ya-ngob, *Pang. Sam*, *Pang. Gal.* To sit down: 'nghok, *Sem. Stev.*; ya' ngob *or* ngog, *Sem. Plus.* To sit or dwell: nguk, *Pang. Belimb.*; ngâp, *ex.* ngâp kă-bālōō, "where do you live?" *Pang. U. Aring*; W 77; Y 33. To sit with bent knees: măngguk (mnguk), *Sem. Buk. Max.*; nguk kiwān? (nguk kiuan), *Sem. Pa. Max.*; B 175. Hut (*Mal.* pondok): nub-dub, *Sem. Kedah.* Place: mĕnguk (mnguk), *Sem. Buk. Max.* [*Boloven* ngok, "to sit"; *Stieng*, *Chrău* guk, "to be," "to sit," "to remain"; ? cf. *Bahnar* ngoh, "to remain long on one spot," "to persevere."]

222. SIT, TO: (*a*) gûl, *Tem. Cl.*; gŭl, *Sak. Plus Cliff.*; gälgól, *Sak. Kor. Gb.*; gigu, *Sak. Em.*; gui, *Serau*; gûi, *Sen. Cliff.*; gû-i, *Sen. Cl.*, *Sak. Blanj. Cl.*; go-i *or* gui, *Sak. Blanj. Cliff.*; göi? (gĕr-i), *Sak. Slim.* To sit down: gūl (goul), *Sak. Ra.*; gelgŭl (ghelgŭl), *Sak. Kerb.* (I) want to sit down: em gigōi, *Serau.* I sit down: en goi kŏn ti, *Jelai*; A 177; E 12. To sit; to remain; to rest: gigūi; gigūy, *Sak. U. Kam.* To wait: gûi, *Sen. Cliff.* To dwell: gâi, *e.g.* "where do you live," maloh hē gâi, *Serau*; gul-ánŏ *or* gul-ánŭ, *Sak. Kor. Gb.* Marry me (*lit.* live with me): gūi (gūy) ru eng, *Sak. U. Bert.* To stop: gölanó, *Sak. Kor. Gb.* [cf. T 51? for the apparent suffix]. Calm; quiet (*Mal.* tĕdoh):

gelgúl (ghelgh**oul**), *Sak. Kerb.* Patience: gelgölhe (ghelghölh**é**), *Sak. Kerb.* Silence: gělhe (gölh**é**), *Sak. Kerb.* [for the apparent suffix cf. W 52 or Y 34?]; P 100; ?R 82. [*Churu* anggui; *Khmer* âng-kŭi [angguy]; *Annam* ngôi, "to sit down."]

(*b*) To sit down: ningkōish (**niñ**-kôisch), *Söm.* Box; place to put things in: neingkoch (neiñ-kotch), *Söm.* [? Cf. *Palaung* koi, "to sit"; *Bahnar* kuí (kuy), "to lie down."]

223. SIT, TO: ko^{b}m (kob^{n}), *Bes. Malac.*; kum, *Ben. New.*; khâm, *Bes. A. I.* Quiet: kâm, *Bes. Sep. A. I.* To be silent: kib, *Sem. K. Ken.* [*Stieng* khöm, "quiet," "to do nothing," "to be silent," "to remain seated."]

224. SIT, TO: dudok, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* dudok].

225. SIT DOWN, TO: bĕsīla bĕlo' iye'? (bsila blu' aii'?), *Sem. Buk. Max.* ?T 60; I 1 [*Mal.* sila].

226. SITTING in a bent position: kĕnchu (knchu), *Sem. Pa. Max.*

227. SITTING in a bent position: mĕnungkun (mnungkun), *Sem. Buk. Max.* [? cf. *Mal.* tĕlĕku]. To sit: B 88; L 31; S 251.

228. **Six**: chû-nih, *Sak. Sel. Da.*

229. SIX: sā blăng, *Po-Klo.*

230. SIX: puit, *Sem. Scott.* [All these three are very doubtful.]

231. SIX: tĕm-pĕrû, *U. Tem.*; pĕrû', *Serting*; pru, *U. Ind.* Four: prui, *Pal.* [This word means "six," the tribe having evidently mixed up its almost obsolete numerals]. [*Mon*, *Alak* tărau; *Kaseng*, *Halang*, *Boloven* tarau; *Niahön*, *Lave* trŏu; *Ka* trao; *Prou* trau; *Sedang* tödru; *Bahnar* tödrou; *Stieng* prou; *Churu* prao; *Phnong* prau, "six."]

232. SIX: nām, *Bes. Songs*; ánnam, *Sak. Jer.*; ânam, *Sem. U. Sel.*, *Sem. Per.*; anam, *Sem. Ij.*, *Sak. U. Kam.* [*Mal.* anam].

Size: B 403.

233. **Skin**: īek? (ick), *Söm.*; yi-ĕt, *Sak. Sel. Da.* Hide (*Mal.* bĕlulang): cho'yūt, *Bes. Sep.*

234. SKIN: (*a*) sengkâh, *Tembi*; chĕ-kop, *Sen. Cliff.*; chikop, *Sak. Sung.*; chun-kop, *Pant. Kap. Joh.*; jângat, *Buk. U. Lang.*; girgok, *Tan. U. Lang.* Bark (of tree): chakop (tchak**op**), *Sak. Kerb.*; chĕkop (tchök**op**), *Sak. Ra.* Pith (of plants): chĕngkub (chngkub), *Sem. Pa. Max.* Cap of blowpipe quiver: jĕngkok? (jernkok), *Sin. Stev.*; chengkop (tcheñ-kop), *Sak. Kerb.*; tĕngkop, *Mantr. Malac. Cha.* Quiver: chengkop (tcheñ-k**op**), *Sak. Kerb.* [This last meaning is probably a mistake.] Close: chongkop (chonkop), *Pant. Kap. Joh.* Nail of hand: chongkop, *Pant. Kap. Joh.* [*Stieng* kuōp kup, "skin," "bark"; *Mon* kăkap [gakuip], tăkap [dăkuip], "cover," "lid."]

(*b*) Cap of blowpipe quiver: tutōp (toutôp), *Sak. Ra.* Quiver: tutōp (toutô**p**), *Sak. Ra.* [*Quære* this last meaning.] [These last may be from *Mal.* tutup, "to shut," S 182.] Pith (of which butt of arrow is made): tuto, *Mantr. Malac. Cha.*

235. SKIN: (*a*) chĕlók, *Serting.* Bark: chĕlăk (chĕlòk), *Serting*, *Bedu. II.* [? Cf. *Boloven* shruôt (xruôt); *Niahön* sruat, "skin."]

(*b*) Skin: lihok, *Darat.*

236. SKIN: (*a*) lantok, *e.g.* chok lantok, "to poke off (*i.e.* remove) the skin of an animal preparatory to cooking," *Bes. K. L.* To skin: lantok; choh lantok, *lit.* "pierce skin," *Bes. Sep. A. I.* Bark (of tree): lantôk, *Kena. II.*; lantok lo^{k}ng; T 207; *e.g.* lantok banti, "mĕranti bark"; lantok tengkol, "pulai bark," *Bes. Sep.*; antok, *Bes. Songs.*

(*b*) Bark (of tree): longsóng, *Kena. I.*

(*c*) Skin: kĕtŏk *or* kĕtŏ', *Sem. Kedah*; kĕtŏk, *Sem. Jarum*, *Sem. Plus*, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; kĕtŏ? (kĕtĕr), *Lebir*; (kĕ-tĕr'), *Kerbat*; (ketēr [in the MS. originally keter]), *Sem. U. Sel.*; kĕti (kĭti), *U. Kel.*; (kgitti), *U. Pat.*; kĕtok (ketock), *Sem. Ken.*; kating, *Sem. Per.*; kĕto' (ktu'), *Sem. Buk. Max.*; kĕ-to', *Sak. Guai*; W 30; getōk^{n}, *Jelai*; gĕto, *Sak. Br. Low*; gŏtŏ *or* getŏ, *Sak. Kor. Gb.*; gĕtō (*gŏt***ô**), *Sak. Kerb.*; gĕtuh (ghŏt**ouh**), *Sak. Ra.*; getŭ, *Sak. U. Kam.*; gĕte, *Sak. Blanj. Sw.* Skin (of animals); hide: géto, *Sak. Kor. Gb.* Skin; outside; exterior: kĕto' (ktu'), *Sem. Pa. Max.*, *Sem. Buk. Max.* Skin; bark: katäng, *e.g.* "bast," katäng-sâg (sâg, "deep" *a*), *Sem. K. Ken.* Skin (rind, *e.g.* of sugar-cane): kĕto^{k}ng,

Bes. A. I. Scales (of fish): kětong, *Bes. Songs.* Shell (of tortoise): kětong, *Mantr. Malac.* Nail: kětōng, *Buk. U. Lang.* Finger-nail: kětong tangan, *Mantr. Malac.*; H 18. Bark (of trees); husk (of coconuts, etc.), (*Mal.* kulit; sabut): kěto' (ktu'), *Sem. Buk. Max.* Bark (of tree): getó, *Sak. Kor. Gb.*; kětök kayu, *Pang. U. Aring*; katök; gětojěhu [in original katök götodjöhou], *Söm.* Egg-shell: kěto' (ktu'), *Sem. Pa. Max.*, *Sem. Buk. Max.* Lower lip: kěto' děkiom (ktu' dkium), *Sem. Buk. Max.*; B 165. Neck: kěto' (ktu'), *Sem. Buk. Max.* Leprosy: ěmpo katö? (umpokater), *Sem. Stev.* [*Cham* kaduh; *Bahnar* ködoh, "bark," "skin"; *Sedang* ködo; *Jarai* köduh, "bark."]

237. Skin: kulit, *Mantr. Malac.*; kuwit, *Jak. Malac.*; T 211. Skin (of body): kūlīt kret, *Bes. Sep. A. I.*; B 325. Bark (of tree): kulit logn, *Bes. Her.*; T 207; T 211 [*Mal.* kulit].
Skin: C 198; P 47.
Skin, to: S 236.
Skin-disease: I 46-53.

237A. **Skirt**: sārong, *Tembi*; sārukⁿ, *Jelai* [*Mal.* sarong].

238. **Skull**: sĕndăd? (sndd), *Sem. Pa. Max.*

239. Skull: kalkâ' kui, *Sem. Jarum*; kalko' kui, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; kelkâ' kui, *Sem. Plus*; H 46. [In form this word resembles some of the variants of N 3. Cf. also S 151.]
Skull: B 336.

240. **Sky** (*Mal.* langit): lapis (*pr.* lāpīss), *Sem. Kedah.*

241. Sky: balĭk, *Sak. Kerb.* [? Cf. *Chong* pleng; *Halang*, *Sedang* pling; *Bahnar* pleñ (plenh), "sky."]

242. Sky (*Mal.* langit): râ-hu, *Sen. Cliff.*; rahu, *Darat*, *Tan. U. Lang.*; lahu, *Sak. Br. Low*; (lahou), *Sak. Croix*; lahú (*lah***ou**), *Sak. Kerb.* Cloud: râ-hû, *Sak. Plus Cliff.*; râ-hu, *Tem. Cl.*, *Sen. Cl.*, *Sak. Slim Cl.* Eclipse: igap rahũ' (igap rahũⁿk), *Bes. Her.* Lunar eclipse: tangka' rau' (tangkak rau'), *Ment. Her. II.*; "the moon is caught by Rahu," gichä ki-bĕrkāp ya Rahú, *Sak. U. Bert.* [*Mal.* Rahu, "the eclipse-causing demon, or dragon"].

243. Sky: langit, *Sem. Beg.*, *Mantr. Malac.*; (lañit), *Sak. Ra.*; (langgit), *Ben. New.*; ŗangit, *Jak. Malac.*; lengoi, *Mantr. Malac.* Cloud: la-ngit, *Lebir.* [*Mal.* langit, "sky."]
Sky: A 8; C 184; C 186; D 22; D 33-35; D 39; L 76; T 116; W 109.

244. **Slanting, to be**: kinnya'an (kĭnña'n), *Sem. Pa. Max.*

245. Slanting, to be: tĕpe' (tpi'), *Sem. Buk. Max.* [?=E 33].

246. Slanting, to be: mĕling? (mli'ng?), *Sem. Buk. Max.*
Slap: P 21.
Slap, to: P 21.
Slats (of thatch): H 159.
Slay, to: D 48.
Sleep: S 247-257.
To talk in sleep: D 158.

247. **Sleep, to** (*Mal.* tidor): ya-hĕlīkap, *Pang. U. Aring*; ya-hĕlēkab, *Pang. Sam*, *Pang. Gal.* To shut the eyes (*Mal.* tidor): ya-lēkap met, *Pang. U. Aring*; ya-halēkab met *or* med, *Pang. Sam*, *Pang. Gal.*

248. Sleep, to (*Mal.* tidor): ya-pibās (*pr.* bāss), *Sem. Kedah*; bêt, *Sen. Cl.*, *Sak. Blanj. Cl.*, *Sak. Slim*; bêt-bét, *Sak. Tap.*; bāt; bubāt, *Sak. U. Kam.*; gebāt? (gebaet), *Tan. U. Lang.*; bĕdbăd, *Sak. Martin*; beetⁿ, *Serau*; budbetⁿ, *Jelai.* (I) want to sleep: biēt [*sic*], *Serau.* Can I sleep here? būli in bēt ĕdi, *Jelai.* I am going home to sleep: eng je jug amª [*sic*] bed, *Krau Em.* To lie down; to recline (*Mal.* baring): bêt, *Sen. Cliff.* [? cf. S 253]. [*Stieng* bich; *Bahnar* bit, bich; *Sué* bĭt; *Tareng* bi; *Kon Tu* pi, "to lie down"; *Cuoi* béch; *Phnong* péch; *Churu* bit; *Jarai* pit; *Rodê*, *Chréai* pi; *Lemet* hit—"to sleep."]

249. Sleep, to: sĕ-log, *Tem. Cl.*; sélok, *Sak. Kor. Gb.*; selog, *Sak. Br. Low*; slog, *Sak. Croix*; (slogh), *Sak. Kerb.*; slōg; slog, *e.g.* "can I sleep (here)?" buli em slog, "I am going to sleep," yahia em slog, *Tembi*; sĭlap, *Kena. I.* To lie down (*Mal.* baring): sĕ-log, *Sak. Plus Cliff.* Copulation: sĕlâg (slog *or* sloag), *Sak. Kor. Gb.* [*Khmer* lăk [lak; luk]; *Halang* lak (lac), "to sleep"; (cf. *Mon* hling and perhaps the second syllable of *Old Khmer* tekla; *Xong* teklan, and the first of *Sué* lagnet?); also *Stieng* lak, "to sleep."]

250. SLEEP, TO (*Mal.* tidor): (*a*) ya' teg (*pr.* ya' tegg), *Sem. Jarum*; ya' gĕteg (*pr.* gĕtegg), *Sem. Kedah*; teg, *U. Pat.*; tēg (taig), *Sem. Ken.*; tag, *Sem. Per.*; te'ik, *Sem. Beg.*; tiok, *Ben. New.*; tek, *Lebir*; mătek (mut-tek), *Sem. Stev.*; jĕtăk (jĕtĕk), *Serting, Bed. Chiong*; i-tek, *U. Cher.*; gĕtek; jĕtek, *Bes. Sep. A. I.*; jĕték, *Bes. Her.*; jeték, *Bes. Malac.*; jetek, *Sak. Sel. Da., Bes. Songs, U. Ind.*; jĭtek, *Buk. U. Lang.*; jĕtik (jettik), *Ben. New.*; (jittik), *Bers. Stev.*; jĕte' (jtay), *Bes. Bell.*; ietek, *Or. Hu. Joh. I.*; letík, *Bes. Malac.* [Probably a mistake for "jetik"]; ya-tyik? (jazik), *U. Kel.*; tĕ-ti-ek, *Krau Tem.*; têt, *Kerbat*; tĕ-ti-êt, *Sak. Guai*; tek (tik), *Sem. Pa. Max.*; mătek (mtik), *Sem. Buk. Max.* To sleep or lie down: tek *or* yatek, *Pang. Belimb.*; 'tek, *Pang. K. Aring.* To lie down (*Mal.* baring): ya-teg, *Pang. Sam, Pang. Gal.*; têt, *Kerbat.* To recline; to lie down (*Mal.* baring): ya-tek, *Pang. U. Aring.* To be sleepy: yā-mĕntek (ia mntik), *Sem. Buk. Max.* Sleepy: angkin ha-ītek, *Bes. A. I.* To watch: chetik, *Ben. New.* [? this meaning; but perhaps the word is a misprint for "chelik," S 79]. Bed: *nek*-**tŏt**, *Söm.*; jite' (geeteh), *Bes. Bell.* Bed; sleeping-place: tĕmpat tek (tmpt tik), *Sem. Pa. Max., Sem. Buk. Max.* Mat: je-tĕk, *Sak. Sel. Da.*

(*b*) To sleep: imidäg'ä, *Sem. K. Ken.* To lie down: dädág, *Sak. Kor. Gb.*; dĕda', *Sak. Blanj. Cliff.*; dada', *Sak. U. Kam.* Asleep: dädá (*dè*dà), *Sak. Kerb.* To copulate: dăg, *Sem. K. Ken.* Bed: dăg-dăg-ná, *Sak. Kor. Gb.*; dék-dĕdá (dék-dêdâ), *Sak. Kerb.*; tampat-dădá (tampat - dâdâ), *Sak. Ra.* [*Mon* tik, "to lie down"; *Khmer* dék [ték], "to sleep," "to lie down"; *Samrê, Por* théak (théac); *Old Khmer* tekla; *Xong* teklan; *Bahnar* tĕp; *Cancho* di; *Cham* dih (?); *Centr. Nicobar* iteak; *Kol* gītī, gītih; *Santal* gitiᶜʰ, "to sleep." Cf. *Centr. Nicobar* iteakla; *Chowra* itīakla, "sleepy." All these go with the (*a*) forms: the connection of the (*b*) forms is doubtful.]

251. SLEEP, TO; to sit: mĕrapat (m'rapat), *Pant. Kap. Joh.* Bed: tĕmpat mĕrapat (t'mpat m'rapat), *Pant. Kap. Joh.*; P 119. [*Malay spirit language* mĕrapat bintang, "to sleep" (where bintang, "stars," is a metaphor for "eyes," and mĕrapat means "to bring close together"; hence = "to close the eyes"), *v.* Malay Magic, p. 646.]

252. SLEEP; to sleep: chidor, *Ben. New.* To sleep: tidor, *Mantr. Malac., Jak. Malac.*; tindok, *Rasa.* [*Mal.* tidor; *Sea Dayak, Balau* tindok; *Maloh* tindor; *Sibuyau* tindōak; *Malau* tindoh, "to sleep."]

253. SLEEPY (*Mal.* mĕnganto'): lĕböd, *Pang. U. Aring*; lĕbud, *Pang. Sam, Pang. Gal.* To be sleepy (*Mal.* mĕnganto'): ya' lĕböd (*pr.* lĕbödd), *Sem. Plus.* To wink: lĕbut met (lbut mit), *Sem. Pa. Max.* [Cf. *Achin.* lebui, "to let the eyes close from sleepiness or fatigue"; ? cf. S 248.]

254. SLEEPY, TO BE: pēngui (?) *or* pēpui (?), *Sem. Pa. Max.* [?=S 255].

255. SLEEPY, TO BE: ngöp-ngöp (ngĕ p-ngĕrp), *Sen. Cliff.*

256. SLEEPY, TO BE: anto' (antu'), *Sem. Buk. Max.* [*Mal.* antoḳ].

257. Asleep: reilad, *Söm.*; läna (**lèna**), *Sak. Ra.* [*Mal.* lena].
Sleeping - place: B 128 - 132; S 250.
Sleepy; to be sleepy: S 250; S 253-256.

258. **Slender**: ramping, *Bes. Songs* [*Mal.* ramping].

259. SLENDER: lengak - lengak, *Bes. Songs.*

260. SLENDER: hăt, *Bes. Songs.* Small-waisted: hăt, *Bes. Songs* [*Stieng, Bahnar* hăt, "tight," "narrow."] L 130, 131; S 280; T 65-74; Y 40.

261. **Slice, to**: siang, *Bes. Songs.*
Slime: D 114; M 217, 218; W 30.

262. **Slip, to**: (*a*) yiok slach (yiok slaty), *Sak. U. Kam.* Slippery: slach (slaty), *Sak. U. Kam.*; slăch (slăty), *Sak. U. Bert.*; bĕsĕlet (b's'let), *Pant. Kap. Joh.* Smooth: sĕlēg, *Tembi*; (slēg), *Serau.* [Cf. *Mon* tălit, "to be slippery"; kălit, "smooth," "slippery" (but also khălin, "slimy," and khălot, "to slip out").]
(*b*) To slip: s'liyŭ; sĕliyŭ, *Bes. Sep. A. I.* Smooth: sĕliyu, *Bes. K. L.*: liu, *Bes. Sep.*

263. SLIP, TO: palin, *Pant. Kap. Joh.* [? cf. S 262]; F 11.

Slippery: S 262.
Slit (in tube of musical instrument): M 222.

264. **Sliver** (bamboo sliver for melting upas poison on the upas-spatula): lĕnis (*pr.* lĕniss), *Sem. Kedah*; lĕnas (*pr.* lĕnass), *Sem. Plus.*

265. **Sloping**: soroi-soroi, *Bes. Songs.*

266. SLOPING; aslant (*Mal.* chondong): mendŏng, *Pang. Sam, Pang. Gal.*; S 244-246.

267. **Sloth**; *i.e.* the animal so called (*Mal.* kongkang): tampil, *Sem. Jarum, Sem. Plus.*

268. SLOTH (spec. *Mal.* kongkang): to'noh? (tu'nuh), *Sem. Pa. Max.*

269. SLOTH (spec. *Mal.* kongkang): hingdid (hing did), *Sem. Buk. Max.*

270. **Slow**: saqurei, *Sem. Beg.*; sapurei, *Sem. Toml.* [who merely copies Begbie: *quære* is either of them right here? Perhaps cf. S 272.]

271. SLOW; slowly: pĕdueh (pduih), *Sem. Buk. Max.*; pĕdai (pdăi), *Sem. Pa. Max.* Slow: wäg-dŏg, *Sem. K. Ken.* [? Cf. *Boloven* pen di; *Niahŏn* da dăi;, *Sedang* adea, "slowly."]

272. SLOW; slowly (*Mal.* lambat): ha-köi, *Sem. Plus.* Slowly (*Mal.* p'lahan): hakoi, *Pang. U. Aring*; goi *or* goi-goi, *Pang. Sam, Pang. Gal.* Sodden (*Kel. Mal.* babir): hakoi, *Pang. U. Aring.* Weak or feeble; to be weak or feeble: hakoi *or* yă-hakoi, *Pang. K. Aring.*

273. SLOW (*Mal.* lambat): chĕtih (*pr.* chĕtihh), *Sem. Plus.* Slow; slowly (*Mal.* lambat): chĕtih (*pr.* chĕ-tīhh), *Sem. Jarum.*

274. SLOW, TO BE: lēwār, *Bes. Songs.* [? Cf. *Alak* lăvai, "slowly."]

275. SLOWLY: manon, *Sak. Ra.*

276. SLOWLY: chīp dienā (tchîp-dienà), *Söm.*; G 42.

277. SLOWLY: plĕhen (pleuhen), *Sak. Kerb.*; 'plăhăt, *Sak. Martin*; plalat^{n} [*sic*], *Serau*; ech chīp plahāt^{n}, *Tembi*; chiplehāt^{n}, *Jelai*; G 42. Slowly; softly: plahād-plahād, *Sak. U. Kam.* [*Mal.* pĕrlahan-pĕrlahan; *Achin.* pĕlĕhĕn, "slowly," "sedately."]
SLOW: C 26; T 147.
Slowly: G 43; S 271-273; W 5.

278. **Sly**: chĕrdek, *Sak. U. Kam.* [*Mal.* chĕrdek].
SLY: C 162.

279. **Small** (*Mal.* kĕchil): jĕreau (the *eau* or *eao* is a complex vowel sound not unlike English *meow*, but intensified: like the pronunciation of "cow" in East Anglia), *Sem. Kedah.*

280. SMALL (*Mal.* kĕchil): kaned, *Sem. Jarum, Sem. Plus, Pang. Sam, Pang. Gal., Sem. U. Sel.*; kanet, *Sem. Plus*; (ka-net), *Lebir, U. Tem.*; (kanit), *Sem. Buk. Max.*; kanē' (*pr.* kănē'), *Pang. U. Aring*; ka'-ne', *Kerbat*; ka'-nih, *U. Cher.*; kĕnánī', *Pang. Belimb.*; kĕnen; kĕnin (a "politer" word than hedĕt [S 283]), *Bes. Sep. A. I.*; kenen ("bahasa halus," as distinct from hedĕt, "bahasa kasar"), *Bes. K. L.*; kwen, *Krau Ket.*; kă-kueng. *Krau Tem.*; kĕ-we', *Sak. Guai*; kăt (kèn^{t}), *Serting.* Fine; thin: kanet (kanit), *Sem. Buk. Max.*; kaneh (kanih), *Sem. Buk. Max.* Narrow (*Mal.* sĕmpit): kanöd *or* kaned, *ex.* glong kanöd, "a narrow path," *Sem. Kedah.* Slender; thin: kanet (kanit), *Sem. Buk. Max.* To diminish (*act.*): kanet (kanit), *Sem. Buk. Max.* Little; a little (*Mal.* sĕdikit): kanek, *Pang. K. Aring*; kanet (kanit), *Sem. Buk. Max.* Smallest: yang kanet (ing kanit), *Sem. Buk. Max.* Short: kim-ket(?), *Krau Ket.*; F 63. [Cf. *Madur.* kene, kenit; *Jarai* net, neh; *Selung* nek; but also, perhaps, *Tareng, Sué* ket; *Boloven* khăt; *Halang* ken, khen, "small."]
(*b*) Short (*Mal.* pandak): chin-hod, *Sem. Jarum*; chin-had, *Sem. Plus, Pang. U. Aring*; chin-hed, *Pang. Sam, Pang. Gal.*; chĕn-hat, *Kerbat*; chĕn-hot, *Lebir*; cheno,id [*sic*], *Sem. Beg.*; chĕnahă', *Pang. Belimb.* Short; to shorten: chĕnhoeh (chnhuēh), *Sem. Pa. Max.*; chĕnhet (chnhit), *Sem. Buk. Max.* Short; low: chĕnhek (chnhik), *Sem. Buk. Max.*; chĕnhued (chnhuid), *Sem. Pa. Max.* Low: chĕnáhă', *Pang. Belimb.* Near or close: chenahă, *Pang. Belimb.* Shallow (?): an-hā, *Pang. Belimb.* A piece: chĕnhet (chnhēt), *Sem. Buk. Max.*

281. SMALL: chêmet, *Kena. I.*; 'mmăt (mmèn^{t}), *Bed. Chiong, Kena. II.*; meesh; mis; bu-meshdu [?], *Tembi*; mit, *Rasa*; mĕt, *Buk. U. Lang.*; măt, *Mantr. Malac., Mantr. Malac. Cha.* Child: kĕmēis, *Tembi.* Small boy (or girl): mis^{k} [*sic*]; mes, *Tembi.* Big boy (or girl); youth: hagmös, *Tembi.* A few;

a little: més, *Söm.*; mes-hu (messhou), *Sak. Kerb.* Less: mäsh (mèsch), *Sak. Kerb.* Speak slowly! chakap mees! *Tembi.* To want (*i.e.* to be in want of): mäsh (mèch), *Sak. Kerb.* [? cf. *Achin.* miët, "small," "little," ? cf. F 132; and cf. *Mon* sămât [sămat], "young," "small."]

282. SMALL: (*a*) sen, *Sem. K. Ken.*; esĕt? (esent), *Sem. Per.*; chôt (tchoⁿt), *Bes. Her.*; chĕt, *Bes. Malac.*; W 29. Less: ĕseng (össeñ), *Söm.* To want (*i.e.* to be in want of): ĕseng (öh-señ), *Söm.*
(*b*) Small (*Mal.* kĕchil): kasut (*pr.* kā-sutt), *Sem. Kedah*; kangsut (or does this mean grandchild?), *Sem. Kedah*; kachŏk? (gadjŏk), *Sak. Kor. Gb.* [? cf. S 284].
(*c*) Short: ni-che, *Sak. Lĕngk.*
(*d*) Small: mishieng, *Sak. Br. Low*; meshieng, *Sak. Croix*; méshiéng (méchieñ), *Sak. Kerb.*; bachin; bachit, *Sak. U. Kam.*; machut, *Sak. Chen.*, *Serau*, *Darat*; ma'-chut, *Sen. Cl.*; machât (machort), *Sak. Sung.*; măchŏt? (mădjŏt), *Sak. Martin*; machet, *Tan. U. Lang.*; machór? (madjór), *Sak. Tap.*; R 143; W 30. Fine; thin (*Mal.* halus), mĕsheng, *Tembi*; machot, *Serau.* Shallow: monchot, *Bes. Malac.* A little: monchoñ, *Bes. Malac.*; mĕnchin? (mundthin), *Bes. Bell.* Aunt: meshe**ng**, *Sak. Kerb.*
(*e*) Small: kĕtĕ'; kĕtĕ', *e.g.* ketĕ' kret, "small of body," *Bes. Sep. A. I.*; hantek, *Bes. Sep.*; tĕtak, *Bes. Sep. A. I.*; ma'-tek, *Bera*; E 12. Directly (immediately): mentek; muntek, *Bes. A. I.* A little: muntet; muntek; murtek, *Bes. Sep. A. I.*; muntĕt, *Bes. K. Lang.*; muntĕt, *Bes. Songs.* [*Achin.* chut, "small"; bachut, "a little"; *Cham* asit; *Punan Dayak* ishut; *Melano Dayak* sisit; *Land Dayak* shŭ *or* shiit, "small"; *Jarai* öset; *Bahnar* toshiet (toxiet), "a little"; cf. *Tagal.* mongsing, montik. There seem to be several distinct roots here. Cf. *Mal.* katik, "dwarfed," and perhaps some words under E 12 (*b*).]

283. SMALL: hedĕt, *Bes. Sep. A. I.*; ("bhasa kasar" as distinct from kenen [S 280]), *Bes. K. L.*; hedet, *Bes. Malac.*; hedith, *Bes. Bell.* [Cf. *Achin.* dit, "small," "a little"; *Phnong* dek; *Rodé*, *Chréai* det; *Churu* dech; *Mon* ḍot, "small."]

283A. SMALL: lalá'; lĕlá', *Sak. U. Bert.*

284. SMALL: kechil, *Ben. New.*; kĕchĕ̄? *or* kĕchĕ̄' (?) (kĕchéⁿk), *Bedu. I.*; (kecheⁿk), *Blan. Rem.*; kĕchäk (kĕchèk), *Bedu. II.*; kĕchoĭ (kĕchoiⁿt), *Jak. Malac.*; kĕchō (kĕchôⁿ), *Jak. Mad.*; W 33. Little: kechil, *Ben. New.* Fine; thin: kichon, *Pant. Kap. Joh.* [*Mal.* kĕchil, "small."]
SMALL: B 448; L 151; Y 40.

285. Little [a?]: sedôkon, *Pant. Kap. Her.*; sĕdokon (s'dokon), *Pant. Kap. Joh.*; sidukon, *Pant. Kap. Log.* [*Mal.* sĕdikit].
Smaller: M 40.
Smallest: S 280; Y 40.

286. **Small-pox** (*Mal.* chachar): sĕkam (*pr.* sĕkaᵇm), *Sem. Kedah.*

287. SMALL-POX: wang wik, *Ben. New.*

288. SMALL-POX: champag (*pr.* champagg), *Sem. Plus*; champang, *Sem. Jur. And.*, *Sem. Jur. Rob.*; tampang yet, *Bes. K. L.* [*Mal.* champak].

289. SMALL-POX: katumbal, *New. Ben.* Chicken-pox (*Mal.* chachar ayer): kătumbohăn bĕteoh (ktmbuhn btiuh), *Sem. Buk. Max.*; W 30 [*Mal.* katumbohan, "small-pox"]; B 254.

290. Chicken-pox (*Mal.* chachar ayer): chāchar bĕtiu (chajr btu), *Sem. Pa. Max.*; W 30. [*Mal.* chachar, "small-pox."]
Small-waisted: S 260.

291. **Smeared**: litlut, *Sem. Pa. Max.* [cf. *Mal.* lulut?]

292. **Smell** (*Mal.* bau): (*a*) häd, *Pang. U. Aring.* Sense of smell; act of smelling; to give out smell; smelling; exhaling odour: penhad (pnhd), *Sem. Buk. Max.* Sweet-smelling (of a flower): bia? penhat (beer-pen-hat), *Sem. Stev.* Evil-smelling: haihaid (hi-hĭd), *Sem. Stev.* Rotten (*Mal.* busok): hät, *Pang. U. Aring*; häd, *Pang. Sam*, *Pang. Gal.* To decay: ho'uh (hu'uh), *Sem. Pa. Max.*; ho'od (hōu'd), *Sem. Buk. Max.* Putrid; to putrefy: ho'ud (hō'ud), *Sem. Buk. Max.*; ho'ut (hu'ut), *Sem. Pa. Max.* Rancid smell? (*Mal.* hapa'): ho'ut? (hung ut), *Sem. Pa. Max.* Stinking; putrid: ho'ud (hu'ud *or* huu'd); iau'? (ĭiauk?), *Sem. Pa. Max.* Stinking: rotten: hún; hūn? *Sem. K. Ken.* [? Cf. *Khmer* het [hit], "to smell" (transit.), and *v. infra.*]

(*b*) Carrion (*Mal.* bangkai): sō', *Pang. U. Aring.* Decayed (*Mal.* burok): sâ', *Pang. U. Aring, Pang. Gal.* Rotten (the *Mal.* equiv. given is busuk which = "stinking"): sóh, *Sak. Tap.* Rotten: su'ut; chu'ut, *Bes. A. I.* Stinking: sähäk (sèhèk) *Söm.*; shehék (shéhek), *Sak. Kerb.*; so'ût, *Bes. Malac.*; S 295. Stinking; putrid; rotten (*Mal.* busok): sooh? (soogh); nasoh? (nasokh), *Tembi*; sōh? (sōkh), *Serau* [or *Tembi*?]. Rotten or ugly (*Mal.* burok): soo' noi (sook noi), *Tembi*; H 63; so', *Lebir, Kerbat*; kasok^{n}, *Tembi*. [Some of these may, however, be abbreviations of S 457.] [*Mon* săah [săuih], "decayed," "rotten"; *Khmer* chhâêh [chhâêh]; *Stieng* chĭlh, "fetid odour"; cf. *Mon* săui [săuai], "decayed," "putrid"; *Khmer* sâôi [săuy], "to stink"; (*Annam.* hôi); and *Boloven* nsŏ; *Niahön, Lave* shŏ; *Alak* asŏ, "rotten"; cf. also *Mon* ut, "to be putrid."]

293. Smell (*Mal.* bau): mĕnĭ', *Pang. Sam.* To smell; to sniff: mená: menā, *Sem. K. Ken.* To give out smell: mĕnĭ'? (mnĭ'), *Sem. Pa. Max.* Smelling; exhaling odour: mo'-mĕnĭ'? (mu' mnĭ'), *Sem. Pa. Max.* Fragrant; scented (*Mal.* harum): mĕni' *or* mĕnik, *Pang. U. Aring*; mĕnik *or* mĕnĭ', *Pang. Sam, Pang. Gal.*

294. Smell: ngūi; ngūy; ingūi; ingōy, *Sak. U. Kam.*; li-ngoi, *Sen. Cliff.* Sense of smell; act of smelling: uiñ? (auin), *Sem. Pa. Max.* To smell (*trans.*), (*Mal.* chium): ya-oñ, *Pang. U. Aring*; ya dō' oñ, *Sem. Jarum, Sem. Plus*; kahŏn, *Bes. Sep.*; ninghoi? (niñ-hoi), *Söm.* To smell (a flower): piong, *Bes. Songs.* To smell (*trans.*); to kiss (?): uiñ? (auin), *Sem. Pa. Max.*; mĕnguiñ? (mnguin), *Sem. Buk. Max.* To kiss: inoiꞩñ? (inoing'n; inoigh'n), *Sem. K. Ken*: nu-oin(?) *or* un-oin (?), *Sak. Blanj. Cliff.*; mo' uih (mu' uih), *Sem. Buk. Max.*; uiñ? (aŭ'ĕn), *Sem. Pa. Max.*; nyui, *Serau.* To kiss or smell (*Mal.* chium), ya' oñ, *Sem. Plus.* To sneeze: kahoñ (?), *Bes. A. I.* [*Central Nicobar* öi, "smell."]

295. Smell, to (*Fr.* flairer, sentir): bahoy, *Mantr. Cast.* To smell (apparently = to give forth an odour): bahoi, *Mant. Bor.* [? cf. S 294]. Stinking smell: bahu cho'ût, *Bes. Sep.*; S 292. Smell; perfume (*Mal.* bau-bauan): bahu lo'om, *Bes. Sep.*; S 41 [*Mal.* bau]; S 40, 41.
Smell, to: D 165; N 101; S 292-295.
Smelling: S 292-295.

296. **Smile, to**: măjujo' (mjuju'), *Sem. Buk. Max.*

296A. Smile, to: segāt^{n}, *Krau Em.* [? cf. D 122].
Smite, to: C 295; S 495-497.

297. **Smoke**: e-el, *Sem. Craw. Hist.*; e'el, *Sem. Ked. And.*, *Sem. Jur. And.*, *Sem. Jur. Rob.*; eel, *Sem. Ked. New.*, *Sem. Jur. New.*; ïïl, *Sem. Klapr.*; ayei, *U. Pat.*; āyē *or* āyē ās, *Sem. Plus*; eyei ōs (eiei oos), *U. Pat.*; ye us (ii aus), *Sem. Pa. Max.*; yeh us ('iih us), *Sem. Buk. Max.* Smoky: mĕyeh? us (m'ih? us), *Sem. Buk. Max.*; F 124. [? Cf. *Mon* yak, "smoke"; or S 298.]

298. Smoke: nyăm os (njăm-ós *or* njem-os), *Sak. Kor. Gb.*; F 124; giyéᵇm? (giéb'n), *Sem. K. Ken.*; chi-jeb, *Sak. Plus Cliff.*; ching-yêp, *Sak. Blanj. Cliff.* [*Stieng* ñiêm (nhiêm), "smoke."]

299. Smoke: ăsin ōs (assin-oos), *U. Kel.*; tsien ōsh (tsiyen-ôch), *Söm.*; jĕt-jŏt, *Tem. Cl.*; bi-chûl, *e.g.* bi-chûl â-bat^{n} Sĕn-oi, "smoke is the garment of the Sakai" (a Sĕnoi proverb), *Sen. Cl.*; bĭ-chûl, *Sen. Cliff.*; bĭhchul, *Serau*; bichûl, *Sak. Em.*; chās, *Sak. U. Bert.*; chas ăs, *Sak. U. Kam.*; F 124. [? Cf. *Khmer* phsêng, "smoke."]

300. Smoke: jĕlok, *Bes. Sep.*; jĕlök, *Bes. Sep. A. I.*, *Bes. K. L.*; (jiluk), *Ben. New.*; dilok-u^{s} (dilok-us'), *U. Ind.*; dilok u^{l} (dilok ul'), *Or. Hu. Joh. I.*; selapa, *Ben. New.*; F 124.

301. Smoke: pengabun, *Ben. New.* [cf. *Mal.* rabun], "to fumigate."]

302. Smoke: asap, *Mantr. Malac.*, *Jak. Malac.*; assâb, *Sak. Ra.*; â-sep, *Kerbat*; a-sap osh, *Lebir*; F 124 [*Mal.* asap]; B 466.
Smoke, to: C 129, 130; D 165.

303. Smoke, to, cigarettes (*Mal.* makan roko'): ya' mol (*pr.* ya' moll) (?), *Sem. Plus.* Tobacco (*Mal.* tĕm-bakau): möl, *Sem. Plus.*
Smoke-hole: H 109.
Smoky: S 297.

304. **Smooth**: lichau, *Bes. Songs*; plusu (ploosoo), *Ment. Stev.* To smooth: lesai, *Bes. Songs* [cf. *Mal.* lusoh]; T 74.

305. SMOOTH; calm, of water (*Mal.* tĕnang): nū-wed, *Pang. Sam*, *Pang. Gal.*

306. SMOOTH; greasy: kĕhe (khē), *Sem. Buk. Max.*; B 308; G 40; L 62, 63; S 262.

307. **Smooth, to**: S 304.
Smother, to: bĕnam, *Bes. Songs.* [*Mal.* benam, "to sink in."]

308. **Smothered?** (*Mal.* mati bungkus): kumbi, *Sem. Buk. Max.*; D 50; S.510, 511.

309. **Snail**; sēg (saig), *Sem. Stev.* [? cf. S 153]; S 151-152A.

310. **Snake**: ekob, *Sem. Craw. Hist.*, *Sem. Craw. Gram.*, *Sem. Ked. And.*, *Sem. Ked. New.*, *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Jur. Rob.*; ikob (aikub), *Sem. Buk. Max.*; ĭkob [in the MS. originally ekob], *Sem. U. Sel.*; ĭkob, *Sem. Kedah*; jĕkob (jkub), *Sem. Pa. Max.*; jĕkob, *Sem. Plus*; jĕkop, *Pang. K. Aring*; *Pang. U. Aring*; R 16; T 199. Leaf-snake (*Mal.* ular daun): kop le' [for ekob le'] (kupli'), *Sem. Buk. Max.*; L 32. Snake spp. (*Mal.* ular kapak api): jĕkob kāpak as (jkub kapk as), *Sem. Pa. Max.*; F 124; (*Mal.* ular kapak janggut): jĕkob săk kātĕnut (jkub săk katnut), *Sem. Pa. Max.*; H 1; M 203; (*Mal.* ular kapak matahari): jĕkob măkĕto' (jkub mktuk), *Sem. Pa. Max.*; D 33; for spp. *Mal.* ular kapak rawan, u. k. harimau, u. k. mawa, u. k. tanah, u. k. lotong? *Sem. Pa. Max.* adds to the generic jĕkob kāpak (*or* kāpā', the specific words rāwan (raun), jĕnā' (jn'), māwā (maua), te (ti), and chĕkang (chkng) respectively; (spec. *Mal.* ular minyak): ekob mīnyak (aikub miñk), *Sem. Buk. Max.*; (spec. *Mal.* ular sampah), jĕkob sĕmāpāh *or* sampah (jkub smaph *or* smpah), *Sem. Pa. Max.*; (spec. *Mal.* ular sendo'?): ko bāim [for ekob āim?] (kubaim), *Sem. Buk. Max.* Water-snake: jĕkob aloh (jkub aluh), *Sem. Pa. Max.*; R 142. Whip-snake (*Mal.* ular lidi), jĕkop b'lĭdī', *Pang. U. Aring*; ko pĕlāib [for ekob lāib?] (kŭu pl'ib), *Sem. Buk. Max.* Python: jĕkop böō, *Pang. U. Aring*; B 202; (spec. *Mal* sawa chindai), *Python reticulatus*: jĕkob tunā', (jkub tun'), *Sem. Pa. Max.* Green snake with reddish tail: ĕngkok, *Mantr. Malac. Cha.*; S 321.

311. SNAKE (*Mal.* ular): tājū', *Sem. Kedah*; tāju', *Sem. Jarum*, *Sem. Plus*; tāju (tâ-djou), *Sŏm.*, *Sak. Kerb.*; taju, *Sak. Br. Low*; (tadjou), *Sak. Croix*; tajū', *Pang. Belimb.*; ta-jû, *e.g.* ta-jû rĕlai, "python," *Sen. Cliff.*; S 320; tajú (tadjou), *Sak. Kerb.*; (tagon), *Sem. Per.*; taju' (tajuk), *Tembi*; tajuk^{n}, *Serau*; tajūk^{n}, *Jelai*; pĭjĭ, *Sak. Chen.*, *Sak. Sung.*; tĭjih, *Sak. Kinta*; tĭjĭ, *Sak. U. Kam.*, *Sak. Blanj. Sw.*; tĭgik, *Sak. Tap.*; tigi, *Tan. U. Lang.*; tijo, *Bes. Her.*; tijoh, *Sak. Sel. Da.*; tijâ, *Bes. Malac.*; (tĭjor), *Buk. U. Lang.*; (tiga), *Ben. New.*; tijâ (tĭjò), *Serting*, *Bedu. II.*; tijau; tijoh, *Bes. Sep.*; tijau, *Bes. Malac.*; tayú? (dajú), *Sem. K. Ken.*; kichon, *Jak. Lem.* Large snake: tijo, *Bed. Chiong.* Snakes' eggs: tajú (tadyú), *Sak. Jer.* Venomous snake: tayú? delúkng (dayú delúk'n), *Sem. K. Ken.*; ? T 207; S 321.

312. SNAKE: lĭlĭh, *Kena. I.*; galait *Rasa.* Small snake: jĕlĕle, *Bed. Chiong.*

313. SNAKE: ular, *Mantr. Malac.*; ulār (oulâr), *Sak. Ra.*; ulārh (ulèkh), *Barok*; urar? (uzar), *Ben. New.*; uwar, *Jak. Malac.*; S 319 [*Mal.* ular]; R 175; T 168; T 170.

314. SNAKE, black (*Mal.* ular mura): uwar nága, *Jak. Malac.* [*Mal.* naga].

315. SNAKE, green, with white tail: uwar kemomul, *Jac. Malac.*

316. SNAKE (spec. *Mal.* ular kĕnang?) asun? *or* lĕsun? (asun *or* lsun?), *Sem. Buk. Max.*

317. SNAKE, spec. cobra (*Mal.* tĕdong): siyul, *Sem. Plus.*

318. SNAKE, spec. cobra: along (alung), *Sem. Pa. Max.*; hāle' (hali'), *Sem. Buk. Max.*; jekop halek, *Pang. U. Aring*; (*Mal.* tĕdong sĕlar): ēlong, *Sem. Plus*; (*Mal.* ular tĕdong abu): ekob pĕlai? (aikub plāi), *Sem. Buk. Max.*

319. SNAKE, spec. cobra: (*Mal.* ular tĕdong): uwar pĕnónoh, *Jak. Malac.*; S 313.

320. SNAKE, spec. python (*Mal.* sawa): rĕlai, *Jelai*; rĕ-lai, *Sen. Cliff.*; erlōi; ĕrlōy, *Sak. U. Kam.*; S 311.

321. SNAKE, spec. python (*Mal.* ular sawa): tēlen (*pr.* tēle^{d}n), *Sem. Kedah*; tālon (*pr.* tālo^{d}n), *Sem. Jarum*, *Sem. Plus*; tĕlăm (tlm), *Sem. Buk. Max.*; jĕkop tālun, *Pang. U. Aring*; jĕkob tĕlăn (jkub tln), *Sem. Pa. Max.*; S 310; tijau tĕlön, *Bes. A. I.*; S 311.

Water-python (spec. *Mal.* sawa rĕndam): jĕkob tĕlăn rĕndăm (jkub tln rndm), *Sem. Pa. Max.*; ekob tĕlăm rĕndăm (aikub tlm rndm), *Sem. Buk. Max.* Python (spec. *Mal.* sawa chindai), *Python reticulatus*: ekob tĕlăm mĕngiye' ? (aikub tlm mngii' ?), *Sem. Buk. Max.* [*Mon* klân [klăn]; *Cham* klan; *Chrău* klăñ; *Bahnar* bih klăn; *Khmer* pŏs thlăn [băs thlăn]; *Stieng* klăn; *Shom Pĕ* kolain; *Car* tūlan; *Chowra* and *Centr. Nicobar* tulân; *Achin.* ulĕr lhan.]

322. SNAKE, spec. python (*Mal.* ular sawa bĕsar): uwar patu^{t}, *Jak. Malac.*

323. SNAKE, spec. smaller python (*Mal.* ular sawa kĕchil): uwar rīpong, *Jak. Malac.*

324. SNAKE, water-: mănmăli? bĕteoh (mnmli btiuh?), *Sem. Buk. Max.*; W 30.

Snap, to: B 372-374.

Snapped: T 112.

325. **Snare**: rachek, *Bes. Songs* [*Mal.* rachek].

Snatch, to: C 48; P 226.

326. **Sneeze, to**: champul, *Kena. I.*

326A. SNEEZE, TO: rāmŏh? (rāmögh), *Tembi*; ramoh, *Serau*; B 258; S 294.

Sniff, to: S 293.

327. **Snore, to**: ya nerkol (*pr.* nerr-koll), *Pang. U. Aring*; ya-ner-köl (*pr.* nerr-köll), *Pang. Sam*; ya-ner-kur (*pr.* nerrkurr), *Pang. Gal.*; nīkoh (nikuh), *Sem. Buk. Max.* [cf. *Mal.* dĕngkor].

328. SNORE, TO: (*a*) semangár, *Sak. Kor. Gb.* [? cf. *Bahnar* hngör].

(*b*) To snore: sĕndó, *Kena. II.*; sĕnŏ (sĕnô^{n}), *Blan. Rem.*; bĕsĕnda, *Temiang, Bedu. II.*; bĕsĕnderh (bĕsĕndékh), *Barok*; bĕsĕna, *Galang*; bĕsĕnól, *Serting*; bĕsĕnû, *Bedu. II.* To purr (as a cat): sendoh; bĕrsendoh, *Bes. Sep.* [*Mal.* sĕndar].

To snore: N 91.

329. **Snout**, or beak (?) (*Mal.* monchong): toyong, *Bes. K. L.* Lips (*Mal.* bibir), toyong, *Bes. K. L.*; toyo^{k}ng, *Bes. A. I.*

SNOUT: M 203; N 98.

So: T 51-54; T 85, 86.

So long as: O 21.

330. **Soar, to** (*Mal.* mĕlayang): sayong, *ex.* ō' dē, ō' dē, ō' sayong săgĕneb jelmol, "he disports himself, he soars on every hill" (probably refers to the kite), *Sem. Plus* [? cf. *Mal.* layang].

331. SOAR, TO: berbĭga', *Bes. Songs.*

332. **Sodden**; pât, *Bes. A. I.*; S 272.

333. **Soft**: tĕlĕjayn *or* lĕjoyn *or* lĕjayn (? with prefix tĕ-), *Sem. Kedah.*

334. SOFT: (*a*) sĕken, *Sem. Beg.*; seken, *Ben. New.*

(*b*) Soft (*Mal.* lĕmbut): lĕko^{y}j (*or* lĕkoyj), *Sem. Jarum*; lĕkodj, *Pang. Sam, Pang. Gal.*; lĕko^{y}d (*pr.* lĕko^{y}dd), *Sem. Plus*; lĕkod (*pr.* lĕ-kodd), *Pang. U. Aring*; lāken (lakin), *Sem. Pa. Max.*; lakeng? (lging), *Sem. Buk. Max.* Soft (of sounds?): likeng (likēng), *Sem. Buk. Max.* Soft; tender: lākeng (lakēng), *Sem. Buk. Max.* To become soft (or weak): jadi' laken? (jadi lnkin), *Sem. Buk. Max.*

335. SOFT: (*a*) rĕnyio? (rinió), *Sem. K. Ken.*; lĕnyio (lönio), *Söm.*

(*b*) Soft: tĕlĕmoyn (? said to = *Mal.* lĕmbut), *ex.* ō' gersoyd tĕlĕmoyn, "when rubbed, it grows soft," *Pang. Teliang*; lĕmēau, *Bes. A. I.*

(*c*) Soft: lúmbut, *Sak. Kor. Gb.*; lĕmût, *Ment. Her. I.* [*Mal.* lĕmbut].

336. SOFT; flexible: liat (lit), *Sem. Pa. Max.* Tough (*Mal.* liat): lā'-ī, *Sem. Jarum, Sem. Plus.* Wax: liat, *Rasa.* [*Mal.* liat].

337. SOFT; weak: mo-ŏt? (mo-ont), *Pant. Kap. Joh.* [?=S 335]; W 109.

Softly: S 277.

Soil: E 12.

338. **Soiled**; to dirty: ata', *Sem. Buk. Max.* [? cf. M 215].

339. **Solanum** (various species of plants; especially the one known as "brinjal" *or* "egg-plant"): tiong (tiung), *Sem. Buk. Max.*; tiong (tiung, ting), *Sem. Pa. Max.*; tĕrök^{n}, *Serau.* Red *Solanum* (*Mal.* tĕrong merah): tiong tĕhuing (tiung thuing), *Sem. Buk. Max.*; tiong păhāng (tiung phang), *Sem. Pa. Max.* White *Solanum* (*Mal.* tĕrong puteh): tiong pĕltau (tiung pĭltu), *Sem. Buk. Max.*; tiong puteh (tiung putih), *Sem. Pa. Max. Solanum aculeatissimum* (?), (spec. *Mal.* tĕrong pĕrat?): tiong piat (tiung pit), *Sem. Buk. Max. Solanum* (spec. *Mal.* tĕrong pahit): tiong kĕdid (tiung kdid), *Sem. Buk. Max.*; B 232. *Solanum* (spec. *Mal.* tĕrong rapoh): tiong rapoh (tiung rapuh), *Sem. Pa. Max.* [*Mal.* tĕrong].

Soldier: B 430; F 260.
Sole (of foot): F 220; P 20, 21.
340. **Solid**; strong: suing, *Sem. Buk. Max.*; F 34.
341. **Solitary**: tĕnung, *Bes. Songs.*
341A. SOLITARY: tungal, in the expression, chi ng tungal, "rogue elephant," E 49, *Sak. U. Bert.* [*Mal.* tunggal]; O 27; O 34, 35.
Some: B 87.
342. **Sometimes**: hüel-hüel, *Söm.*
343. SOMETIMES: *kadà*-kadàk, *Sak. Ra.* [*Mal.* kadang-kadang]; Q 5; T 51; T 54.
344. **Son**: hek, *Ment. Her. II.*; B 419; C 101-108; M 18; M 20.
Song: S 212, 213.
Son-in-law: L 25.
345. **Soon**: kidiPm, *Bes. Sep. A. I.* To-day: kidim, *Buk. U. Lang.*; kīnin, *Jak. Malac.*
346. SOON: mui kĕjap alö, *Bes. Sep. A. I.* [literally "one wink more"] [*Mal.* kĕjap].
Sores: S 541.
Sorrowful: S 3-5.
Sort: K 32.
347. **Soul** (*Mal.* sĕmangat): rā-bun (*pr.* rā-bu^{n}n), *Sem. Kedah*; rō-wai, *Sem. Plus*; B 389.
348. **Sound**; sign: pagam, *Jak. Mad.*; N 90, 91; V 21.
349. **Sour** (*Mal.* masam): pĕchas (*pr.* pĕ-chass), *Sem. Kedah, Sem. Jarum*; pechus (*pr.* pe-chuss), *Sem. Plus*; pĕchus (pchus), *Sem. Pa. Max.*: buchūi (boutchoui), *Sak. Kerb.* [*Khmer* chat; *Stieng* chăt, "bitter"; *Mon* phyat [phyuit], "astringent" (cf. phyah, "sour"); see B 195 and G 5A.]
350. SOUR: kŏr (*or* kohr), *Sak. Tap.*; A 24, 25.
Source (of river): R 147, 148; W 30.
351. **South**: élier, *Söm.* [*Mal.* hilir, "downstream"]; D 33; D 96; F 12.
Sow: P 73-90.
Sow, to: P 132.
Space: B 403.
Intervening space: T 54.
Spade: D 107-109.
Span: C 89; P 21.
352. **Spark**: pelpôl, *Sak. Kerb.*; F 124; H 147.
353. **Sparrow**: chiâ' (chiâ'), *Sem. Pa. Max.* Minah (spec. *Mal.* tiong saru ?), *Eulales Javanensis*: chīau (chĭĭău), *Sem. Pa. Max.* White-headed sparrow (*Mal.* pipit uban), *Amadina maja*: chīâ' pĕltau (chia' pltu), *Sem. Pa. Max.* [*Mal.* chiak].
354. SPARROW: röyt, *Bes. A. I.*; (*Mal.* burong pipit): chep ret, *Sak. Blanj. Cliff.*; rēd, *Serau* [or *Tembi*]; lēd^{n}, *Tembi.* Finch (*Mal.* pipit): röyt; chim röyt, *Bes. K. L.* [*Palaung* simrao, "sparrow."]
355. **Spatula** (*Mal.* sudip): sigad, *Pang. U. Aring.*
356. SPATULA (for upas poison): kenpal (*pr.* ken pall), *Sem. Plus*; pal (*pr.* pall), *Sem. Kedah*; pâl, *Sak. Kerb.* [? cf. C 122].
357. SPATULA (for upas poison): gĕnähär (ghönèhèr), *Sak. Ra.*
358. SPATULA (for upas poison): pĕngö dok ? (punger-dok), *Ment. Stev.*; B 232.
359. **Speak, to**: choh, *Sem. Beg.*; ichoh, *Ben. New.* To say; to speak: cho (chō ?), *Sem. Pa. Max.* Name (*Mal.* nama): chok; chăk *or* chă', *ex.* luwe chok lö-öh, *or* lu-wē chok lö-öhh, "what is the name of this" (*chok* is probably a verb meaning "to call"; *i.e.* "what (do you) call this?"), *Sem. Kedah*; chă (chor), *Sem. Stev.* Talk: choh (chuh), *Sem. Pa. Max.* [? Cf. *Stieng* chak, "body," "name"; *Alak* chŏ; *Boloven, Niahön, Lave* chăkmat, "name."]
360. SPEAK, TO: (*a*) etu (étou), *Sak. Kerb.*; yetu' (yetuk), *Tembi*; ba-to', *Sen. Cliff.* To say: bato' (batok), *Tembi*; batok^{n}, *Serau.*
(*b*) To speak: ndŏt, *Sak. Martin*; bĕ-doi, *Sen. Cliff.*; kĕdöh, *ex.* kĕdöh klöng gön kahöp, "they talk like jungle-folk" (doubtful), *Pang. U. Aring*; bĭ-doi, *Sen. Cliff.*; bĕdoi; bedoi, *Serau*; pĕdēr, *Sak U. Kam.* To say: pĕdēr, *Sak. U. Kam.* Speech; to speak: endok^{n}, *Darat.* To chatter, in conversation (*Mal.* bĕrgurau): ya-kĕdöh, *Pang. U. Aring, Pang. Sam, Pang. Gal.* To inform; to tell: nödör, *e.g.* nödör haöyn rā', "inform me only," *Bes. A. I.* To mention (?): nodor, *Bes. K. Lang.* To talk (*Mal.* mĕnutor; tutor): nådår, *e.g.* nådår ha-öñ rā', *Bes. K. L.* News: sadar, *Pant. Kap. Joh.* To talk: sadak, *Pant. Kap. Joh.*
361. SPEAK, TO: lun (loun), *Sak. Ra.* [? cf. S 489]. To speak to; to accost: hun, *Sem. Pa. Max.* [? Cf. *Mon* kălean [gălān], "a word"; *Stieng* lăh, "to speak."]

362. SPEAK, TO: yap, *Sen. Cl.*; ibyap, *Serau*; biap, *Krau Em.* I speak: en yap, *Jelai.* To tell (*Mal.* bilang): biāpⁿ, *Serau.* Speak loud! ya bĕrkuat! *Jelai.* Speak slowly! ya planplahatⁿ! *Jelai.* News: yap, *Darat.* Voice: díob-minigag, *Sem. K. Ken.* Word: jam-dalil (djam-dalil); diam (?), *Sem. K. Ken.* [*Andamanese Beada* iji-yāb; *Bale* idi-yoāb, "to speak," are probably a chance coincidence]; cf. N 53.

363. SPEAK, TO, or talk (*Mal.* bĕtutor): (*a*) ya-bīkā', *ex.* yĕ lŏd-ed bikā' klŭng batek chĕbak (*or* hŏp) (? the order) = *Mal.* sahya pandai chakap chara orang bukit, "I am clever at talking in the style of (*lit.* with the voice of) the hill (or jungle) men," *Pang. U. Aring.* To chirrup (?) (*Mal.* mĕnchiap): u bika' (aubika'), *Sem. Buk. Max.* Story: bĕ-â-kâ', *Sak. Blanj. Cliff.* To say; to tell: sangkā' (sngka'), *Sem. Pa. Max.*
(*b*) To say: nĕbkap (nŏb-kap), *Sŏm.*
(*c*) To speak: chakap (tchakap), *Sŏm.*; S 364 [*Mal.* chakap].

364. SPEAK, TO: barkui, *Sak. Plus Cliff.*; kui chakap (kouĭ tchakap [*sic*: but probably a comma has been omitted between kouĭ and tchakap, and the two are to be considered independent alternatives; S 363]), *Sak. Kerb.* To talk: ba'kui, *Sak. Plus Cliff.* Don't talk: jangan akoin; wish akoin, *Serau.* Music: kuĭ (koul), *Sak. Kerb.* Speech; language: ku-î, *Sen. Cl.* Speech of the Sakais: kuiri [?], *Tembi.* Voice: kui ya' (kuiia'), *Sem. Buk. Max.*; S 362.

365. SPEAK, TO, or talk (*Mal.* chakap): ya' pengseng, *Sem. Kedah.* To tell; relate; inform (*Mal.* bilang): pengseng, *Sem. Kedah.*

366. SPEAK, TO; to say: kătā' (kta'), *Sem. Buk. Max.* To say: kata, *Bes. K. Lang.* [*Mal.* kata]; N 90, 91.

367. **Spear** (*Mal.* lĕmbing): ad (*pr.* add), *Sem. Kedah, Sem. Plus, Pang. U. Aring*; ad, *U. Pat, U. Kel.*; ât, *Kerbat.* Bamboo spear: ad, *Sem. Stev.* Javelin (for throwing): at, *Sem. Stev.* Sword or rather a sort of short spear: āt (art), *Sem. Stev.* Shaft of spear: ad-ī (ad-ee), *Sem. Stev.*

368. SPEAR (*Mal.* lĕmbing): bĕlus (*pr.* bū-luss *or* bĕ-luss), *Sem. Kedah*; bulus, *Pang. Sam, Sem. Per.*; (boulous), *Sŏm.*; bulŭs, *Sak. Kor. Gb.*; (bulousse), *Sem. Ken.*; buluz, *Pang. Gal.*; bĕ-lush, *Tem. Cl.*; (bloush), *Sak. Croix*; bulush, *Sak. Br. Low*; bu-lush, *Sak. Guai*; (boulousch), *Sak. Kerb.* Spear; lance: bulŭs, *Sem. K. Ken.* [*Selung* bulă (boo-law); *Jav.* bulus; *Tagal.* bulos, "spear."]

369. SPEAR: tarâkⁿ, *Sak. Em.*; târŏk, *Sak. Blanj. Sw.*; tâ-rok; ta-rok, *Sen. Cliff.*; ta-rok, *Sen. Cl.*; tarok, *Tan. U. Lang.*; târâ, *Sak. Ra.*; tôchoh, *Kena. I.*; tô-hôk, *Sak. Sel. Da.*; tohôk, *Kena. II.*; tohók, *Bed. Chiong*; tō-hō'; tohok, *Bes. Sep. A. I.*; tohoh, *Bes. Bell.*; tĕ-hok, *U. Cher.*; tĕhōk (t'hôⁿk), *Bes. Her.*; tok, *U. Tem.*; tuk, *Ben. New.*; K 47. To fish with a spear: tĭrok, *Bes. Her.* [Cf. *Mal.* tirok, "fish-spear," "to spear (fish)." *Malay spirit language* tohok (Malay Magic, App. p. 646), "spear." Cf. *Javan.* towok; *Kawi* tĕwĕk, tĕwŏk; and (?) *Mal.* tombak, "spear"; *Mal.* tohok, "a sort of harpoon."]

370. SPEAR: lĕmégn, *Serting*; lĕmbing, *Bed. Chiong*; lembing, *Mantr. Malac.*; limbing, *Sem. U. Sel.* [*Mal.* lĕmbing].

371. SPEAR: bĕmban, *Bedu. II.* [? *Mal.* bĕmban, *Clinogyne* (from the shape of its leaf?)]; B 121; B 350; E 83.

372. SPEAR, wooden: kûyang, *Ment. Her. I.*

373. SPEAR: sĕnambong (snambong), *Rasa.* To fish with a spear: sirampang, *Barok.* [*Mal.* sĕrampang, "fish-spear, harpoon."]

374. SPEAR: nĭkam, *Galang* [*Mal.* tikam, "to stab"].
Spear, to: C 296; S 373, 374.
Species: K 32
Speech: L 11; S 364.
Spherical: R 190.

375. **Spices**: lempar, *Bes. K. L.* [cf. *Mal.* rĕmpah (variant of G 99)].

376. **Spider**: (*a*)pĕlek (plik), *Sem. Buk. Max.*; N 42. [Cf. B 73, where the word is (probably wrongly) given with the meaning "bat."]
(*b*) Spider: manŏng, *Serau* [and, perhaps, maneng *Tembi?*]; deng tāpung, *Jelai.*

377. SPIDER: kĭltong (kĭltung), *Sem. Pa. Max.*

378. SPIDER: tawâh, *Pang. U. Aring*,

Pang. Sam, *Pang. Gal.*; táwig, *Sak. Kor. Gb.*; tĕwówoh, *Jak. Malac.*; (t'wowoh), *Jak. Ba. Pa.*, *Jak. Lem.* [? cf. B 481 or S 380, and see M 151].

379. SPIDER: jāmaᵏng, *Bes. A. I.*; jamang, *Bes. K. L.*

380. SPIDER: alhaba, *Mantr. Malac.*; gĕlāba, *Mantr. Malac. Nya*; N 42. Spider (large venomous kind): gĕlāba bong, *Mantr. Malac. Nya*; S 381. [*Mal.* laba-laba, "spider"; *Achin.* gĕlabah, "cobweb."]

380A. SPIDER: glau, *Tembi.* [? = S 380].

381. SPIDER'S WEB: boᵏng jāmaᵏng, *Bes. A. I.*; böng *or* böᵏng jamang, *Bes. K. L.*; S 379. Spider (?): bong, *Mantr. Malac. Cha.* [*Stieng* beng; *Khmer* pĭng [bĭng]; *Mon* ayeau pheng [ayau pheng]; yeau phaing [yau phuing], "spider."]

Spike (of palm-leaf): B 336.

382. **Spill, to** (?): chidût, *Bes. K. Lang.*; chidŭt, *Bes. Songs*; F 11, 12; F 19; F 21.

383. **Spinach**, red, *Amaranthus gangeticus*: bāyăm mērā' (baim mir'), *Sem. Buk. Max.*; K 17 [*Mal.* bayam merah].

384. "SPINACH, rhinoceros" (*Mal.* bayam badak), *Psychotria Malayana*: tĕlipa'? (tlipa' *or* tlinga'?), *Sem. Buk. Max.*

Spine: B 336; B 339.

Spiral: R 133, 134; R 193.

Spirit: D 161; G 16-21.

385. SPIRIT of fire (a bad spirit): jin oss, *Sen. Ij.*; F 124. Good female spirit (in the clouds): jin mak tok, *Sem. Ij.*; D 33 [*Mal. Ar.* jin, "spirit"].

386. SPIRIT, evil: pa'-re', *Bera.*

387. SPIRIT, familiar: pemprăt, *Bes. Songs.*

388. SPIRIT: plēsē', *Bes. Songs* [*Mal.* pĕlĕsit].

389. **Spit, to** (*Mal.* ludah): kĕbed, *Pang. Sam*, *Pang. Gal.*; bet (bit); bāid!; bĕbāi'? (baid bbaik), *Sem. Pa. Max.*; mabet (mabit), *Sem. Buk. Max.*; bat-hoi, *Bes. K. L.*; yā măbet lĕheng yā' (ia mbt lihing ia') (*lit.* "I spit my spittle"), *Sem. Buk. Max.*; S 391.

390. SPIT, TO: toh, *Sen. Cliff.*; getâ', *Sak. U. Kam.*; götá, *Sak. Kor. Gb.* [? Cf. *Mon* thăă' [thăa'], "to vomit."]

391. SPIT, TO: (*a*) măliŏh (mliuh *or* mliur?), *Sem. Pa. Max.* [*Mal.* liur]. (*b*) To spit: lĕheng (lhing), *Sem. Buk. Max.*; lähäᵍng (lähäg'n), *Sem. K. Ken.* Spittle; saliva: lēheng (lihing), *Sem. Buk. Max.*; lĕheng (lhing), *Sem. Pa. Max.* To hawk (as when about to spit): lĕheng (lhing), *Sem. Buk. Max.*; S 389.

Spittle: S 389; S 391.

392. **Splayed**: lidun, *Bes. Songs*

393. **Spleen** (*Mal.* limpa): kĕmpīl (*pr.* kĕm-pīll), *Sem. Kedah*; kĕmpal (*pr.* kĕm-pall), *Sem. Plus.* [? cf. *Mal.* hampĕdal, "crop (of bird)."]

394. SPLEEN (*Mal.* limpa kĕchil): mĕda' (mdḳ), *Sem. Buk. Max.*; H 63.

Splice, to: B 213; J 8.

395. **Split, to** (*e.g.* wood): bak, *Sak. Kor. Gb.*; bahan, *Bes. Songs.* To spoil; to destroy: poh (puh), *Sem. Pa. Max.*

396. SPLIT, TO (?): măka yata'? (mkaiatk), *Sem. Buk. Max.* [Probably two words, viz. măka = *Mal.* měraka and yatak = *Mal.* retaḳ, which are given as equivalents]; B 373; D 126; G 29.

Spoil, to: D 7; D 50; S 395.

397. **Spoon**: āweg (*pr.* āwegg), *Sem. Kedah*, *Sem. Plus.*

398. SPOON: kuár (*or* cuár), *Sak. Kor. Gb.*

399. SPOON: chongkēh, *Bes. A. I.*; chongkhē, *Bes. K. L.*; chongkhē', *Bes. Songs.* Paddle: pĕnyungkä (pĕnyungkè), *Kena. II.*; pĕnyungkhē (pĕnyungk'hé), *Bes. Her.* To scoop up: chongkoh, *e.g.* chongkoh pren, "to scoop up rice," *Bes. A. I.*, *Bes. K. L.*

400. SPOON: sendoh, *Bes. K. Lang.* [*Mal.* sĕndoḳ]; S 355-358.

Spoor: P 118; T 195-197.

401. **Spotted** (*Mal.* borek): ūi, *Pang. Sam*, *Pang. Gal.*

402. SPOTTED (*Mal.* churing): mĕjud (mjud), *Sem. Buk. Max.*; lochoyn, *Bes. Songs.*

403. **Spout, to**; to issue: hatak (hatk), *Sem. Pa. Max.*; I 44.

404. SPOUT FIRE, TO: pănchăr us (pnchr us), *Sem. Buk. Max.* [*Mal.* panchar].

405. **Spread, to**; to stretch: amĕnteng? (amnting?), *Sem. Buk. Max.* [*Mal.* bĕntang]; B 404; F 21; R 31.

406. **Spreading**: rendang, *Bes. Songs.* [*Mal.* rendang, "leafy."]

Spring (of water): E 83; W 29, 30.

407. **Spring-trap** (*Mal.* bĕlantek) : kembud (*pr.* kembudd), *ex.* kembud kedeg, "a spring-trap for rats," *Sem. Kedah.*

408. SPRING-TRAP : peh, *Bes. Sep.* ; T 200A.

409. **Sprinkle, to** ; to bespatter : keti' (kētik), *Sem. Buk. Max.*

410. SPRINKLE, TO ; to water : chius, *Sem. Buk. Max.* [? cf. *Mal.* dirus] ; B 81.

411. **Square** (*Mal.* pĕsĕgi) : tampang, *Pang. U. Aring*, *Pang. Sam* [*Mal.* tampang].

412. SQUARE : chĕpĕt, *Bes. A. I.*, *Bes. K. L.* ; C 245 ; F 254.

413. **Squash, to** : nadŭk, *Sak. Kor. Gb.*

414. **Squeeze, to** (*Mal.* apit) : ya-lam, *Pang. U. Aring.*

415. SQUEEZE, TO : chĕ-mūt, *Bes. A. I.*

416. SQUEEZE, TO (*Mal.* gĕntel ; pĕrah) : pia, *Sem. Buk. Max.* [*Mal.* pĕrah] ; P 104-109 ; S 413.
Squint : E 83.
Squinting : G 57.

417. **Squirrel** : hōwäj (hōwage), *Sem. Stev.* ; wayj (*pr.* waydj), *Sem. Kedah*, *Sem. Plus* ; wayd (*pr.* waydd), *Sem. Jarum* ; wad (*pr.* wadd), *Pang. Sam*, *Pang. Gal.* Flying squirrel : waj, *Sem. Stev.* Squirrel (spec. *Mal.* tupai kampong) : wächut (uchut), *Sem. Buk. Max.*

418. SQUIRREL : chĕläk (tchlĕk), *Sak. Korb. Lias* ; chereh ; cheräh, *Pang. Songs.* Small squirrel : chadek, *Pang. U. Aring.* Squirrel (tupaia ?) : tudar, *Jak. Malac.* ; (spec. *Mal.* tupai kampong) kādak ? ; tādak ? (kadăk *or* tadăk ?), *Sem. Pa. Max.* ; S 541 [? cf. S 420].

419. SQUIRREL : tū-pai, *Bes. Sep. A. I.* [*Mal.* tupai].

420. SQUIRREL, black ; tupaia ? (*or* civet cat ?) : mĕngkré' (*Mantr. Malac. Cha.* [? Cf. S 418 ; *Stieng* krahi ; *Chrău* krash (krax), "squirrel."]

421. SQUIRREL, ground (*Mal.* tupai tanah) : chong ; chăng, *Mantr. Malac. Nya.*

422. SQUIRREL, middle-sized : mengas, *Pang. U. Aring* ; C 136 ; S 418.

423. SQUIRREL (sitting ? *Germ.* brütendes) : nătă (nattar), *Sem. Stev.*

424. SQUIRREL, white : kawak, *Jak. Malac.*

425. SQUIRREL ; tupaia (spec. *Mal.* tupai nandung) : ammăl (ā'mmăl), *Sem. Pa. Max.* ; 'mmăl ('mml *or* m'ml ?), *Sem. Buk. Max.* [cf. S 498].

426. SQUIRREL (?) ; a small mammal (?), tĕnaköl, *ex.* ledhud surau tenaköl. *Pang. Sai* ; C 136 ; M 135 ; R 33 : Flying squirrel : L 53-56 ; S 417.
Stab, to : C 295, 296.
Stag : D 68, 69 ; D 72 ; F 218.

426A. STAG, a kind of [the word is an epithet applied to large animals] : mĕnuang, *Bes. Songs* [*Mal.* bĕnuang].
Stair : L 1, 2.

427. **Stalk, to**, (game) : sobok, *Mantr. Malac. Nya.*

428. STALK, TO : benchop, *Bes. Songs.*

428A. **Stammer, to** ; to talk slowly : gīseh (gisĭh), *Sem. Pa. Max.* ; kă'īseh ? (k'isih), *Sem. Bux. Max.*

429. **Stand, to** (*Mal.* bĕrdiri) : ya' penjañ, *Sem. Jarum* ; ya' pen-jañ, *Sem. Plus* ; ya-henjayn, *Sem. Plus* (?) ; ya-nyan, *Pang. U. Aring* ; hē-nyan (hē = *Mal.* kita, "we" ?), *Pang. Sam*, *Pang. Gal.* ; nyan (njan), *U. Kel.* ; jŏng, *Bes. K. L.* ; jŏ^{k}ng, *Bes. A. I.* ; jŏg^{n}, *Bes. Malac.* ; jin-jong [?], *Krau Tem.* ; jĕngjŏk^{n} (jĕng-jĕrk^{n}), *Sen. Cliff.* To stand up : jin juk, *Sak. Blanj. Cliff.* To raise oneself up ; to stand up : hiāi (hiai), *Sem. Pa. Max.* ; mĕnjān (mnjan), *Sem. Buk. Max.* To set up ; to make to stand up : hia.. *Sem. Pa. Max.* ; ya mĕhĕnjan (ia mhnjan), *Sem. Buk. Max.* Up right (*Mal.* tĕgak) : hajöl (*pr.* hājöll), *Pang. Sam*, *Pang. Gal.* Upright ; standing : hĕnjan (hnjan), *Sem. Buk. Max.* ; hian ; hiai, *Sem. Pa. Max.* [? cf. A 131 (*b*)]. [*Wa* jōng ; *Palaung*, *Rumai* jăng, jung ; *Cham* jiöng, jŏng ; *Khmer* chho [jha], "to stand" ; *Bahnar* iŭng ; *Boloven*, *Niahön* dŭk jiang ; *Halang* yuong, "to stand up" ; *Lave* jong ; *Sedang* seong ; *Bahnar* höiung, "upright."]

430. STAND, TO : tĕ-tud, *Sak. Plus Cliff.* ; tĕtöt ? (dedŏt), *Sak. Kor. Gb.* To stand up ; to arise : tétŭt, *Sak. Kor. Gb.* To stop (*Mal.* bĕrhĕnti) : tud, *Sak. Plus Cliff.*

431. STAND, TO : bederhi, *Mant. Bor.* ; bĕrdiri, *Mantr. Malac.* ; bĕrdiri', *Jak. Malac.* Steep : badié, *Sem. K. Ken.* [*Mal.* bĕrdiri] ; A 131 ; S 445.

432. STAND ON END, TO, (of hair) : tsuk kletĕ' *Bes. A. I.* ; H 1.
Standing : S 429.

433. **Star** (*Mal.* bintang) : chun-dan (*pr.* chun-dann), *Sem. Kedah.*

434. STAR: lang-ēr (*pr.* lang-ärr), *Sem. Plus.*

435. STAR: tĕ-nûrr, *Sen. Cliff.*

436. STAR: (*a*) pĕr-lâu-i, *Sen. Cliff.*; perlauī, *Tan. U. Lang.*; pĕ-lau-i, *Sen. Cl.*; pĕrlohi, *Sak. Chen.*; pĕrloĭ? (berloĭ), *Sak. Martin*; pĕrlōi; pĕrlōy, *Sak. U. Kam.*; (perlôi), *Sak. Blanj. Sw.*; (perloi), *Darat*; pĕluih (pluih), *Sem. Pa. Max.*; pĕlo-i (pölo͡ĭ), *Sak. Kerb.*; puloe (poolo-e), *Sem. Beg.*; puloi, *Ben. New.*; paloy, *Sak. Br. Low*; (paloye), *Sak. Croix.* Evening star; Venus: pĕluih barăh (pluih barh), *Sem. Pa. Max.* Morning star: pĕluih timor (plu timur), *Sem. Buk. Max.* Shooting-star: it pĕluih (ait pluih), *Sem. Pa. Max.*; D 114. Planets (?); or the stars in their courses (or moving?) (*Mal.* bintang bĕrjalan): pĕluih chub (pluih chub), *Sem. Pa. Max.*; G 42. Stars of the astrological seasons (?) or Pleiades (?): pĕluih kĕtika (pluih ktik), *Sem. Pa. Max.* Comet: pĕluih hīte' (pluih hiti'), *Sem. Pa. Max.*; T 3. [? Cf. *Mon* pălēĕ [pălheai], "to glitter"; and ? cf. *Khmer* phlü [bhlī], "daylight."]
(*b*) Star: jelăt (djelăt), *Sem. K. Ken.*

437. STAR: sea, *Sak. Sel. Da.*; chiang, *Jok. Raff.*; cheong, *Jak. Raff.*; chéong, *Jok. Raff. As.*; cheóng, *Jak. Malac.*; chēöng (chaüng), *Ben. New.* Firefly: ichâum, *Mantr. Malac.*; chĕóng, *Jak. Malac.* [? Cf. *Chong* sum, "star."]

438. STAR: binten, *Sem. Ij.*; binteng, *Barok, Sem. Kedah, Sem. Plus, Sem. U. Sel.*; (bnting), *Sem. Buk. Max.*; binting, *Sem. Craw. Hist., Sem. Klapr., Sem. Ked. And., Sem. Jur. And., Sem. Jur. Rob.* [gives it, by a misprint, as the equivalent of "stag," next to "moon"]; benting, *Sem. Ked. Mar., Sem. Jur. Mar.*; bintang, *Sem. Ked. New., Sem. Per., Sem. Ken., Ben. New., Bes. Malac., Mantr. Malac.*; (bntng), *Sem. Pa. Max.*; (bintañ), *Sak. Ra.*; bintàk, *Söm.*; cf. M 164 [*Mal.* bintang].

438A. STAR: pĕnabor (pinabor), *Pant. Kap. Log.* [? *Mal.* tabur, "to sprinkle"=S 25]; D 39; W 121.
Stare, to: S 75.
Start up, to: A 155.
Startled: Q 5.
Starved: D 50.

439. **Stay, to**: tunggui, *e.g.* jangan di-tunggui dĕni, "don't stop here," *Jak. Malac.*; tungol, *Mantr. Malac.* [*Mal.* tunggu].

440. **Steal, to**: sĕg, *Sen. Cliff.*; negsäg (neg-sèg), *Söm.*; si-sik, *Sak. Blanj. Cliff.*; sisēd^{n}, *Serau.* I steal: eng sīt^{n}, *Darat*; G 43.

441. STEAL, TO: mongkor, *e.g.* "he is intending to steal," ye hĕnák mongkor, *Jak. Malac.* [? Cf. *Batak* tangko; *Nias* manago; *Sampit* menakau; *Katingan* ngakaù; *Sibop* makau; *Lirong, Ba Mali* mekau; *Long Pokun* mĕkau. If this etymology is correct, it involves the existence of a verbal prefix m- capable of absorbing the initial letter of the root. This occurs *i. a.* in Tagalog and Selung, as well as in some of these Borneo dialects.]

442 STEAL, TO: (*a*) ilek, *Pant. Kap. Joh.*
(*b*) To steal: maling, *Pang. Belimb.*; ya-maling, *Pang. Sam*; ya-māling, *Pang. U. Aring*; ma'-ling? (nea'-ling), *Kerbat*; ya-mĕnā-ling, *Pang. Gal.* [*Minangk. Mal., Jav., Sund., Dayak* maling; *Lamp.* ngamaling, "to steal."]

443. STEAL, TO: rampâs, *Sak. Kerb., Sak. Ra.* [*Mal.* rampas, "to rob"]; G 42.
Steel: I 39.

444. STEEL for striking fire (*Mal.* bĕsi): si-yab (*pr.* si-yabb), *Sem. Plus*; siab, *Tembi*; S 465.

445. **Steep**; precipitous: choyam? (juim), *Sem. Buk. Max.* Precipice; steep descent: choyam (chuim), *Sem. Buk. Max.* Precipice (*Germ.* Abhang): chinan (tschinán), *Sak. Tap.* [*Mal.* choram]; L 150; S 431.
Steer, to: P 9, 10.
Stem: B 346; P 193; T 204; T 207; T 210; T 242.
Calladium stem (put in the ear): Y 8.
Step: L 1.

446. **Step on, to**: bibāt, *Sak. U. Kam.*; (*Mal.* pijak) jĕ'-bât^{n}, *Sen. Cliff.*

447. STEP OVER, TO: meinkang, *Mantr. Cast.* [? a misprint for menibrang=mĕnyabĕrang.]
Stepfather: U 13.
Stepmother: O 23; Y 43.

448. **Stick** (*Mal.* batang): lu-dāl (lu-darl), *Sak. Plus Cliff.*; lu-dan, *Sak. Blanj. Cliff.* Trunk of tree: ludāl (lu-darl), *Sak. Plus Cliff.*,

Sak. Blanj. Cliff. Log (*Mal.* batang kayu): ludāl jĕhu'? (lu-darl je-huk), *Sak. Plus Cliff.*; lu-dan jĕ-hu, *Sak. Blanj. Cliff.*; T 211. Stick: dudāo (doudāo), *Sak. Ra.* Long piece of wood: dudao (doudao), *Söm.*

449. STICK: neï, *Sak. Kerb.*; T 211. Digging stick: D 107; D 109; T 211.

450. STICK to tighten strings of a musical instrument: penangkil, *Sem. Stev.* [? cf. *Mal.* ungkil, "to lift with a lever."]

451. STICK, WALKING-: gasák *or* gesák, *Sak. Kor. Gb.*

452. STICK, WALKING-: chenduk (tchen-**douk**), *Söm.* Prop or support (*Mal.* tongkat): chĕnīdel, *Sem. Kedah.*

453. STICK, WALKING-: tongkat (toñkat), *Sak. Kerb.*, *Sak. Ra.* Prop or support: tĕnungked, *Sem. Plus* [*Mal.* tongkat].

454. **Stick, to:** lĕkuis, *Bes. Songs*; ked (kid), *Sem. Pa. Max.* Stiff: ket (kit), *Sem. Pa. Max.* [Cf. *Mal.* lĕkat, "to stick."]
To stick: P 15.
To stick into: P 51, 52.

455. **Stick-insect,** the noise made by the "yup-yup," supposed to be the: ngungut, *Bes. K. L.* [? cf. *Mal.* rungut]; G 103.
Stiff: H 31; S 454; S 504.
Stiffness: O 17.
Still: A 27; M 174.
Still (more): N 87.

456. **Sting, to:** nyēket, *Bes. K. L.* [*Mal.* sakat, "to annoy."]

457. **Stinking:** busu (boussou), *Sak. Ra.*; bīso' (bīsoḳ); būsok, *Serau* [*Mal.* busoḳ], [? cf. S 292 (*b*)].

458. STINKING; putrid (especially with a fishy smell), (*Mal.* hanyir, aring): pĕlong (plu'ng), *Sem. Pa. Max.*; S 292; S 295.

459. **Stir, to** (*trans.*): jūlūk, *Bes. A. I.*
Stomach: B 159-164; H 64.

460. STOMACH, pit of the: pessudul, *Ben. New.* [cf. *Mal.* sudu hati, "the point of the sternum"].
Stomach-ache: B 160; S 185-187.

461. **Stone:** kula, *U. Pat.* Stone; rock (*Mal.* batu): (?) ku-lā', *Sem. Jarum.*

462. STONE: balu, *U. Pat.* Stone; rock: bā-log (*pr.* bālogg), *Sem. Kedah, Sem. Plus.* Flint, for striking fire (*Mal.* batu api): bālog rōs āwā' (*pr.* bālogg rōss āwā'), *Sem. Plus.* [? Cf. *Churu* luk; *Phnong* luk (luc), "stone."]

463. STONE: tĕ-muh, *U. Cher.*; tĕ-mu, *U. Tem.*; tmu, *U. Kel.*; gmu, *Pal., U. Ind.* [*Mon* tmå [tmā; tmăa]; *Stieng* tömău; *Xong* tmo; *Sue, Nanhang* tamao; *Tareng, Kon Tu, Boloven* tamŏ; *Bahnar* tömō; *Kaseng* tamò; *Halang* mŏ; *Chong* tamok; *Por* thmok-o; *Ka* tamoe; *Prou* tama; *Samrê* thmo; *Cuoi* tamau; *Khmer* thmă; *Chrău* t'mô; *Alak, Lave* tămo; *Sedang* 'mu, hmu; *Palaung* mau; *Khasi* māu, "stone."]

464. STONE: bungkal, *Kena. I.* [*Kawi* wungkal, "stone," cf. *Mal.* bungkal, a certain weight.]

465. STONE: batu, *Sak. U. Kam., Mantr. Malac., Jak. Malac.*; (batou), *Söm., Sak. Kerb.*; (battu), *Ben. New.*; batu', *Sem. Buk. Max.*; batú', *Bes. Sep.*; (batuḳ), *Serau*; (batuᵏ), *Sak. Em.*; (batuk), *Sak. Martin*; batū, *Krau Em.*; *Sem. K. Ken.*; batú, *Sak. Kor. Gb.*; ba-tû, *Sen. Cliff.*; (batou), *Sak. Ra.*; botu'? (botu'k), *Sem. Beg.*; batah, *Sem. Klapr.*; ha bĕtu, *Barok.* Rocky mountain: batū-unbā, *Sem. K. Ken.* (probably = "big stone," *vide* B 202). Loadstone: batu' băni' (batu' bni'), *Sem. Pa. Max.*; B 370. Quartz; fire stone: batu osh (batou-och), *Sak. Kerb., Sak. Ra.*; batu siap (batou siap), *Sak. Kerb.*; batu ōsh siap (batou-ôch-siap), *Söm.*; S 444. Thunderbolt (*Mal.* batu lintar): batu' ker-chel (*or* kö-chel), *Pang. Sam, Pang. Gal.*; L 91. [Presumably this refers to the primitive stone weapons sometimes found in the Peninsula, which the natives (as elsewhere) consider to be thunderbolts.] Whetstone: batu' tendıı' (batuḳ tendriḳ), *Serau* [*Mal.* batu.]

466. STONE: che-ût, *Pang. Kap. Her.*; che-ôt, *Jak. Mad.* (*Pant. Kap.*); cho'ot, *Pant. Kap. Log.*; bĕsukⁿ, *Tembi.* Stone chisel: seok, *Sem. Stev.* Round side of stone axe; round side of stone chisel: măsūt (massoot), *Sem. Stev.* Stone axe: chit-tē (chit-tai), *Sem. Stev.* Iron: chāot, *Pant. Kap. Log.* Iron; stone; tin: chĕot? (chen-ot), *Pant. Kap. Joh.* Musket-ball: che'ôt, *Pant. Kap. Her.*; bûah che-ôt, *Jak. Mad.* (*Pant. Kap.*); F 284. Bullet: chĕot pĕnjauh bunyi (chen-

ot p'njauh bunyi), *Pant. Kap. Joh.* Seed: chĕot (chen-ot), *Pant. Kap. Mad.*
STONE: R 12.
STONE of fruit: F 282; S 88.
STONE knife: K 48.

467. **Stool, to**; to void excrement (*Mal.* berak): tūdam (tudm), *Sem. Buk. Max.*

468. STOOL, TO; to void excrement: ĕnchah (*pr.* 'nchahh), (doubtful), *Pang. U. Aring*; mĕnchăh? (mnjâh), *Sem. Buk. Max.*; mā'chā, *Bes. Sep.*; chah-choh; choh, *Sen. Cliff.*; cha' cho', *Sak. Blanj. Cliff.*; chachoh, *Darat*; chachoh; chacha, *Serau*; chi-chu-ah, *Krau Tem.* To have a motion: chachó, *Sak. U. Kam.* To void: choh, *Sen. Cl.* I stool: enchacha; ĕnchacha, *Serau.* Aroid (*Mal.* birak) [*sic*: but it obviously represents *Mal.* berak, "to stool"]: chachoh, *Jelai.* Excrement: ĕnchā (inchar), *Sem. Stev.*; V 22. Dysentery: chio behīm (tchio behīm), *Sak. Ra.*; B 249. [*Bahnar* cha ik, cha gaih, "to stool"; ? cf. *Khmer* chŏḥ [chuḥ], "to descend"; but see S 470.]

469. STOOL, TO (*Mal.* berak): ya-jelhoyd (?), *Sem. Plus* [? cf. S 470].

470. STOOL, TO: ejued, ejed [?], *Tembi*; anji kut (anjikut), *Sem. Pa. Max.*; ? cf. B 160. [? Cf. *Khmer* chŭḥ [juḥ], "to stool."]

471. STOOL, TO: menéh, *Jak. Malac.* [*Sampit* mamanih; *Katingan* manih; *Kanowit* mené, meni, "to void excrement."]

472. STOOL, TO: lō', *Bes. Malac.*; D 114.

473. **Stop** (*Mal.* bĕrhĕnti): bö, *Pang. U. Aring.*

474. STOP: lantók, *Kena. I.*

475. STOP: sidang, *Bedu. II.*

476. STOP, TO (*intrans.*): brĕntī (brönt**i**), *Sak. Ra.* Turn of the tide: ma'-bĕnti' (ma' bnti'), *Sem. Buk. Max.* [*Mal.* bĕrhĕnti].

477. STOP, TO (*intrans.*): biadú (biad**ou**), *Söm.* To rest: bĕrādo (brardo), *Mant. Stev.* [? Cf. *Mal.* bĕradu, "to sleep" (a word only used of royalty; but possibly it had a different meaning formerly or in some other Malayan language).] To dwell: bĭdu; bĭdo, *Sak. Martin* [? cf. H 153]. [? Cf. also *Mon* tö' [duia], "to stop" (=to cease action).]
To stop: L 31; S 222; S 430; S 439; T 90; W 5, 6.

Stork: E 38.

478. **Storm**: shĕlūhh; 'lūk, *e.g.* ari' shĕlūhh, "there is a storm," *Bes. Sep. A. I.*; D 43; lūhh; sĕlūhh, *Bes. K. L.*; hĕlu (hloo), *Bes. Bell.*; elhúl (elh**oul**), *Sak. Kerb.* Wind: helhul; hälhul, *Sak. Kor. Gb.*; hälhúl (hèlh**oul**), *Sak. Kerb.*; helhul, *Tembi* [? cf. B 257].

479. STORM: sawu, *Ben. New.*; siàk, *Söm.*; sī', *e.g.* kĕtok sī'=*Mal.* hari ribut, "there is a storm," or lit. "the day (or sky) is stormy," *Pang. U. Aring*; D 33. Wind: siāĕng (siāg'n), *Sem. K. Ken.*; siak, *Sem. Per.* Wind; air (*Mal.* angin): sē', *Pang. Sam, Pang. Gal.*; tsē', *Pang. U. Aring.* Gale? (*Mal.* ribut): **si-hak**, *Söm.* [De Morgan gives the incompatible equivalents, French "gale," and Malay "ribut." I prefer the latter; cf. W 109 (*b*).] Surf: siāh, *Bes. A. I.* [Cf. *Sampit* sabakh; *Grogo* sabăk; *Land Dayak* sa-bak; *Sentah Dayak* sobak-ribut; *Lundu* sebak, "storm," "wind"; but more probably *Tareng* sieng, "storm," "wind."]

480. STORM: yibu^{t}n? (jibúd'n), *Sem. K. Ken.*; ribut, *Ben. New.* Wind: ribut, *Serting.* Big wind; typhoon; storm: ibut (aibut), *Sem. Buk. Max.* [*Mal.* ribut]; B 256; W 109.
Story: S 363.
Stout: B 212; E 34; H 32; R 193; S 501.

481. **Straight**; direct (*Mal.* bĕtul): pĕluñ *or* tĕpĕluñ, *Sem. Jarum*; pĕluñ (*pr.* pĕlu^{d}ñ), *Sem. Plus*; *ex.* harr tĕpĕluñ (*Mal.* jalan bĕtul), "the straight road," *Sem. Jarum, Sem. Plus*; pĕluin (pluin), *Sem. Pa. Max.* Flat (*Mal.* pĕpat): la' pĕluin (la' pluin), *Sem. Pa. Max.*

482. STRAIGHT: buka', *Sem. Buk. Max.* True; right; proper: būko' (buku'), *Sem. Buk. Max.*

483. STRAIGHT: betúl, *Sak. Kor. Gb.*; bĕtul (btul), *Sem. Pa. Max.*; (bötoul), *Söm., Sak. Kerb., Sak. Ra.* Straightness; straight line: bĕtul (btul), *Sem. Pa. Max., Sem. Buk. Max.* Accurate; correct: bĕtul, *Sak. U. Kam.* Right; just; true: bĕtul (bötoul), *Söm., Sak. Ra., Sak. Kerb.* [*Mal.* bĕtul].

484. STRAIGHT: lurus, *Tembi.* True; lurus, *Pant. Kap. Joh.* [*Mal.* lurus, "straight."]
Straightness: S 483.

485. **Strait, a**: sĕngpĕngalat (s'ngp'ng-

alat), *Pant. Kap. Joh.* [*Mal.* sĕlat].

486. **Stranger**: dagang, *Sak. Kor. Gb.* Stranger (especially of aboriginal race): *dagan*, *Sak. Ra.* [*Mal.* dagang]; M 23; M 26; M 28; M 30.

487. **Strangle, to**: birajot, *Jak. Sim.* To tie a cloth round one's neck with intent to strangle oneself (a ceremonial lamentation): bĕjîrôt, *Jak. Mad.* To be strangled: chĕrut, *Bes. Songs* [cf. *Mal.* chĕrut, "tightly compressed"]; P 210.

Strap: R 133.

Stray, to: A 42.

Stream: R 142-145; W 27-30; W 33.

Confluence of streams: C 234.

Streamlet: W 27-30.

Strengthen, to: H 31.

Stretch, to: B 404; D 66; L 130; S 405.

488. STRETCH, TO, out the legs: chong (chung), *Sem. Pa. Max.* [Doubtful; it looks like F 220.]

489. STRETCH, TO, out the legs: mălun chân (mlunchan), *Sem. Buk. Max.*; F 220. To put out the tongue (*Mal.* julor lidah): lun lĕtik (lunntik), *Sem. Pa. Max.*; mălun lĕtik (mlun ltik), *Sem. Buk. Max.*

490. STRETCH, TO, oneself: ya idiet? (iĭdĭiet?), *Sem. Buk. Max.*

491. STRETCHED? (by pulling?), (*Mal.* ĕnjut): kăbkuat (kbkuat), *Sem. Pa. Max.* [? cf. C 48].

492. STRETCHED? (*Mal.* ĕnjut): iyo' (aiiu'), *Sem. Buk. Max.* [? = P 228].

493. **Strew, to**: rúi, *Sak. Kor. Gb.*

494. STREW, TO, broadcast (*e.g.* stones): bóis, *Sak. Kor. Gb.*

495. **Strike, to** (*Mal.* pukol): ya-tangkâh, *Pang. U. Aring.* To tap: ya-tangkâh, *Pang. Sam, Pang. Gal.*

496. STRIKE, TO: (*a*) ya' tĕbâh (*pr.* tĕbâhh), *Sem. Jarum.* To strike; to beat: ya' tĕbâh (*pr.* tebâhh), *Sem. Plus.* To kill: tĕbâh *or* tĕbâhh, *Pang. Belimb.*

(*b*) To strike: tampogn, *Serting.*

(*c*) To strike: puh, *Lebir, Kerbat*; pout? (pou^{rt}, "deep"), *Sak. Martin*; peh, *Jak.* (*or Bers.* ?) *Stev.* kapet; 'pet, *Bes. Sep. A. I.*; kapêt, *Bes. K. Lang.*; kĕpit (keppit), *Ben. New.* To assault: kapet, *Bes. Sep.* To beat (*Mal.* bantai): kăpet, *Bes. Sep.* To fight (*Mal.* bĕrkalahi): ya' pin-pen (*pr.* pinn-penn), (*e.g.* with bows or blow-guns), *Sem. Skeat.* To hit: pēt, *e.g.* "hit with a stick," pēt ha long (*or* log^{n}), *Bes. Malac.*; peh; păh, *Jak. Malac.* To strike: met (mit), *Sem. Pa. Max.* [*Boloven* püat; *Churu* pu, "to beat"; cf. *Stieng* pŏt, "to fight with fists"; *Bahnar, Chrău* peh; *Stieng* peh (pĕh), "to pound in a mortar"; ? cf. *Mon* pân [pan]; *Stieng* pĕñ (pênh); *Bahnar* peng; *Khmer* băñ [păñ], "to shoot."]

(*d*) To strike: bâeng, *Kena. I.*

497. STRIKE, TO, with the fist; to box: măgĕsi'? (mgsi'?), *Sem. Buk. Max.* [? cf. *Mal.* gochoh; gasak]; C 295, 296; P 203.

String: R 37-41; R 173; R 183. Strings of musical instrument: M 225; M 227; W 125.

String, to, a bow: B 363.

498. **Stripes** (on the body of an animal): ambăl (ambl), *Sem. Buk. Max.* [cf. S 425].

499. **Stroke, to** (*Mal.* gosok): ya-lĕmed, *Pang. Sam, Pang. Gal.*; R 194.

500. **Strong** (*Mal.* kuat *or* gagah): la'amöh, *Sem. Jarum.*

501. STRONG: gagah (occasionally "lĕgagah"), *Sem. Kedah.* Stout, strong: gaga, *Sem. K. Ken.* [*Mal.* gagah].

502. STRONG: pĕnchong, *Kena. I.* [? cf. *Mal.* kĕnchang, "strong"; or *Bahnar* chăng, "stiff"]; W 109.

503. STRONG (*Mal.* kuat); swift (*Mal.* dĕras): kŏ-öt, *Sen. Cliff.* Strong (*Mal.* kuat; kĕnchang): kuat, *Serau.* Strong (*Mal.* 'kuat); swift (*Mal.* lĕkas): kuat^{n}, *Serau.* Accustomed (*Mal.* biasa): kuwad, *Serau.* To endure fatigue well: kuat (kouat), *Sak. Ra.* [*Mal.* kuat, "strong."]

STRONG: A 4; E 68; H 32; M 219; P 193; Q 6; S 340; W 109.

Strut (of tree): R 178-181.

Strychnos: P 167.

504. **Stubborn**; stiff: gerchas-gerchas, *Bes. Songs.*

Stumble, to: F 11.

505. **Stump** (*Mal.* ponggor): mensâ', *Pang. U. Aring*; T 207; T 211.

Stupefied: D 56.

506. **Stupid** (*Mal.* bodoh): lāwā', *Sem. Jarum, Sem. Plus.* Fool: lû, *Bes. A. I.*; lu? *Bes. K. L.*

507. STUPID: chöl, *Pang. Sam, Pang. Gal.* Stupid; foolish: chöl, *Pang. U. Aring.* Silly; foolish: jan, *Ment. Stev.* [? cf. *Bahnar* chel, "frivolous"]; C 161; K 63; S 205-207.

Subsequently: A 46.
Substitute, to: B 484.
Suck, to: B 385; D 165.

508. **Suckers** of the "pĕrĕpat" tree: longkong, *Bes. Sep.*
Suckle, to: B 385, 386.
Suffer, to: P 14.
Sufficient: E 70, 71; F 122.

509. **Suffix,** enclitic (to verbs, etc.): leh, *Bes. K. Lang.* [*Mal.* lah].

510. **Suffocated** (*Mal.* lĕmas): hĕnget? (hngit?), *Sem. Buk. Max.* [? cf. C 205].

511. SUFFOCATED: ho'? (huḳ), *Sem. Pa. Max.*

512. **Sugar**: gúla, *Sak. Tap.*; gula (goula), *Söm.*, *Sak. Ra.*; gulå (goulå), *Sak. Kerb.*; gūla, *Darat*; gūlö, *Jelai*; B 136 [*Mal.* gula]; H 122; S 14.

513. **Sugar - cane** (*Mal.* tĕbu): (*a*) men - het (*pr.* men - hätt), *Sem. Kedah*, *Sem. Jarum*, *Sem. Plus.* Grass? (spec. *Mal.* serendayan?): menhed (minḥ'd?), *Sem. Pa. Max.* [? cf. S 539].
(*b*) Sugar-cane: sau, *Kena. I.*

514. SUGAR-CANE: bos, *Serting*, *Bes. Malac.*; bohs; bois, *Bes. K. Lang.*; boys; bâys; bâs, *Bes. Sep. A. I.*; bûs, *Sen. Cliff.*; bush (bousch), *Sak. Ra.*; bush; buus; būs; buus adu, *Tembi*; buush, *Serau* [or *Tembi*?]; buus, *Serau*; būus, *Jelai*; būs, *Darat*; bus bĕtäk (bouss bötèk), *Sak. Kerb.*; buh, *Ben. New.*; (spec. *Mal.* tĕbu liat): buus krauk, *Serau*; P 78. [? Cf. *Mon* bau; *Khmer* åmpou [ābau], "sugar-cane"; ? cf. S 515. But the connection between these words is somewhat mysterious.]

515. SUGAR-CANE: tĕbu' (tăbuk), *Sem. Craw. Hist.*; (tabuk), *Sem. Ked. New.*; (tĕbúk), *Bedu. II.*; tĕbú, *Mantr. Malac.*, *Jak. Malac.*; tĕbu bĕtong (töbou-bötoň), *Söm.*; tĕbrau, *Bland. K. Lang.* Red sugar-cane: tĕbu' pâhum (tbu' phum), *Sem. Pa. Max.* Sugar-cane (spec. *Mal.* tĕbu bĕtong): tĕbu' bĕtong (tbu' btung), *Sem. Pa. Max.* Species t. kapur, t. lanjong, t. gĕgāgā', all have names corresponding with the Malay names, *Sem. Pa. Max.* [*Mal.* tĕbu].

516. **Sugar-palm**, *Arenga saccharifera*: bākeh (bakih), *Sem. Buk. Max.*

517. SUGAR - PALM: hĕnau, *Mantr. Malac. Cha.* [*Mal.* hĕnau].
Sultan of Johor: P 33.
SULTAN of Pahang: P 33.
Summon, to: C 9; S 178.
Sun: D 33-35; D 38, 39; D 43; E 83; L 76.

517A. SUN: mĕhĕdăh, *Sem. Martin.* [? Perhaps for mĕkĕtoh = D 33.]
Sundry: A 95.

518. **Sunflower** (spec. *Mal.* bunga matahari): kĕlāchā (klacha), *Sem. Pa. Max.*
Sunrise: D 33; D 35; D 43.

519. **Sunset**: limpas? (limpase), *Mantr. Cast.*; D 16; D 33; D 35; S 119.

519A. **Sunshine**: jeláśng (djelág'n), *Sem. K. Ken.*; D 33.

520. **Supine** (face upwards), (*Mal.* tĕlentang): taridöi, *Pang. Sam*, *Pang. Gal.*; L 68.

521. **Support**; prop := P 218; S 452, 453.
Support, to: B 112; P 218.
Surf: S 479.
Surface: P 122.

522. **Surprised**; astonished: îé, *Sak. Kerb.*

523. SURPRISED: kĕngirit (köñirit), *Söm.*; hérên; hérén, *Sak. Ra.* To be surprised or astonished: hanyang, *Bes. K. L.* [*Mal. Ar.* ḥeiran].
Surround, to: R 192.
Suspicion: S 5.

524. SUSPICIONS, TO HAVE; suspicious; jealousy: kĕndah? (kndh), *Sem. Buk. Max.*
Suspicious: S 5; S 524.
Swagger, to: S 529.

525. **Swallow** (bird): gātăs (gats), *Sem. Buk. Max.*; kĕletēu, *Mantr. Malac.* A species of night - bird: klētēao; klētēau, *Bes. Sep.*; B 72; B 216.

525A. SWALLOW: laiang, *Tembi* [and *Serau*?], [*Mal.* layang].

526. **Swallow, to** (*Mal.* tĕlan): ya-lög, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; lög (lĕrg), *Kerbat*; lĭg; lĭk, *Sak. Kor. Gb.*; klak, *Tembi*; lip^{n}, *Serau* (?); hā' lud (ha' lud), *Sem. Pa. Max.*; măhelud (mhilud), *Sem. Buk. Max.*; lŭt, *U. Cher.*; gĕlöt (gĕlert), *U. Tem.*; gĕloyt, *Bes. Sep. A. I.*; gĕloyt; gĕloyn, *Bes. Songs*; nöt (nĕrt), *Lebir.* Eclipse of the sun: hâ helud (hâ hilud *or* hblud?), *Sem. Buk. Max.* [*Khmer* lép; *Bahnar* luön; *Stieng* luōn; *Cham* luon; *Tareng*, *Jarai* lon; *Sué* lüu; *Chrău* lŭng, "to swallow"; *Bahnar* höluön, "a mouthful" (or quantity which can be swallowed at one gulp); cf. *Mal.* tĕlan; *Dayak* telen; *Batak*, *Bisaya* tolon; *Tagal.* lonlon; *Balinese*

lĕnlĕn, which may contain the same root, viz. lĕn *or* lön; but *Mon* ngit; *Sedang* nönŏ; *Annam* nuôt, "to swallow," seem to explain some of these forms better.]

527. **Swamp** (*Mal.* paya): kubang, *Pang. U. Aring*; *Pang. Sam*, *Pang. Gal.* [*Mal.* kubang.]

527A. SWAMP (*Mal.* paya; sawah): danök^{n}, *Sak. Em.* [? cf. *Biaju Dayak*, *Lawangan*, *Siang* danum, "water."]

528. SWAMP; mud: lepek, *Punt. Kap. Lem.*; letek, *Pant. Kap. Mad.* [? cf. M 214, 215]; H 113; H 115.

529. **Sway, to**: buai-berbuai, *Bes. Songs*. To sway and swagger: biang-biuk, *Bes. Songs* [*Mal.* buai].

530. SWAY TO AND FRO, TO (*Mal.* oling): wo' (woḳ), *Sem. Pa. Max.*

531. SWAY TO AND FRO, TO: gayor, *ex.* tapag tĕlentor gayor, "the leaf-stem (of the tĕpus) sways to and fro," cp. tĕlentor masing gayor, "to and fro in various wise," *Pang. Teliang* [cf. *Mal.* goyang; S 131; W 110].

532. SWAYING; waving: glu-glai, *Bes. Songs*.

532A. **Swear, to**: sāb, *Sem. K. Ken.*; Y 26.

533. **Sweat**: hīwid? (hĭĭŭŭĭd), *Sem. Pa. Max.*; (*Mal.* pĕluh): sĕöp^{n}? (sĕ-urp^{n}), *Sen. Cliff.* To sweat: sengöp? (seng-ĕrp), *Sak. Blanj. Cliff.*

534. SWEAT: chadūm, *Bes. Sep.*

535. SWEAT: (*a*) pud, *Sem. K. Ken.* (*b*) Sweat: bedebuk, *Bedu. II.* [? cf. H 142].

536. SWEAT: pĕloh (plu'h), *Sem. Buk. Max.*; W 34. To sweat: plŏ, *Sak. Ra.* [*Mal.* pĕluh]; H 141; R 13; W 30.

537. **Sweat, to**: rrôĭ, *Söm.* [*Achin.* roĕh (*or* rĕuh?), "sweat"]; H 141; P 63; S 533; S 536.

538. **Sweep, to**: sapui, *Mantr. Malac.*; sapoi, *Mant. Bor.*; sapu, *Serau*; P 100; W 109 [*Mal.* sapu]. [Is W 124 ultimately connected with this?]

539. **Sweet**: gahet, *Sem. Craw. Hist.*, *Sem. Klapr.*; gāhat (kaht), *Sem. Pa. Max.*; gehat (giht), *Sem. Buk. Max.*; gehed (*pr.* ge-hedd), *Sem. Jarum*; gehed (*pr.* ge-hed), *Sem. Plus*; gĕhed, *Pang. U. Aring*, *Pang. Sam*, *Pang. Gal.*; bähät, *Sem. K. Ken.*; tehehít, *Sak. Tap.*; nīt; nyīt, *Bes. Sep. A. I.* Pleasant to the taste (*Mal.* sĕdap): gĕhed, *Pang. U. Aring*; gĕhed (*pr.* gĕhedd), *Pang. Sam*, *Pang. Gal.* [? cf. S 292 and S 513].
SWEET: S 41.
Sweet potato: Y 16-19.
Sweet-smelling: S 292.

540. **Swell, to**: na-âs, *Sak. Plus Cliff.*; ki-âs, *Sak. Blanj. Cliff.* Swelling; swollen (*Mal.* bĕngkak): mehis, *Tembi*; bĭ-ais, bĭâis, *Sen. Cliff.*; biös [*or* biās?], *Jelai*.

541. SWELL, TO, of buds, etc. (*Mal.* bĕrkĕmbong): bĕkemböng, *ex* bĕkemböng kĕbök yĕ lang rengal = *Mal.* bĕrkĕmbong buah sahaya sabĕlah ujong, "my fruits swell along the branches," *Pang. Teliang*. To multiply (*intr.*), *ex.* bĕkembong kĕjöh (=kĕrajöh) chĕrē lang rengal, "the young squirrels multiply on the branches (?)," *Pang. Teliang*. Swelling (disease), (*Mal.* sakit bĕngkak sĕmbab): kĕmeng (kming), *Sem. Buk. Max.* Bossed; knotted: kĕming (kming), *Sem. Buk. Max.*; kĕming kio' (kming kiu'), *Sem. Buk. Max.* Hunchbacked; bent; bowed: kĕmeng kio' (kming kiuḳ), *Sem. Buk. Max.*; B 4. Sores (spec. *Mal.* bubul): kĕmang (kmng), *Sem. Pa. Max.* [Cf. *Mal.* kĕmbong, "inflated"; and cf. also kĕmbang, "full-blown"; cf. U 10.]
Swelling: B 175; S 187; S 541.
SWELLING of the ear: D 56; E 5.
Swift: A 17; G 42; Q 5-15; R 201; S 503; W 109.
Swiftness: Q 5-15.

542. **Swim, to** (*Mal.* bĕrĕnang): ya kĕnĕjuaɣdd, *Sem. Plus*; kijuaij (keejooĭje), *Sem. Stev.* [? Cf. *Central* and *Southern Nicobar* kĭchál, "to swim."]

543. SWIM, TO: ya' si-ör (*pr.* si-örr), *Sem. Jarum*.

544. SWIM, TO: loi, *Sen. Cliff.*; linoi, *Tembi*, *Serau* (?), *Darat*; niloi, *Serau*. I dare to swim here: eng bĕrani' (branik) enliloi, *Krau Em.*; F 49. [*Sué*, *Boloven* loi; *Jarai* 'loi; *Annam* lôi; *Halang* jĕlöi, jaloi; *Bahnar* glöi (?); *Cham* lwai, chaluĕi, "to swim"; *Mon* tăloa ḍaik [tălai ḍāk], "to tread water"; perhaps = B 80]. B 80; C 273; P 5.
Swine: P 73-90.
Swollen: S 540.

545. **Swoop, to**: berklambau, *Bes. Songs*.

546. **Sword**: gabarlik, *Ben. New.*

547. SWORD: pădang, *Sem. Beg.*; pedang, *Ben. New.* [*Mal.* pĕdang].
548. SWORD: manchong, *Pant. Kap. Joh.*; pemanchong, *Pant. Kap. Her.* To take hold of: pĕmanchong (p'manchong), *Pant. Kap. Joh.* [Cf. *Mal.* panchong, "to cut."]
SWORD: C 152; E 83; K 47; S 367.
549. SWORD-GUARD? (*Germ.* Seitenzacken des Schwerts): hing, *Sem. Stev.*
550. SWORD, end of (*Germ.* Fuss der Schwertklinge); calyx of flower: mos, *Sem. Stev.* [Doubtful; cf. O 69.]
Syphilis: U 9.

T

1. **Taban** (a kind of wild fruit-tree), [presumably the gutta-percha tree, *Dichopsis gutta*]: larah, *Tembi, Serau.* Taban fruit (used as food): plö' (plök) lārah *or* larah, *Tembi.*
1A. TABAN: taben, *Pang. U. Aring* [*Mal.* taban].
2. **Tagut**, burong (bird spec.): tāgut; chim tāgut, *Bes. K. L.* [*Mal.* tagut].
Tahi babi (weed spec.): D 114.
3. **Tail**: hatek, *ex.* "to move the tail (swing it from side to side)," jul hatek, *Sem. Kedah*; M 209; hatĕk, *Pang. Gal.*; ha-chĕk (*or* ha-tek?), (doubtful), *Pang. U. Aring*; sĕntak; sentāk, *Tembi*; sĕntāk^{n}, *Jelai*; sĕn-ta', *Sen. Cliff.*; sĕntāh (*sönt*â**h**), *Sak. Ra.*; sĕntāo (sntāo; sntāw), *Sak. U. Kam.*; L 119; S 436. Tail; hair of the tail of animal: hīte' (hiti'), *Sem. Pa. Max., Sem. Buk. Max.*; (*Mal.* ekor laru [*sic*]), hīte' (hiti'), *Sem. Pa. Max.*; sok-kĕte' (suḳ kti'), *Sem. Buk. Max.* Tail, used as a numeral coefficient: katek, *Sem. Plus.* [Cf. *Mon* bătă, *Palaung* seta, "tail"; ? cf. also H 2.]
4. TAIL: nī, *Söm.*
5. TAIL: ekor, *Bland. K. Lang.*; ikul (ik*oul*), *Sak. Kerb.*; kur, *Bes. Songs.* Buttock (of "ungka" monkey, which is tailless): iku, *Bes. Songs.* Used as a numeral coefficient: ikur; kur, *e.g.* ma ikur mah, "two men together"; 'mpē' kur mah, "three men together," *Bes. Sep.* [But see B 322]; [*Mal.* ekor]; D 98; S 436.
Tainted: M 232.
6. **Takat dahan** (bird spec.): kattog, *Sem. Stev.*
7. **Take, to**: gul, *Bes. Sep.*; gūl, *Bes. Sep. A. I.*; kagul (kahgool), *Bes. Bell.*; gōl, *Bes. Malac.*
8. TAKE, TO: ma-amil *Mantr. Malac.* [*Mal.* ambil]; B 396; B 400; C 30; C 48-52.
To take away: B 396; G 42.
To take hold of: H 106; S 548.
To take off: O 44.
9. TAKE OUT, TO (*Mal.* bawa kaluar): hual, *Sak. Plus Cliff.* To go out: ehual, *Tembi*; hĕrhōl [*or* pĕrhōl?], *Serau.* To release: bĕrhōl *or* bĕrhol, *e.g.* "O Rahu, let loose my moon!" O Rahú bĕrhol gichä eng, oi! *Sak. U. Bert.* [?=C 219]; B 396.
10. TAKE UP, TO: sâyit, *Kena. I.*; B 396; C 30; C 32.
11. TAKE CARE, TO (*Mal.* jaga): ya-kikad, *Paug. U. Aring*; A 57.
12. **Talan** (tree spec.), *Saraca* sp. (?): kapeh, *Mantr. Malac., Mantr. Malac. Cha.*
Talk: C 235; S 359.
Talk, to: K 63; N 90, 91; S 360.
To talk slowly: S 428.
Talkative: M 202.
Tall: B 202; D 66; F 29.
Tamarind: A 25.
13. **Tame** (*Mal.* jinak): nād, *Pang. U. Aring.*
14. TAME: lâ-gi, *Sen. Cliff.*; lĕgī, *Bes. Sep. A. I.* [*Achin.* raghoi, "tame" (of birds).]
15. TAME: gĕnâ, *Pang. Sam, Pang. Gal.* [*Mal.* jinak].
16. **Tampinis** (tree), *Sloetia sideroxylon*: tĕpul (tpul), *Sem. Pa. Max.*
17. TAMPINIS: tĕmākăh (tmakh?), *Sem. Buk. Max.*
18. **Tampui** (fruit-tree), *Baccaurea malayana*: berket, *Jak. Ba. Pa.*
19. TAMPUI (spec. *Mal.* tampui batang), *Baccaurea malayana* (?): tābeng (tabing), *Sem. Pa. Max., Sem. Buk. Max.* [For spec. *Mal.* t. bunga, tābeng bunga is given both in *Sem. Pa. Max.* and *Sem. Buk. Max.*]
20. TAMPUI (spec. *Mal.* tampui batang): mari^{sh}, *Jak. Malac.*
21. TAMPUI (spec. *Mal.* tampui batang): lara', *Mantr. Malac. Cha.*
22. TAMPUI (spec. *Mal.* tampui jintek): kandim, *Pang. Skeat.*
23. **Tampuni** (fruit-tree), *Artocarpus rigida*: pontōt, *Mantr. Malac. Cha.* [? a variant of T 25 on quasi-Krama principles].
24. TAMPUNI: pasal, *Mantr. Malac Cha.*

25. TAMPUNI : tĕmpūni' (tmpunik), *Sem. Buk. Max.* [*Mal.* tampuni].
Tap, to : S 495.
Tapering : C 299.
Tapioca : F 170; R 37; T 211; Y 1; Y 4; Y 13; Y 15, 16.

25A. TAPIOCA, a food made out of the tubers of a wild plant : koyi (koyee), *Sak. Hale.*

26. **Tapir** : baret, *Sem. Plus* ; baret (*pr.* ba-rett), *Pang. U. Aring* ; bayet (biet), *Sem. Stev.* ; bayoh (*pr.* bayohh), *Sem. Kedah* ; poh paniék, *Sak. Tap.* ; D 76.

27. TAPIR : chawag, *Sem. Jarum, Pang. Sam, Pang. Gal.*

28. TAPIR : kípan, *Sak. Kor. Gb.*

29. **Taste, to** ; to try the taste of : mătek (mtik), *Sem. Buk. Max.* [This is identical in form with S 250.] D 165; F 57, 58.
Tasteless : F 261; R 44.
Tasty : G 74.

30. **Teach, to** : majar (madyar) ; maajar, *Mantr. Bor.* ; ajar, *Serau.* To show; to teach : ajor (adjór ; adjor), *Sak. Kerb.* ; blajár (bladjăr), *Sak. Ra.* To learn : blajar, *Serau.* I learn : ham berlajar ; halnajar, *Darat* [*Mal.* ajar ; bĕlajar ; mĕngajar] ; P 154.

31. **Teal**, *Anas arcuata* : buho' (buhu'), *Sem. Buk. Max.*

31A. TEAL : blibis, *Kerdau* [*Mal.* bĕlibis]
Tear : E 83.

32. **Tear, to** (*Mal.* koyakkan) : ya' suiag (*pr.* suiyagg), *Sem. Plus* ; ya-chag, *Pang. Sam, Pang. Gal.* ; haek (haĕk), *Sem. Pa. Max.* [?=T 33]. [*Mal.* suyak, "to tear" ; but cf. also *Khmer* hêk ; *Bahnar* hek, hak ; *Stieng* hek, "to tear."]

33. TEAR, TO : ya' wog (*pr.* ya-wogg), *Sem. Jarum, Sem. Plus* ; hok (hoḳ), *Sem. Buk. Max.* Morsel ; remnant : hod [?], *Sem. Buk. Max.*

34. TEAR, TO : lun, *Sem. Pa. Max.*

35. TEAR, TO : tēng, *Sak. U. Kam.* ; tĕktēg ; tĕktĕk, *Serau.* [*Central Nicobar* ok-tēk-hanga, "to tear cloth (warp-wise)."]

36. TEAR, TO : rengkā, *Mantr. Malac.*

37. TEAR, TO (*Mal.* koyak) : pit-pĕt, *Sen. Cliff.* [*Achin.* pipĕt ; pipaḳ, "to tear off."]

38. TEAR, TO : charek, *Sak. U. Kam.* [*Mal.* chareḳ].

39. TEAR, TO : (*a*) yabit (iabit), *Sem. Buk. Max.* [*Mal.* rabit].
(*b*) To tear (*intrans.*) : ruyt, *Bes. A. I.* To tear (*trans.*) : tengruyt ; t'ruyt (?), *Bes. A. I.* To tear or rend (*trans.*) : tengrūyt (*Mal.* koyakkan), as distinct from ruyt (*intrans.*), *Bes. K. L.* ; praat, *Tembi.* To tear open : maroyt, *Bes. A. I.*
(*c*) To tear out : rĕbak (röbak), *Sak. Ra.* ; B 373 ; B 375.
Tears : E 83.
Teat : B 385.
Teeth : T 167-173.
To cleanse the teeth : C 145.
Tell, to : C 163; C 254; K 59; S 360; S 363; S 365.
Tĕmbe' (tribal name) : T 41, 42.

40. **Tĕmbusu** (tree spec.) : mĕso' ? (mĕsok), *Bes. K. Lang.* [*Mal.* tĕmbusu].

41. **Tĕmiau**, Tĕmiâ (Tumior), Tĕmbe' (name of Northern Sakais) : Tĕm-be', *Sen. Cl.*

42. TĔMIAU : In (inn), *Sem. Stev.*

43. **Temperate** ; moderate : mĕndā-hānăh (mndahanh), *Sem. Buk. Max.* [*Mal.* sĕdĕrhana].
Tempest : S 478-480; W 109.
Temples : C 83, 84; F 224; F 228.

44. **Ten** (*Mal.* sapuloh) : nteb (*or* ĕnteb), (this was twice given me as=ten, though the intervening numerals were not known, but *quære*), *Sem. Kedah* ; hotêp, *Sak. Sel. Da.* [*Khmer* dăp [tăp], "ten."]

45. TEN : pú-ún, *Sem. Scott* ; sĕpol (s'pol), *Pant. Kap. Joh.* ; sepuloh, *Sem. Ij.*, *Sak. Br. Low* ; sa'pûloh, *Sem. U. Sel.*, *Sem. Per.* ; sapuloh *Mantr. Malac.*, *Jak. Malac.*, sĕpuloh (s-puloh), *Sak. U. Kam.* ; sapulo (sapoulo) ; nipulo (nipoulo), *Söm.* ; neipulo (neïpoulo), *Sak. Kerb.* ; napulo (napoulo), *Sak. Ra.* ; né-puloh, *Sak. Br. Low* ; nēipulo (nêy-poulo), *Sak. Croix* ; ʰmoi-puloh, *Bes. Malac.* Twenty : nelpulo (nel-po..o) ; neljulpulo (neldjoulpoulo) ; julpulo (djoulpoulo), *Söm.* ; T 272 ; nalpulo (nal-poulo), *Sak. Croix* ; nāl-puloh, *Sak. Br. Low* ; nang-pulo (nañ-poulo), *Sak. Kerb.* ; narrpulo (narr-poulo), *Sak. Ra.* ; chia-puloh [*sic* in MS. also], *Sem. Ij.* [? cf. T 273.] Twenty-one : mā-puloh-ʰmoi, *Bes. Malac.* ; duapuloh satu, *Mantr. Malac.*, *Jak. Malac.* Thirty : nīpulo (nïpoulo), *Sak. Kerb.* ; nepulo (népoulo), *Söm.* ; năpulo (nèpoulo), *Sak. Ra.* [*Mal.* puloh ; sapuloh, "ten" ; and see O 27-30 ; T 99 ; T 270, 271.]
Tender : S 334.

Tendon Achillis: C 6; V 8; W 147.

46. **Tĕngĕrmato** ? (tree spec.): kĕsoh (ksuh), *Sem. Pa. Max.*; kĕsoh (ksuh); kĕsoh mătŏ' (ksuh mtu'), *Sem. Buk. Max.*

47. **Tĕpus** (a kind of wild ginger-like shrub with edible fruit): sayang, *Pang. U. Aring.*

47A. TĔPUS (wild ginger): apush, *Tembi*; lempus, *Tembi*, *Darat*; lĕmpus, *Jelai* [cf. *Mal.* tĕpus.]

48. **Tĕrap** (tree), *Artocarpus Kuntsleri*: mĕndī (mndi), *Sem. Pa. Max.*

49. TĔRAP: ho'; o' (huk; 'uk), *Sem. Buk. Max.*; kemp-hâ, *ex.* bŏk pingang kemphâ, "a girdle of tĕrap-bark," *Bes. K. L.*; 'lo^{k}ng kempoh, *Bes. A. I.*; T 216.

Testicles: E 36, 37.

50. "**Tĕtâwar bindang**" (flower spec.): mos, *Sem. Stev.*; cf. S 550.

50A. **Thank, to**: dahäl, *Sem. K. Ken.*

51. **That** (*Mal.* itu): (*a*) un, *Pang. Belimb.*, *Pang. K. Aring*; un, *ex.* chŏp ba'-un = *Mal.* pĕrgi kasitu, "go thither," *Pang. U. Aring*; tuk-un, *Sem. Craw. Hist.*; tukun, *Sem. Craw. Gram.*, *Sem. Ked. New.* There: tuk-un, *Sem. Craw. Hist.*; tukun, *Sem. Craw. Gram.*; *Sem. Ked. New.*; (touk-oun), *Sem. Klapr.*; R 83. Beyond (*Mal.* balik sana): yel-un (?), *Pang. U. Aring.* There (*Mal.* disitu): ba'un, *ex.* klŏng yah (*or* nyah) ba-un = *Mal.* bunyi rimau disitu, "there is the noise of a tiger there," *Pang. Sam*, *Pang. Gal.*; T 129. Thither (*Mal.* kasitu): ba-ūn (ba-ūnn), *ex.* chŏp ba-unn (*Mal.* pĕrgi kasitu), "go thither," *Sem. Plus*; ba'-un, *Pang. U. Aring*; ba'un *or* ba'unn, *Pang. Belimb.* Thither or there: kâ'un *or* kâ'unn, *Pang. K. Aring.* Thence (*Mal.* dĕrisitu): dai-ūn (*pr.* dai-ūnn), *Sem. Jarum*; dai-ūn (*pr.* dai-ūnn), *ex.* dai-ūn ched ba-deh (*Mal.* dĕrisitu sampai kamari), "from there to here," *Sem. Plus*; nan-un, *ex.* bŏd nan-un = *Mal.* sampai dĕri-sana, "arrived from thence" (doubtful), *Pang. U. Aring.* So (*Mal.* bagitu): mā-ūn (*pr.* mā-ūnn), *Sem. Kedah*; pen-ūn (*pr.* pen-ūnn), *Sem. Jarum*, *Sem. Plus.* So; like that (*Mal.* bagitu): pan-un (*pr.* pan-unn), *Pang. U. Aring*; pan-un, *Pang. Sam*, *Pang. Gal.* Sometimes (*Mal.* kadang-kadang): ka-ūn-ka-ūn (*or* ka'un-ka'un), *Sem. Kedah.* They: je-én, *Serting*; B 165; P 176.

(*b*) That: nun, *Mantr. Malac.*; 'nun, *Jak. Lem.* There: nun, *Mantr. Malac.*; dĕnu, *Jak. Malac.* Far: nun-tai, *Mantr. Cast.*

(*c*) There: kĭum, *Pant. Kap. Joh.*; kiyo (kee-yo), *Jak. Stev.*; chiun, *Ment. Her. I.*, *Ment. Her. II.*; (chune), *Mantr. Cast.* Thither: chiun, *Mantr. Malac.*; chûn *or* chyun, *Bland. K. Lang.*; kiuh, *Jak. Malac.* Go (*imper.*): kiuh, *Jak. Malac.*; kio, *Jak. Malac.*; kiun, *Bed. Chiong*; kĭûn, *Pant. Kap. Mad.*; kĭyun, *Barok*; chiun, *Ment. Her. I.*; tyiun, *Mantr. Malac.*; chun, *Bedu. II.* Go away (*imper.*): ki-kiuh, *Jak. Malac.*; kiyun, *Or. Laut.*; chun, *Belandas Skeat.* Go there (*imper.*): chûn *or* chyun, *Bland. K. Lang.*; G 47. Far off: kiyoh, *Or. Laut.* [Cf. *Billiton Malay* siun, "there."]

(*d*) That (*Mal.* itu): tani *or* tā-nī, *Sem. Jarum*, *Sem. Plus.* There (*Mal.* disitu): bā-nī', *Sem. Jarum*, *Sem. Plus.* Thereupon: uni' (auni'), *Sem. Pa. Max.*

(*e*) That: nah, *Tem. Cl.*; hâ nâ, *Sak. Kerb.*; naná, *Sak. Kor. Gb.*; **ná-lo**, *Sŏm.* That; there: nong, *Bes. Songs.* Formerly: nuneing (nou-neiñ), *Sŏm.* There (*Mal.* disitu): nū', *ex.* ched nū' (*Mal.* sampai di-situ) = "arrive there," *Sem. Kedah*; nu', *Sem. Buk. Max.* Thence (*Mal.* dĕrisitu): da-nū', *Sem. Kedah.* Since: nano, *Sŏm.*; mĕnong (mnoñ), *Sak. Kerb.* Thus; in that manner: rê-na', *Sak. Plus Cliff.* [? Cf. *Bahnar* hönŏ, "there."]

(*f*) This: no'-no', *Serting.* Here: ánu, *Sak. Kor. Gb.*; ahnu (ah-nou), *Sŏm.*; anu (anou), *Sak. Kerb.*; anà, *Sak. Kerb.*; R 84; S 222; T 51.

(*g*) Thence; from there: ha' chĕnăn (ha' chnn), *Sem. Pa. Max.*

(*h*) There: sana, *Sak. Ra.* [*Mal.* sana].

(*i*) A certain one: anu', *Bes. Sep.* [*Mal.* anu].

52. THAT: jih, *Sen. Cliff.*; jĭh, *Sen. Cl.*, *Sak. Blanj. Cl.*, *Sak. Slim Cl.*; ajĭ (adschĭ), *Sak. Martin*; yê; â-ji, *Sak. Blanj. Cliff.*; ajĕ *e.g.* "get up and fetch that man," etla dĕ hă mai ajĕ, *Sak. U. Bert.* That; this: adjâ, *Sak. Ra.* This: hadja; hadjâ, *Sak. Ra.* His; her (*enclitic*): aji, *Mant. Bor.* There: ajĕ, *Sak. U. Kam.* There: jih; ma'jih, *Sen. Cliff.* [presumably ma'jih

= "thither"]. Over there (*Mal.* disitu): kĕn-jih, *Sen. Cliff.*; ipējah, *Sak. Em.*; (*Mal.* saběrang sana): makateje, *Darat'*; (*Mal.* saběrang situ): makatiji, *Sen. Em.* Thither (*Mal.* kasitu; kasana): ma'jih, *Sen. Cliff.* Thus; in that way: bu-ji, *Sak. Blanj. Cliff.* Don't do (*or* behave) like that! gau wi rahaji! *Jelai.* Hither: ho joē, *Bes. Malac.* You (*2nd p. sing.*): ajih, *Jak. Malac.* [Cf. *Achin.* jĕh [jih], "that yonder"; ji, jih, "he."]

53. THAT: nangkẽ (nangkê^{n}), *Bes. Her.*; na-keh, *Bes. K. Lang.*; nakeh, *Bes. Songs*; năkē', *Bes. Sep. A. I.*; (nako), *Ben. New.*; kikĭ, *Serting.* They: hmā nangkẽ (hma^{n} nangkê^{n}), *Bes. Her.*; M 23. He; she: ngki', *Bes. Her.*; hangkē' (hangkē^{k}), *Krau Em.* He; she; they: ĕngki? (ankki), *Ben. New.*; ĕngkike? (ankkiko), *Ben. New.* He: ki-kē, *e.g.* hang ki-kē, "with him," *Bes. Sep. A. I.*; A 178. His; their: ĕngki punya (ankki punia), *Ben. New.* Outwards: hangkeh, *Bes. A. I.* There: niki; akki, *Ben. New.*; ta-keh, *Bes. L. Lang.*; takeh, *Bes. Songs*; tăkē, *Bes. A. I.* Over there (*Mal.* balik sana): huki, *Bes. Sep.* Thither: a-kit; hūkī'; hōkī, *e.g.* chok hukī, "going *that* way," *Bes. Sep. A. I.* Go (*imper.*): cho' hukí, *Bes. Malac.* This: naki, *Ben. New.* Is it in this way? (*Mal.* baginikah): badikih-keh, *Bes. Sep.* Thou: engki, *Bes. Malac.* You: keh, *Sak. Blanj. Cliff.*; ké, *Kena. I.* His [*or* that]: -kiah, *Bes. Songs.*

54. THAT: (*a*) thui, *Ben. New.* There: tūī, *Bes. A. I.*, *e.g.* mah tūi, "people over there," *Bes. Sep.* (?); tui, *Bes. Malac.*; tu-i (dúi; du-i), *Sem. K. Ken.*; ntui (ntouĭ), *Söm.*; ditū', *Sak. U. Kam.*; matih, *Serau.* Here and there (?): chim matui; chim matro (tchim matoui; tchimmatro), [clearly for chip matui, etc.], G 42, *Sak. Ra.* There [thither]: matui (matoui), *Sak. Kerb.*; matu (*matou*), *Sak. Kerb.*; chīp matui (tchīp-matouĭ), *Söm.*; G 42; matui, *Sak. Kor. Gb.* [Is given as the equivalent of *Mal.* sĕbab itu, but rendered by *Ger.* aus (out); *quære* a confusion for sabĕlah itu = "towards that," "over there."] [The connection of many of the following is very doubtful.] Across (*Mal.* ka saběrang): makati' (makatikh), *Serau.* Formerly: maté, *Sak. Kerb.* Gap: nate' (natē'), *Sem. Pa. Max.* Intervening space: nati, *Sem. Pa. Max.* Outside: ka'gin nati', *Sem. Pa. Max.* Outside (*adv.*): ha'ginnati', *Sem. Pa. Max.* Outside; to turn out: kinnati', *Sem. Pa. Max.* Sometimes (?): yateh? (iath): *Sem. Buk. Max.* There: ha' teh (ha' tih), *Sem. Pa. Max.*; cho' ba-pĕri' teh (chū bpĭrĭ' ti?), *Sem. Buk. Max.* [appears to mean "go . . (?) . . thither"]. Over there: ha' ti; ha' tih, *Sem. Pa. Max.*; G 42; tui hẽ, *Bes. Malac.*; titāb (titb), *Sem. Buk. Max.* Thereupon: yateh (iatih), *Sem. Buk. Max.* Thither: ha' tih, *Sem. Pa. Max.*; diteh, *Sak. J. Low*; chu mĕnuto' (chu mnutu'): *Sem. Buk. Max.*; G 42; mati' (matik), *Jelai.* They: ĕntoi, *Kena. II.* Yonder: taptói? (dabdói; dab-dói), *Sem. K. Ken.* [*Palaung* patuă (patouè), "there."]

(*b*) That: itú', *Bedu. II.*; itu', *Blan. Rem.*; (itu^{k}), *Bedu. I.*; (itúk), *Bed. Chiong*; ītu' (ĭtuk), *Galang*; itu (i**tou**), *Sak. Ra.*; itô', *Ment. Her. I.* [*Mal.* itu]; T 85, 86; W 77.

Thatch: B 184; H 159; L 34; R 164-168.

Then: A 71; D 17; D 19; T 86.

Thence: T 51; T 86.

There: D 66; G 42; R 83; T 51-54; T 86.

There is: B 87; B 95.

Thereupon: T 51-54.

They: H 39-45; M 26; T 51; T 53, 54.

55. **Thick** (*Mal.* tĕbal): kelpīh (*pr.* kel-pīh), *Sem. Jarum*; kĕlpīh (*pr.* kĕlpīh), *Sem. Plus*; kĕlepīh (klepīh), kĕlepi (klpe *or* klepi), *Sem. Buk. Max.*

56. THICK: sö-ok, *Bes. K. L.*

57. THICK: tĕbal (töbal), *Sak. Ra.*, *Sak. New.* Rough: tobál? (dobal), *Sem. K. Ken.* [*Mal.* tĕbal]; B 205; H 31.

58. THICK, of liquids: kendal, *Pang. U. Aring* [*Mal.* kĕntal].

Thicket: F 232.

59. **Thick-leaved**: rampak, *Bes. Songs.* [*Mal.* rampak, "spreading."]

60. **Thigh**: blăt (blŭt), *Pang. Jalor*; bĕlŏt? (pĕlŏt), *Sem. Martin* [but he gives bĕtis as *Mal.* equivalent]; bălah, *Sem. Beg.*; bala, *Ben. New.*; blö', *Sem. Kedah, Sem. Jarum, Sem. Plus, Pang. U. Aring, Pang. Sam, Pang. Gal.*; bĕlū', *Pang. Gal.*;

bĕlūh ; bĕlö, *Bes. Sep. A. I.* ; bĕlu (*bŏ*lou), *Sak. Ra.* ; bĕlo' *or* blo' (blu'), *Sem. Pa. Max.*, *Sem. Buk. Max.* ; bĕlō (*bŏ*lô), *Söm.*, *Sak. Kerb.* ; blo, *Sak. Kor. Gb.* ; blô, *Söm.* ; bleu ; blō, *Bes. Malac.* ; blōk^{n} ; blok^{n}, *Tembi.* Buttocks : bĕlōk, *Tembi.* Thigh ; upper leg : blōĕ [*or* blau?] kĕting (blowe (*and* blowe') keting), *Sem. Stev.* ; C 6. Upper part of thigh : ble, *Sem. K. Ken.* ; (*Mal.* pangkal paha) : păngkăl bĕlo' (pngkl blu'), *Sem. Pa. Max.* ; T 223. To nurse (in one's lap) : mākat bĕlo' ye' (makt blu' ii'), *Sem. Buk. Max.* [*Khmer* phlou [bhlau] ; *Stieng*, *Bahnar* blu ; *Kaseng* blü ; *Sué* lu ; *Halang*, *Sedang* blù ; *Boloven* plù ; *Central Nicobar* pulâ ; *Kurku* būlū, "thigh" ; *Khmus* mphlu (mphlou) ; *Lemet* chelu (chelou) ; *Boloven*, *Kon Tu* plau ; *Sué* lù ; *Sedang* più, "leg."]

61. Thigh : lĕmpāo ; lĕmpāw, *Sak. U. Kam.* ; lempâh, *Tan. U. Lang.* ; lĕmpā (lömpâ), *Sak. Ra.* ; lempah, *Darat* ; lempak, *Serau* ; lempak^{n}, *Jelai* ; lĕmpă? (lĕmbă), *Sak. Martin.* [But the Malay equivalent annexed to this last is bĕtis.] Buttocks (*Mal.* punggong) : lempah, *Tembi.* Lower part of leg (*Mal.* bĕtis) : lĕm-par, *Sen. Cliff.*
62. Thigh : sāpät (sâpèt), *Kena. I.* [? = T 61].
63. Thigh : pu-âk^{n}, *Sen. Cliff.* ; paha, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* paha].
64. Thigh : deriot, *Ben. New.* ; C 4, 5 ; F 220.
Thigh-joint : B 336 ; L 127.
65. **Thin** (*Mal.* kurus) : hamad, *Pang. U. Aring* ; ha'-mât, *Lebir* ; wat, *U. Tem.* ; oimanak^{n}, *Tembi.*
66. Thin : kin-chēr (*pr.* kinn-chärr), *Sem. Jarum*, *Sem. Plus* [? cf. T 71].
67. Thin : yaköh (? = ya-köh), *Pang. Sam*, *Pang. Gal.* [? Cf. *Bahnar* hake (hakĕ) ; *Halang* rke, "thin."]
68. Thin : sôk^{n}, *Sen. Cliff.* ; sook^{n}, *Serau* ; isok^{n}, *Darat* ; sōt^{n}, *Jelai.*
69. Thin : tĕmpong (tmpung), *Sem. Pa. Max.*
70. Thin : kâyus? (koius?), *Sem. Buk. Max.* Consumption ; atrophy : kŭyus (kuius), *Sem. Buk. Max.* [*Mal.* kurus, "thin."]
71. Thin (*Mal.* nipis) : hĕteh (htih *or* hstih?), *Sem. Buk. Max.* ; hĕtĕ (*pr.* hĕtă), *Sem. Jarum*, *Sem. Plus* ; tsĕï ; tshĕï *or* chĕï, *Bes. K. L.* ; zĕ, *Sen. Cliff.* ; nsél, *Sak. Ra.*
72. Thin : jīt ; jēt, *Bes. Sep. A. I.*
73. Thin : päheng? (pèheñ), *Sak. Kerb.*
74. Thin : lipis, *Söm.* Thin ; smooth : lipís (lippís), *Sem. K. Ken.* [*Mal.* nipis] ; D 182 ; F 105 ; S 280 ; S 282 ; S 284 ; Y 40.
75. **Thing** : ê-ta', *Sak. Plus Cliff.*
76. **Think, to** (*Mal.* pikir) : ya böd-löd, *Pang. Sam*, *Pang. Gal.* ; bödlād ; böd-lād, *Sem. K. Ken.*
77. Think, to ; to believe : pikir, *Söm.* ; *Sak. Ra.*, *Sak. Kerb.*, *Serau*, *Krau Em.* ; pékér, *Sak. Ra.* [*Mal. Ar.* pikir].
78. Think, to : (*a*) ya-kö' (doubtful), *Pang. U. Aring.*
(*b*) To think ; thought ; to reckon : sangkă' (sngka'), *Sem. Buk. Max.* [*Mal.* sangka].
79. Think, to ; to estimate ; to reckon : agă' (aga'), *Sem. Buk. Max.* [*Mal.* agak] ; F 58.
To think of : C 16 ; R 67.
80. **Thirst** : chekat, *Jak. Ba. Pa.*
81. Thirst : leilo, *Jak. Sim.* To thirst : bilo, *Pant. Kap. Log.*
82. Thirst : thirsty : haus, *Sem. Pa. Max.*, *Sem. Buk. Max.* To thirst : haus, *Pant. Kap. Her.* [*Mal.* haus].
83. **Thirsty** : tĕrăga' (tĕrágak), *Mantr. Malac.* [*Mal.* dahaga] ; T 82.
Thirteen : E 55.
84. **Thirty** : chûi-ang, *Sak. Sel. Da.* [Very doubtful and probably fictitious word.] T 45.
85. **This** (*Mal.* ini) : öh (*pr.* öhh), *ex.* aneg öh, "this child," *Sem. Kedah* ; C 106 ; nyu-uh (*pr.* nyu-uhh ; ? = here), *Sem. Kedah* ; nyo (ño), *e.g.* "this is gold, this is silver," ño mās, ño yingit (jingit), *Sem. K. Ken.* ; hă, *Bes. Sep. A. I.* ; ïho' ? (ïhok), *Kena. I.* ; naho, *Ben. New.* ; nā-hă, *Bes. Sep. A. I.* ; na-hoh, *Bes. K. Lang.* ; nahū (nahú^{n}), *Bes. Her.* That (*adj.*) : hoh, *Bes. K. Lang.* ; nga hă, *Bes. Malac.* ; hă ; nahă, *Bes. Songs* ; hong, *Kena. I.* Hence (*Mal.* dĕrisini) : dai-öh (*or* dai-öhh), *Sem. Plus.* Here (*Mal.* disini) : hara-ăhh, *Pang. Belimb.* ; năhăh ; năhă', *Bes. Sep.* ; niho' ? (nihok), *Ben. New.* ; ta-hoh, *Bes. K. Lang.* ; nanō ; nanō^{u}, *Sem. K. Ken.* ; G 43. Hither (*Mal.* kamari) : ba-öh (*pr.* ba'öhh), *ex.* dih ba-öh *or* oi ba-öh, "come hither," *Sem. Jarum* ; ba-öh (*pr.* ba-öhh), *ex.* deh ba-öh *or* oi ba-öh, "come hither," *Sem. Plus* ; G 43 ; ho'an ? *or* hon ? (hu'n), *Sem. Pa. Max.* Come hither : dē ba öh (*pr.* ba'öhh),

Sem. Jarum; C 221A. So: haâ (ha-ā), *Sem. K. Ken.* Thus (*Mal.* bagini): mā-öh (*pr.* mā-öhh), *Sem. Kedah*; pen-öh (*pr.* pen-öhh), *Sem. Plus*; pan-hek *or* pan-öh, *Pang. Sam, Pang. Gal.* Too; also (*Mal.* pula): hoh, *Bes. K. Lang.* How much more: naho koh, *Bes. K. Lang.* [*Bahnar* â (ô); *Stieng* ou; âu (âu), "this."]

86. THIS: (*a*) tăh, *Sem. Kedah*; tăh *or* tăh (between tăh and tăh), *Sem. Plus*; tăn; tā', *Sem. Jarum.* He: ta' (tak), *Sem. Craw. Hist., Sem. Craw. Gram., Sem. Klapr., Sem. Ked. New.* She: ta' (tak), *Sem. Ked. New.* Here (*Mal.* disini): kětäh, *Sem. Kedah*; kětöh (*pr.* kět-öhh), *Sem. Jarum, Sem. Plus.*
(*b*) This: tek *or* tē', *Pang. U. Aring*; teh, *Sak. Lèngk.*; 4 *N.Q.* 103. To-day: naté, *Söm., Sak. Br. Low, Sak. Croix.* You: te, *Jak. Stev.* Thou (*2nd p. s.*): tói, *Sak. Tap*; P 176. Here (or from here): paté? (pa-tế), *Sak. Martin.* There (or from there): até? (a-tế), *Sak. Martin*; see also T 54.
(*c*) This: dek, *ex.* mai-o-dek? (*lit. Mal.* apa dia ini?), "what is this?" *Pang. Belimb.*; dek, *Pang. K. Aring, Pang. U. Aring*; tudeh, *Sem. Craw. Hist., Sem. Craw. Gram., Sem. Ked. New.*; (toudeh), *Sem. Klapr.*; tū-děh (?=there), *Sem. Kedah*; a-dê, *Sak. Blanj. Cliff.*; adä (adè), *e.g.* teh adä (téh adè), "this country," E 12, *Sak. Ra.*; adế, *Sak. Martin.* This; here: adö, *e.g.* nĕgrī adö (nögrî adö), "this country," *Sak. Ra.* This is it! ladih, *Sen. Em.* Here: dé, *Sak. Ra.*; deh (dih), *Sem. Pa. Max.*; dih, *Sen. Cl.*; bādấ (bâdè), *Sak. Ra.*; badeh (badih), *Sem. Buk. Max.*; dih; pă-dih; ma'dih, *Sen. Cliff.*; madih, *Serau*; madĕ, *Sak. U. Kam.* Hither: badeh, *Sak. J. Low*; madi' (madik), *Jelai.* Hither or here (*Mal.* kamari): kădek, *Pang. K. Aring.* Hither (*Mal.* kamari): ba-dih, *ex.* ched ba-dih (*Mal.* sampai kamari) = "arrive here or hither," *Sem. Jarum*; ba-dē, *Pang. Sam, Pang. Gal.*; ba-döi (*or* bad-öi); bă-dūī, *ex.* chöp bă-dui = "come hither," *Pang. U. Aring*; ma'dih, *Sen. Cliff.*; du badēi, *Sem. Buk. Max.*; R 83; W 78. To arrive: da badi, *Sem. Buk. Max.* To come: badih, *Sem. Klapr.*; ndi, *Sak. Sung.* Come: maddi, *Serau.* Come, young man! yob (*or* nyam) ben madi, *Darat.* Hence; from here: ha'deh (ha'dih), *Sem. Pa. Max.*; ueh badi (auih badi), *Sem. Buk. Max.* Thence; from there: ue' badeh (aui' badih), *Sem. Buk. Max.* Whence; from where: ue' badeh (aui' badih), *Sem. Buk. Max.* So; thus: taleh, *Sak. J. Low.* Thus (*Mal.* bagini): pan-dek, *Pang. U. Aring.* Thus; in this way: hau-mĕ-gi-â-dê [perhaps to be read han mĕgi ādē], *Sak. Blanj. Cliff.* Not yet; now: nadeh (nadih), *Sem. Buk. Max.* Then; until: chub nadeh (chub nadih), *Sem. Buk. Max.*; G 42. There: madi' (madikh), *Sak. Em.* [but cf. T 54]. Up-country; upstream (*Mal.* ulu): pedih, *Krau Em.* [So given, but clearly in error; it means "here"; cf. W 77.] When (*interrog.*): hanadeh (hana-dih), *Sem. Buk. Max.*
(*d*) This: do, *Söm., Sak. Kerb., e.g.* "this country," täh do (tèh do), *Söm., Sak. Kerb.*; nado, *Sak. Korb. Lias*; nadōh? (nadóch), *Sak. Kor. Gb.* That: ĕndoh, *Jak. Mad.*; 'ndoh, *Jak. Sim.* Here: doh, *Tem. Cl.* Hither: mado, *Sak. Korb. Lias.* To approach: màdoh, *Sak. Kerb.* There: dô, *Sak. Ra.* Thus; in this way: i-do', *Sak. Plus Cliff.*; H 44 [? cf. G 31].

87. THIS: 'ng, *Sem. Stev.*; meng, *Bes. Malac.*

88. Hitherwards (*Mal.* balik sini): wet ba-kau (doubtful), *Pang. U. Aring*; R 83 [?=T 90].

89. THIS: nin, *Kena. II., Bed. Chiong, Bedu. I., Bedu. II., Blan. Rem., Ment. Her. I., Ment. Her. II., Mantr. Malac.*; nĕnin (n'nin), *Ment. Stev.* Here: nin, *Mantr. Malac.*; nī (nee), *Belend. Stev.*; (nie), *Jak. Stev.*; dĕni, *Jak. Malac.*; R 84; S 439; sinin, *Ment. Her. II.*; sînî, *Söm.*; sîni, *Jak. Mad.* Hither: sîni, *Jak. Mad.* [*Mal.* sini, "here," "hither"; cf. *Minangk. Mal.* inin, sinin (given, but not explained, in v. d. Toorn's Dictionary).]

90. THIS; come: kia, *Jak. Semb.*; kiah, *Jak. Mad., Jak. Sim., Jak. Ba. Pa.*; kian, *Jak. Lem.*; kîân, *Pant. Kap. Joh.*; kiyán, *Barok*; ka-kian, *Galang*; kiani, *Jak. Malac.*; tyian, *Mantr. Malac.* Come; come here (hither): chan, *Belandas Skeat*; kiyan, *Or. Laut*; chan *or* chyân, *Bland. K. Lang.*;

chan datang hinin, *Mantra. Malac. Nya.*; C 225; T 89. Here: kĕ-ĕng, *Jak. Sembr.*; chian, *Ment. Her. I.*; thiang, *Mantr. Cast.* Hither: chan *or* chyân, *Bland. K. Lang.*; chian, *Mantr. Malac.*; G 43; kiani, *Jak. Malac.*; kĕ-ĕng, *Jak. Sembr.* Stop: chan, *Bedu. II.*

91. THIS: timi, *Ben. New.*

92. THIS: yak, *Jak. Mad.*; jak, *Jak. Lem.*

93. THIS: īka' (ikak), *Galang*; H 45; N 113. [*Minangk. Mal.* ikŏ, "this."] T 51-53.
Thither: G 42; G 47; T 51-54.

94. **Thorn** (*Mal.* duri): (*a*) hīlī', *Sem. Kedah*; īle' (aili'), *Sem. Buk. Max.*; jĕ-li, *Lebir*; jĕle' (jli'), *Sem. Pa. Max.*; kĕlā? *or* jĕlā? (gelā), *Sem. K. Ken.*; jĕr-la', *Krau Tem.*; jĕr-lah, *U. Cher.*; jĕr-lar, *U. Tem.*; jĕr-lak, *Krau Ket.*; jĕrlak, *Serau*; (jerlak), *Sak. Em.*; jĕr-lâk^{n}, *Sen. Cliff.*; (tĕr-lâk^{n} [*sic*: probably a misprint]), *Sen. Cl.*; jālak, *Tembi*; jĕrjĕr-lāk, *Sak. Em.*; B 21; B 143. Bristle (or quill, as of a porcupine = *Mal.* duri), (they are believed to be tipped, like blow-gun darts, with black upas poison, and the porcupine is believed to shoot them when provoked): jeleg; jĕlik, *Sem. Jarum*; kĕleg, *ex.* kĕleg landeg, "porcupine's quill," *Sem. Kedah*; klăg-lanag, *Sem. K. Ken.* Caltrop (*Mal.* sudar): jehláh, *Sak. Jer.* Onak (whip-end of growing rattans): jĕlī' sung (*pr.* suηg) = *Mal.* duri ujong (*lit.*), *ex.* kaned, wong, bŏŏ, jĕli' sung = trans. of *Mal.* proverb kĕchil anak bĕsar onak, *i.e.* "when small, a child, when grown up, a scourge," *Pang. Sam, Pang. Gal.*; ? R 37 or E 63. [*Mon* jālā; *Bahnar* jŏlā; *Khmer* bănlā [pānlā], "thorn"; *Alak* jĕli, "needle"; *Stieng* krŏla, "thorny bamboo"; ? cf. *Stieng, Chrău* lok, "thorn."]
(*b*) Thorn: nĕnīar (n'nīar), *Pant. Kap. Joh.*

95. THORN: bŭ-chet, *Kerbat.* Quills of a porcupine: chinching lantâh, *Sem. Plus*; pa'chor, *Sen. Cliff.* [*Stieng* chor, "porcupine's quill"; ? cf. *Bahnar* göshor (göxor), "porcupine."]
Thou: H 180; T 52, 53; T 86; Y 32-38.
Thought: T 78.

96. **Thread** (*Mal.* bĕnang): sīp, *Bes. Sep.*

96A. THREAD: benang, *Tembi* [*Mal.* bĕnang].

97. **Three**: wú-ip, *Sem. Scott.*

98. THREE: diu, *U. Pat.* [Both words doubtful.]

99. THREE: nö (nĕ), *Po-Klo*; nä( ), *Sak. Ra., Sak. Korb. Lias*; ne', *Tem. Cl.*; né, *Sŏm., Sak. Croix, Sak. Br. Low*; nè (sharp); neh, *Sak. Br. Low*; nê, *Sen. Cl.*; ne, *Sem. K. Ken., Sak. Plus*, 4 *N.Q.* 102; nē' (nēk), *Serau*; nī, *Tembi*; ni', *Sak. U. Bert.*; ni, *Sak. U. Kam., Sak. J. Low, Sak. Martin*; nî, *Sak. Kerb.*; nir, *Sak. Tap.*; nina, *Sak. Chen., Sak. Sung.*; I. 167; T 45. The third (*Mal.* yang katiga): nē' (nēk), *Serau*. Three houses: ni' dĕnú' dūk, *Sak. U. Bert.* We three: ai-néä, *Sem. K. Ken.* Five: ne, *Sem. Stev.* [No doubt mistake, it must mean "three." [See pp. 458, 459, *supra.*]

100. THREE: ĕmpong, *Sem. Plus*; pat, *Sem. Sadang*; ĕm-pet, *U. Tem.*; ĕm-pe', *U. Cher.*; hĕmpä'? (hmpĕk), *Serting*; ĕmpe' (ĕmpék), *Bes. Her.*; ampĕh, *Sak. Sel. Da.*; 'mpe', *Bes. Sep. A. I.*; 'mpe (npe,) *Pal., U. Ind.*; 'mpi, *Bes. Malac.*; ĕmpi (impee), *Bers. Stev.*; (ampi), *Ben. New.*; be'? (bék), *Kena. I.* [*Mon* pi; *Khmer* bey [pīy]; *Bahnar* peng; *Stieng* pēi; *Alak* pei; *Boloven, Halang, Sedang* pä; *Niahŏn, Lave* pe; *Ka, Chong* pe; *Prou, Phnong* pê; *Kaseng* ; *Kon Tu* bê; *Tareng* bè, "thre

101. THREE: tigai, *Pang. Belimb.*; (tigeuk), *Galang*; tigah, *Sem.* tîga, *Sem. U. Sel., Sem. Per.*; t *Sak. Jer.*; tiga, *Sak. Br. Low, Guai, Mantr. Malac., Jak. M Sem. Craw. Gram.* [*Mal.* tiga].
Three-cornered: C 245.

102. **Throat**: (*a*) lăkhum (lḳhum), *Buk. Max.* [*Mal. Ar.* holkum, lĕkum.]
(*b*) Larynx: lohong (luhung), *Sem. Buk. Max.* Apple of throat (*Mal.* lĕkum): lahong, *Sem. Kedah*; uvula (*Mal.* anak tĕkak): lahâng *or* lahong, *Sem. Kedah.* [*Kaseng* halòng, "neck," klong, "throat"; *Bahnar* halŏng, "throat."]
THROAT: N 23; N 26-28.

103. **Through**; tius, *Sem. Pa. Max.* dĕtius? (dtius), *Sem. Buk. Max.* doiät-telús, *Sem. K. Ken.* To rough; to pierce through: tius, *Sem. Pa. Max., Sem. Buk. Max.* Channel canal; cutting: teus (teius), *Sem. Buk. Max.* [*Mal.* tĕrus].

104. THROUGH; to pierce through: pulau (pulău), *Sem. Buk. Max.*

105. **Throw to** (?): lunjan, *ex.* mā-lunjan kleng gīn kiadah, "(I want) to throw (it) among the maidens," *Sem. Kedah.*

106. THROW, TO (*Mal.* champak): ya-aloi, *Pang. U. Aring*; loi; ma-loi, *e.g.* yeh ma-loi măhum (mahoom) pe met katop, "I throw blood up to the sun" (a magic formula accompanying the action described), *Sem. Stev.*; I 1; B 249; D 33. To throw away (*Mal.* buang): ya-loi (=ya-aloi), *Pang. U. Aring, Pang. Sam, Pang. Gal.*; lueh (luih), *Sem. Pa. Max.* To hurl up: mā' luih (ma' luih), *Sem. Buk. Max.* [?=P 205].

THROW, TO: huib, *Sem. Buk. Max.*; kawen, *ex.* kawen kayel, "to angle," *Bes. K. L.* To throw away: wêh, *Sen. Cl.*; weh, *Jak. Malac.*; *e.g.* "throw it away over there," weh 'ng kiuh, *Jak. Malac.*; măhuet (mhuit), *Sem. Buk. Max.*; kāwin, *Bes. A. I.* To throw away; to remove: huib, *Sem. Buk. Max.* Thrown away: kawin, *Bes. K. Lang.* To throw; to hurl: īun (aiun), *Sem. Pa. Max.*; ma-iun? (miun), *Sem. Buk. Max.*; W 29. [*Halang* kăveng, kaveñ, "to throw"; *Khmer* krewêng [krăvēng], "to throw away"; *Mon* weng pāi [weng pāai], "to reject."]

THROW, TO: (*a*) yă-mabih? (imabih *or* ămābih), *Sem. Buk. Max.* To throw away: bös (bĕrs), *Sak. Blanj. Cliff.* [*Achin.* bos, "to throw away."]

(*b*) To throw: pig, *Sak. Kerb.* To hurl; to rush: pio' (piuk), *Sem. Pa. Max.*

109. THROW, TO (*Mal.* lempar): rĕm-bok, *Sen. Cliff.*

110. THROW, TO: pangkā (pañ-kâ), *Sŏm.* To throw; to hurl: pongkal (pungkl), *Sem. Buk. Max.* To cast away (*Mal.* buang): ya-ngkā', *Pang. Sam, Pang. Gal.*

111. THROW, TO: bĕdāl (bdal), *Sem. Pa. Max.*

112. THROW, TO: gash, *Sak. Ra.* To throw away: gâs, *Sak. Lĕngk.*, 4 *N. Q.* 103; gas, *Tem. Cl., Sak. Blanj. Cl., Sak. Slim, Serau.* To throw far away: gas ennya' (gas ennyak), *Jelai.* To break (*Mal.* patah): gash (gasch), *Sak. Ra.* To break (*trans.*): tegöt, *Bes. A. I.* Snapped: tĕgöt, *Bes. Songs* [but cf. F 20].
To throw: F 21.
To throw away: F 21; R 60.

113. THROW AWAY, TO; to remove: kuang, *Sem. Pa. Max.* To hurl down (*Mal.* ĕmpas [for hĕmpas]): măchung (mchung), *Sem. Buk. Max.*

114. THROW DOWN, TO: champak pĕkil, *Bes. Songs.* [*Mal.* champak, "to throw away."]
Thrust, to: P 242.

115. **Thud**, with a: perteng, *Bes. Songs.* With a resounding thud: denting-denting, *Bes. Songs.*
Thumb: E 42; F 109, 110; H 14, 15; M 192.

116. **Thunder**: kārei (khâreï), *Söm.*; kā-rē, *Sem. Jarum, Sem. Plus*; karē (*pr.* karēy), *Sem. Plus*; kărē, *Pang. Sam, Pang. Gal.*; kā-yē, *Sem. Kedah*; kahe [in the MS. originally kahey], *Sem. U. Sel.*; kaeh (kaih), *Sem. Buk. Max.*; kai, *Sem. Jur. And., Sem. Jur. New., Sem. Jur. Rob.* Thunder; god (of the Pangan): kaii (kĭee), *Sem. Stev.* Sky: karé, *U. Pat.*; (kte), *U. Kel.*; kael, *Sem. Craw. Hist., Sem. Ked. New.*; kaïl; kaël, *Sem. Klapr.*; gĕlāl (glarl), *Lebir.* [? Connection of this.] [? Cf. *Bahnar* glaih = *Fr.* foudre."]

117. THUNDER: tinjum (*pr.* tin-ju^{b}m), *Sem. Kedah*; lemgum (*pr.* lemm-gumm), *Sem. Plus.*

118. THUNDER: engku, *Sak. Br. Low*; (enekou), *Sak. Croix*; 'ngkuh, *Sak. U. Kam., Sak. U. Bert.*; ĕngkū (ĕnkû), *Sak. Blanj. Sw.*; (unkū), *Tan. U. Lang.*; (nugka) [probably the original MS. had ungku], *Sak. Chen.*; endro ungku, *Darat.* To thunder (*Mal.* bĕrguroh): engkup, *Serau.* Noise of thunder (*Mal.* bunyi gah, guroh): râh ungkup, *Serau*; N 91.

118A. THUNDER: tagar, *Rasa.* [*Mal.* tagar, "thunderclap"; ? cf. (more remotely) *Khmer* phkor [phgar]; *Mon* thăkö [dhăguiw], "thunder."]

119. THUNDER: kĕrĕntah, *Kena. II., Serting, Bed. Chiong*; gĕrĕntah, *Bedu. II.*; (geruntah), *Sak. Sel. Da.*; gantar, *Ben. New.* Thunder-bolt: gentah, *Bes. A. I.* Thunder-clap (*Mal.* pĕtir): gĕrĕntah, *Bedu. I.* [Cf. *Mal.* guntur, "thunder."]

120. THUNDER: (*a*) gārö^{k}ng, *Bes. A. I.*; garöng, *Bes. K. L.* To thunder: garöng, *Bes. K. L.* [? Cf.

Cham groṃ ; *Braou* grem ; *Radaih* gram ; *Bahnar* gröm (grâm); *Kaseng* krüm, "thunder" ; *Halang* gröm ; *Jarai* grōm ; *Boloven* brao kröm ; *Niahön* lü krüm ; *Alak* brah krüm ; *Lave* krüm kre, = *Fr.* "foudre."]

(*b*) Thunder : gurhoh (gukhoh), *Barok* ; guroh, *Bes. Malac.*, *Jak. Malac.* [*Mal.* guroh ; this and T 119 may conceivably be variants, on quasi-Krama principles, of one word.]

121. THUNDER : săpĕtēr ? (subtair), *Ben. New.* ; pâtĕh, *Jak. Ba. Pa.* [*Mal.* pĕtir].

122. THUNDER : âbû, *Kena. I.* ; F 124 ; G 130 ; N 92.
Thunderbolt : S 465 ; T 119.
Thunderclap : T 119.
Thus : T 51-53 ; T 85, 86.
Tibia : A 133 ; B 339.

123. **Tick** : amāit, *Bes. A. I.*

124. **Tickle, to** ? [the Malay equivalent given is kli (for gĕli, which has two meanings, "aversion" and "to tickle")] : bēj (bij), *Sem. Buk. Max.* ; bēwēd (biuid), *Sem. Pa. Max.* Itch (*Mal.* kudis) : behidⁿ, *Tembi.* Itching (*Mal.* gatal) : behētⁿ, *Tembi.* To itch and wish to scratch oneself : gatad behe ; em gi behet [*or* behetⁿ], *Serau.*

125. TICKLE, TO : ngĕri, *Mantr. Malac.* [*Mal.* gĕli].

126. TICKLE, TO : ketek, *Mantr. Malac.*
Ticklish : H 181.

127. **Tide** : ayus (aius), *Sem. Buk. Max.* Tide ; flow of the tide : tali ayus (tali aius), *Sem. Buk. Max.* ; R 183 [*Mal.* harus] ; W 27.
Ebb-tide : W 30.
Flood-tide : F 179 ; W 30.
Turn of the tide : S 476.
Tie, to : B 213, 214.

128. **Tiger** (*Mal.* rimau) : ong, *ex.* nā yĕ leau ka-ong (*Mal.* mak sahya habis de' rimau), "my mother was eaten up by a tiger," *Sem. Kedah* ; ogn, *U. Pat.* ; aum ? (oum), *Ben. New.* ; o, *U. Kel.* ; o', *Kerbat* ; K 31.

129. TIGER : (*a*) nyah, *Pang. K. Aring* ; nyah (*pr.* nyahh) *or* yah, *Pang. U. Aring* ; nya', *Lebir* ; iya (ija), *U. Kel.* ; T 51. Tiger-cat (*Mal.* rimau akar) nyāh āwē, *Pang. U. Aring.* Leopard or panther (*Mal.* rimau kumbang) : nyah beltek, *Pang. U. Aring* ; B 233.
(*b*) Tiger : jâ'-â' ; jō'ō', *Pang. Belimb.* ; jo' ? (tschŏ), *Sak. Martin* ; juho' (djou-hók), *Söm.* [? cf. *Chrău* jau].
(*c*) Tiger : chiai, *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Jur. Rob.* [A misprint for the following ?]
(*d*) Tiger : chinnih, *Sem. Beg.*, *Ben. New.* ; chĕnĕ' (chnī'), *Sem. Pa. Max.* ; jĕnă'? *or* jĕnā'? (jn'), *Sem. Buk. Max.* ; S 310 ; (spec. *Mal.* rimau balar) : jĕnă' păhong (jn' phung), *Sem. Pa. Max.* ; (spec. *Mal.* rimau daun pinang) : jĕnă' hĕle' pĕnăng (jn' hli' pnng), *Sem. Pa. Max.* Wild cat (spec. *Mal.* rimau akar), jĕnă' lātāik (jn' lataik), *Sem. Pa. Max.* ; (spec. *Mal.* rimau tĕrengkasoh) : jĕnă' trĕngkāsoh (jn' trngkasu), *Sem. Pa. Max.* Leopard (spec. *Mal.* rimau bintang) : jĕnă' puloeh (jnng puluih), *Sem. Pa. Max.* ; (spec. *Mal.* rimau tĕlap) : jĕnă' bĕlu (jn' blu), *Sem. Pa. Max.* Black leopard ; black panther : jĕnă' bĕtong (jn' btung), *Sem. Pa. Max.*, *Sem. Buk. Max.* ; B 233. [It is possible that j- should be read ch- throughout ; the MS. often omits dots in the Arabic character.]
(*e*) Tiger : mejē (medjê), *Bland. K. Lang.* ; mējeh, *Mantr. Malac. Nya.* Small tiger : mäjä (mèjè), *Bedu. II.* ; (spec. *Mal.* rimau akar) : mäjä (mèjè), *Kena. I.*
(*f*) Tiger : diagign, *Or. Hu. Joh. I.* ; (djagign), *Pal.*
(*g*) Tiger : tiasma, *U. Ind.*
(*h*) Tiger : jĕrokī ? (jerokee), *Jak. Ba. Pa.*
(*i*) Tiger-cat (*Mal.* rimau akar) : yod (*pr.* yodd), *Sem. Plus.*
(*j*) Tiger-cat (*Mal.* rimau akar) : chang-wod (*pr.* chang-wodd), *Sem. Kedah.*
(*k*) Tiger-cat : chantel, *Bedu. II.* Wild cat : chakul, *Jak. Malac.* ; (spec. *Mal.* rimau akar) : chantĕl, *Bedu. I.* Tiger-cat : sĕdĕt, *Kena. I.*

130. TIGER : (*a*) taiō', *ex.* nā' yĕ yāg taio' (*Mal.* mak sahya di-makan rimau), "my mother was devoured by a tiger," *Sem. Kedah* ; taiyo, *Sem. Craw. Hist.*, *Sem. Ked. And.*, *Sem. Ked. New.*, *Sem. Ked. Rob.* ; (taïyo), *Sem. Klapr.* ; (tīyo), *Sem. Stev.* ; tāyo' (taiu'), *Sem. Buk. Max.* ; tayuh (tayouh) *Sem. Klapr.* Black leopard ; black panther : tāyo' bĕtong (taiu' btung), *Sem. Buk. Max.* ; B 233. Wild cat : tahöm (ta-hurm), *Sem. Stev.*
(*b*) Tiger : pūtēau ; puteau, *Sem.*

Kedah; putéau (*pr.* putéao), *Sem. Plus*; pětéü (?), *Sem. Jarum*; pato, *U. Kel.*

131. TIGER: baling, *Sem. Kedah, Sem. Plus, Pang. Belimb.*; balé^{ng}ng (balég'n), *Sem. K. Ken.*; malen, *U. Pat.*; malap, *Ben. New.*; blang-namañ, *Jak. Malac.*; cf. F 4. Panther: mârut, *Kena. I.*

132. TIGER: gai-it, *U. Tem.*; rak^{n}, *Sen. Cl.*; râk, *Sen. Cliff.*; rââk, *Tan. U. Lang.*; rāak^{n}, *Jelai*; rāak, *Tembi, Darat*; raag, *Serau* [or *Tembi* ?]; mĕnāhar raag, *Serau, Sak. Em.*; ā'-ā'; rā-ā, *Bes. Sep. A. I.*; a-ā (à-à^{n}), *Bes. Her.*; a-a', *Blan. Rem.*; ăā, *Bes. Malac.* Panther; gráak, *Sak. Tap.* Tiger-cat (*Mal.* rimau akar); graak, *Tembi*; rāak ār, *Jelai*; a-a chiogn, *Bes. Her.*; R 37 [perhaps = O 19; cf. T 137]. [?Cf. *Tareng* rhok, "tiger."]

133. TIGER: (*a*) kĕmo^{n} (kmon'), *U. Kel.*
(*b*) Tiger: kohóñ, *Kena. II., Jak. Malac.*; kohangan, *Ben. New.*; kohang (kokang), *Jok. Raff*; kahoïng, *Jok. Raff. As.*; kahōn (kahone), *Ben. New.* Bear: kahúñ, *Kena. I.* [The proper pronunciation in its fullest form is probably kohongñ]; [? cf. T 128].
(*c*) Tiger: po-dong, *Bera*; pōdâgn (pôdòg^{n}), *Serting*; podóg^{n}, *e.g.* proverbial curse: cha' podóg^{n}, "may you be eaten by a tiger!" *Semilai coll. Nya.* Tiger-cat: podógn, *Serting.*
(*d*) Tiger: gêlôm, *Bland. K. Lang.*: nongkom, *Bland. K. Lang.* Royal tiger: mĕngkôlom, *Bedu. II.* Black tiger: mĕngkôlom, *Bed. Chiong.*
(*e*) Tiger: toman, *Pant. Kap. Joh.*; tûmang, *Pant. Kap. Her.* [*Lawangan* timang, "tiger."]

134. TIGER: wĕp ? (wêp (nasal)), *U. Cher.* [? = T 137].

135. TIGER: kla', *Krau Ket., Krau Tem.*; krâ', *Sak. Guai.* Wild cat: kĕlā̤ra, *Mantr. Malac.* [*Mon, Bahnar, Sedang* kla; *Khmer* khla; *Kaseng* kli, klà; *Sué* kalà; *Halang* kliă; *Boloven* klöa; *Stieng* klăh; *Cuoi* kola (cola); *Prou* klo (clo); *Braou* kloū; *Santhal* kūla; *Bhumij* kūlā; *Sinbhum Kol* garūm kūla; *Mundala* kūlah, "tiger."]

136. TIGER: (*a*) ongkuh, *Ment. Her. II.*; mĕnāhar kenkub, *Serau.*
(*b*) Tiger: mĕnāhar ngentat, *Sak. Em.*; mĕnahar ngentat, *Serau.*
(*c*) Tiger: ompot, *Rasa.*

137. TIGER: dûêm, *Bland. K. Lang.*; tuēh, *Bes. Sep. A. I.*; tuĕ, *Bes. Malac.* [? *Mal.* tuan, "master," or tua, "the old one." Most of these tiger names appear to be merely honorifics.]

138. TIGER (Bengal): muĕ̃l (muê^{n}l), *Bed. Chiong.*

139. TIGER: manus, *Sak. U. Kam.*; ma'-nu, *Tem. Cl.*; manu (?), *Bes. Sep.*; mamog^{n}; mamok^{n}, *Tembi*; mámuk, *Sak. Tap.*; mamú (mam**ou**), *Sak. Kerb.*; māmu (**mâmou**), *Sak. Ra.* Wild beast: mamú (mam**ou**), *Sak. Kerb.* [? cf. *Selung* panu (pannoo); pnuk, "tiger."]

140. TIGER (royal): (*a*) râmas, *Kena. I.* Tiger: imed, *Sem. Kedah*; sīlimma (sìlimma), *Pant. Kap. Log.*
(*b*) Tiger: harimau, *Mantr. Malac.*; rîmau, *Ment. Her. I.*; rhîmau (khîmau), *Barok.* Small tiger: rimau kumbang *Bedu. II.* Tiger (of the size of a cat): rimau rumput, *Bedu. II.*; (of the size of a dog): rimau akar, *Bedu. II.*; (of the size of a goat): rimau sĕnang, *Bedu. II.* [*Mal.* rimau, harimau, "tiger"]; B 118.
Tiger-cat: T 129-133; T 135; T 140.
"Tiger's-jackal" bird, cry of: P 80.
Timber: T 207; T 210, 211.

141. **Tin**: supat, *Sem. U. Sel.* [? Cf. *Khmer* speân [sbān], "copper."]

142. TIN: tech, *Sak. Sel. Da.* [? Cf. *Khmer* dêk [tĕk], "iron."]

143. TIN: timéh, *Barok*; tima, *Sŏm., Sak. Kerb., Sak. Ra., Sak. Croix*; timah, *Sak. U. Kam., Sak. Blanj. Sw., Serau*; timah ? (timesh ?), *Sak. Br. Low*; timah-biji, *Sem. Per.* [as the black oxide, in granular form]; tima putih, *Sak. Kor. Gb.* [as the metal], [*Mal.* timah]; S 89; S 210; S 466; W 101.

144. **Tinder**, for striking fire (*Mal.* rabok tukas): pā-sul (*pr.* pā-sull), *Sem. Kedah.* Tobacco-cutting appliance: pasâng (passorng); pasun (*pa*ssoon), *Sem. Stev.*
Tines (of deer): B 351.
Tip: E 65; N 98.

145. **Tired**: gāhāl, *Sem. K. Ken.*; gĕ-hêl, *Tem. Cl., Sen. Cl.* Weak: gĕ-hêl, *Sen. Cliff.* Weak or feeble: gĕhä *or* gĕhē, *Pang. Belimb.*; gehēl, *Serau.* Tired from walking: kilhil jībjūp, *Sak. Em.* To sit, being tired: gehel gigei, *Darat* [see E

21]. [? Cf. *Khmer* khchîl [khjīl], "lazy."]

146. TIRED: kĕrôk, *Serting*; kĕnóng, *Kena. I.*

147. TIRED: kâbo, *Jak. Ba. Pa.*; kaboh, *Jak. Sim.*; kabo, *Pant. Kap. Log.* Feeble: kĕbok, *Jak. Mad.* Slow (*adj.*, *adv.*): kebo-kebo, *Jak. Malac.*

148. TIRED: lîtak, *Bedu. II.* Weak: leteh, *Jelai*; letteh, *Ben. New.* [*Mal.* lĕteh].

149. TIRED: pened, *Pang. Sam, Pang. Gal.*; penāt (penart), *Mentr. Stev.*; penat, *Jelai* [*Mal.* pĕnat].

150. TIRED; fatigued (*Mal.* pĕnat): hum, *Pang. U. Aring.*

151. TIRED; fatigued: jañ; jayn, *Bes. A. I.* Weary: jañ, *Bes. Songs*; L 31; S 189.
To: A 6; A 178; O 26; C 219.
To the ground: E 12.
To the top: A 8.
Toad: C 72-74; F 268; F 270, 271.

152. **Tobacco**: mĕnang? (munang), *Ben. New.*

153. TOBACCO: rāsūl (*pr.* rā-sūll), *Sem. Plus.*

154. TOBACCO: ta'kau, *Krau Tem.*; bakáu, *Sem. K. Ken.*; ba'-kau, *Sen. Cliff.*; bakau, *Sak. U. Kam.*, *Serau*; baku, *Sak. Em.*; bako, *Söm.*, *Sak. Tap.*; akau, *Tembi*; ako, *Sak. Kerb.*; tĕmbako (tömbako), *Sak. Ra.*; tĕmbakau hu-nia, *U. Cher.* Javanese tobacco: ako jawa' (ako jawak), *Serau* [*Mal.* tĕmbakau]; C 129, 130; D 165; I 34; S 303.

155. Tobacco-plant of the Semangs: poh, *Sem. Stev.*

156. TOBACCO (Sakai): bĕr-nol; bĕr-nor; brĕl-nol, *Sen. Cliff.*
Tobacco-cutting appliance: T 144.
Tobacco-plant: T 155, 156.
To-day: D 16; D 19; D 33; D 35; D 42, 43; S 345; T 86.
Toe: F 109; F 112; F 220; N 1-3.
Toe-nail: N 1-3; S 141.
Together: A 62; A 64; A 79; M 42.
To bring together: A 170.

157. TOGETHER WITH (*Mal.* bĕrsama-sama): chĕlah, *ex.* chĕlah gin kiadah, "together with the young maidens," cp. chĕlah wong sad, "among the young *sad* plants"? *Sem. Kedah.* With; together with (*Mal.* bĕrsama-sama): sĕrah, *ex.* chöp sĕrah ō', "go along with him," *Pang. U. Aring.*
To-morrow: A 72; D 33; D 36; D 43; M 175-179.

158. TO-MORROW, the day after: duâk', *Jak. Ba. Pa.*

159. TO-MORROW, the day after: lusā', *Pang. U. Aring*; lusá (louça), *Söm.*, *Sak. Ra.* [*Mal.* lusa]; D 37; D 42; M 178; O 21.

160. TO-MORROW, two days after: tulad *or* tuled, *Pang. U. Aring* [*Mal.* tulat]; O 21.

161. TO-MORROW, three days after: tubin, *Pang. U. Aring* [*Mal.* tubin].

162. TO-MORROW, four days after: tĕlung, *Pang. U. Aring.*
Tongs, bamboo: B 38.

163. **Tongue**: lĕ-peh, *U. Cher.*; lĕ-pes, *U. Tem.*; lĕpäs (lĕpès), *Serting*; lîpes, *U. Ind.* [*Stieng* löpiĕt; *Kaseng* apiat; *Bahnar* löpiet, röpiet; *Churu* lampiet, biat; *Chrău* löpiet; *Boloven*, *Niahön* piăt; *Alak* kăpet; *Lave* ăpiet; *Halang* piet; *Sedang* röpet, "tongue."]

164. TONGUE: lin, *Pant. Kap. Log.*; pelen, *Pant. Kap. Her.*; pĕleng (p'leng) *or* pĕteng (p'teng), *Pant. Kap. Joh.* [? Cf. *Birhâr* ālāng; *Santali* alang; *Muṇḍari* a-lāng, "tongue."]

165. TONGUE: (*a*) lītī' (*pr.* li-tī'), *Pang. U. Aring*; liti' *or* litik, *Pang. Sam, Pang. Gal.*; litig, *Sem. Jur. And.*, *Sem. Jur. Rob.*, *Sem. Jur. New.*; letig, *Sem. U. Sel.*; létik, *Sem. Beg.*; lĕti' (ltik), *Sem. Buk. Max.*; lĕtik (ltik), *Sem. Pa. Max.*; lentek, *U. Kel.*; (lenteck), *U. Pat.*; lĕn-ti, *Lebir*; lĕntâ (lntâ), *Sak. U. Kam.*; lîntáh, *Or. Berumb.*; lentâh, *Sak. Kerb.*; léntag, *Sak. Kor. Gb.*; lantag, *Sak. Br. Low*; (lanlây), *Sak. Croix*; (*lan*lâĭ), *Sak. Kerb.* [these forms are probably due to misreading the form in *Sak. Br. Low* MS.]; lĕntāg (löntâg), *Söm.*; (lentāg), *Sem. K. Ken.*; lentāg, *Tembi*; lentakn, *Serau, Jelai*; lĕn-tak, *Krau Ket.*; lentak, *Sem. Per.*; lĕntâk (*lön*tâk), *Sak. Ra.*; lintâk, *Tan. U. Lang.*; lintak, *Sak. Blanj. Sw.*; rĕn-tak, *Sen. Cl.*; loi-ten, *Sak. Sel. Da.*; S 489. Uvula: āwāng lĕtik (auang lting), *Sem. Pa. Max.*; wang lĕti' (ung ltik), *Sem. Buk. Max.*; C 101. [*Mon* lătaik [lătāk]; *Khmer* ăndat (*pr.* ăndat?) [antāt]; *Khmus* ntak

(ntac); *Central, Southern Nicobar* kale-tāk; *Teressa*, kali-tāk; *Chowra*, kalitāk; *Car Nicobar* litāk; *Palaung* latah, "tongue." ? Cf. these Mon-Annam forms with the Malayan equivalents, *e.g. Javan.* lidah; *Sundan.* letah; *Mal.* lidah.] H 2.
(*b*) Tongue: jelil, *Kena. I.* [*Narom* jilir; *Lelak* dilir.]
(*c*) Tongue: lêdah, *Bed. Chiong*; ledah, *Ben. New.*; li-dah, *Kerbat*; lidah, *Mantr. Malac.*, *Jak. Malac.* [*Mal.* lidah].

166. TONGUE: tamara pok, *Ben. New.* [A very dubious word: cf. F 221; perhaps to be read rapok; if so, perhaps = T 163; cf. F 5.]
To-night: D 16; D 19.
Too: A 71; T 85.

167. **Tooth** (*Mal.* gigi): jangkö', *Sem. Jarum*, *Sem. Plus.*

168. TOOTH: nyus (*pr.* nyuss; nyŭss), *Sem. Kedah*; niyos, *Sem. Klapr*; nïös (nïeuss), *Pang. Jalor*; nis, *U. Pat.*; ïus, *Sem. Ij.*; yus, *Sem. Craw. Hist.*, *Sem. Craw. Gram.*, *Sem. Ked. And.*, *Sem. Ked. Mar.*, *Sem. Ked. Rob.*, *Sem. Ked. New.*; (yous), *Sem. Klapr.*; (yoos), *Sem. Stev.*; yōs (iōs), *Sem. Buk. Max.*; yös (yeuss), *Sem. Stev.*; usê [? better yūs; in MS. originally use], *Sem. U. Sel.*; L 32. Broken teeth: hēu hēus, *Sem. Buk. Max.*; hus hius nāi (hus hius nai), *Sem. Buk. Max.* Mouth: nis, *U. Pat.* Toothache: piās yūs (pias sïius), *Sem. Buk. Max.*; nös-en (neuss-en), *Sem. Stev.* "Teeth eaten at by maggots," *i.e.* caries: nyā' yus? (ñ'ius), *Sem. Buk. Max.* To grind the teeth? (*Mal.* tĕkĕrat gigi?): măki yusẽ' (mki iusi'), *Sem. Buk. Max.* Poisonous snake: yös (yeuss), *Sem. Stev.*; L 32.

169. TOOTH: chĕráh, *Kena. I.*

170. TOOTH: lĕmūn, *Sak. U. Kam.*, *Sak. U. Bert.*; (lĕmûn), *Sak. Blanj. Sw.*; (lĕ-mûn), *Sen. Cliff.*; lĕmún, *Bed. Chiong*; lĕ-mun, *Krau Ket.*; lĕmun, *Jelai*, *Serting*; (lemun), *Ben. New.*, *Sem. Per.*, *Sem. Jur. New.*, *Tembi*, *Serau*; (lemum), *Sem. Jur. And.*, *Sem. Jur. Mar.*, *Sem. Jur. Rob.*; limūn, *Tan. U. Lang.*; līmūn, *Or. Berumb.*; lĕmuin, *Bes. Her.*; lĕmuing (lmuing), *Sem. Pa. Max.*; lĕmugn, *Bes. Her.*; lemoin, *e.g.* lemoin nai, "two teeth," lemoin ne, "three teeth," *Sem. K. Ken.*; lemóign, *Sak. Jer.*; lamo-ing, *Sem. Beg.*; lĕmōing (leu-mô-ing), *Sak. Sel. Da.*; lemoi^{ng}, *Sem. Martin*; lĕmóñ, *Bes. Malac.*; lĕmoñ, *Pang. U. Aring*; lĕmoñ, *e.g.* lĕmoñ nyūs, "front teeth" (incisors): lĕmoñ tenggam, "molars" or "grinders" (*Mal.* gĕrham), *Bes. K. L.*; lĕmoñ; lĕmoyn; lĕmoi, *Bes. Sep. A. I.*; lĕmoñ nyūs, "front teeth"; lĕmoñ tenggaPm, "molars," *Bes. A. I.*; M 121; limo^{n} (limon'), *U. Ind.*; remūn, *Buk. U. Lang.*; rĕmogñ, *Kena. II.*; moiñ, *Söm.*, *Sak. Kerb.*; móin, *Sak. Kor. Gb.*; moin, *Sak. Br. Low*; (moine), *Sak. Croix*; mon, *Tembi*; B 41. Tusk (of wild boar): lamuing, *Sem. Pa. Max.* To bite: lĕmūin, *Sak. U. Kam.* To grind the teeth? (*Mal.* tĕkĕrat gigi): ī' lămūin (aī'ilămōin), *Sem. Pa. Max.* Toothache: mĕje' lamuin (mji' lamuin); mĕje' lamuing (mji' lamuing), *Sem. Pa. Max.* Necklace made of monkeys' and other animals' teeth: lemóin, *Sem. K. Ken.* Snake (not poisonous): limon, *Sem. Stev.* "Teeth eaten into by maggots" (caries of the teeth, so called by Malays): kāmā' cho'? lĕmuing (kama' chu lmuing), *Sem. Pa. Max.* [*Khmer* thméñ [dhméñ]; cf. also *Khasi Synteng* lĕmein; *Battoa* ka lĕmaín; *Amwee* ka lĕman; *Lakadong* ká lĕman, all meaning "tooth."]

171. TOOTH: rangam, *Ben. New.*

172. TOOTH: gigi, *Ben. New.*, *Mantr. Malac.*, *Jak. Malac.* Chattering of teeth: gigi pĕntas? (gigi pnts), *Sem. Buk. Max.*; H 2 [*Mal.* gigi].

173. TOOTH: pengrep, *Pant. Kap. Her.*; pĕngĕrep (p'ng'rep), *Pant. Kap. Joh.*; pingrēp, *Pant. Kap. Log.*; pĕngĕrep pĕmamah (p'ng'rep p'mamah), *Pant. Kap. Joh.* Elephant's tusk: pĕngĕrep kon pĕnĕgāp (p'ng'rep kon p'n'gâp), *Pant. Kap. Joh.* A rapid: pĕngĕrep (p'ng'rep), *Pant. Kap. Mad.* Rat; a well: pĕngĕrep (p'ng'rep), *Pant. Kap. Joh.* [*Mal.* grep, "to gnaw," *e.g.* of rats].
TOOTH: A 12; B 228; M 119.
TOOTH of comb: E 83.
To cleanse the teeth: C 145.
Toothache: T 168; T 170.
Top: A 5; B 347; F 29; H 46.
TOP of roof: R 169.
TOP of tree: T 216.
TOP, ON: A 5-7; N 25; O 26.

174. **Torch**: tras, *Sak. Tap.*

175. TORCH, resin: hanuk (?), *Pang. K. Aring*; R 72.

176. **Tortoise**: awā (owâr), *Sem. Stev.* Land tortoise (*Mal.* kura-kura): awā' (āuăa'), *Sem. Pa. Max.*; awā' (au'), *Sem. Buk. Max.*; (*Mal.* baning): ha-wang, *Lebir*; ha'-wăng, *Kerbat.* Sea-turtle (*Mal.* tuntong) awā' mī (au' mi?), *Sem. Buk. Max.*

177. TORTOISE: sīl (seel), *Sem. Stev.*; (spec. *Mal.* baning): sīl (sil), *Sem. Buk. Max.*; sūl (sul), *Sem. Pa. Max.*; söl, *Tembi* [or *Serau*?]; (sĕrl), *U. Tem.*; seaul (seoul), *Sak. Jer.*

178. TORTOISE (*Mal.* kura): gash, *Pang. Belimb.*; (*Mal.* baning): koh, *Sen. Cliff.* Knee-cap: gash, *Pang. Belimb.*

179. TORTOISE: piled (pĭled), *Sem. Stev.* River-tortoise (*Mal.* labi-labi): pilet (pili't *or* pĭa'it?), *Sem. Buk. Max.*; păis? *or* pias? (pi's *or* p'is), *Sem. Pa. Max.*

180. TORTOISE (*Mal.* baning): dŏm (dĕrm), *U. Cher.*

180A. TORTOISE (*Mal.* baning): kĕnok^{n}, *Tembi.* [*Mon* knuh, "tortoise," "turtle."]

181. TORTOISE (*Mal.* baning): jujeh, *Jak. Malac.*

182. TORTOISE (spec. *Mal.* biuku): bā'eng *or* baning? (ba'ing *or* baning?), *Sem. Buk. Max.* [*Mal.* baning].

183. TORTOISE (*Mal.* tuntong): biúku, *Jak. Malac.* [*Mal.* biuku].

184. TORTOISE: kura', *Sak. U. Bert.*; (spec. *Mal.* kura-kura): kura, *Mantr. Malac.* [*Mal.* kura-kura].

185. TORTOISE, gĕrēnâ, *Jak. Malac.*

186. TORTOISE (*Mal.* labi-labi): onjúnel, *Jak. Malac.*

187. Turtle (spec. *Mal.* lĕlabi): jĕlĕbâu', *Ment. Her. I.* [*Mal.* labi-labi; lĕlabi].

188. Turtle: yok; yâh, *Bes. Sep.*; yohh, *Bes. K. Lang.* River-turtle (*Mal.* labi-labi): yok; yâh; yâh rabi, *Bes. Sep. A. I.* Turtle-eggs: kĕpok yâh, *Bes. Sep. A. I.*

189. TORTOISE, a small kind of: jahûk, *Jak. Mad.*

190. TORTOISE, a small kind of: jangkeng, *Jak. Mad.*
Tortoise-shell: S 236.

191. **Touch, to**: sembi, *Sem. Buk. Max.*; C 49; F 57; H 106.
To touch at: L 31.

192. **Touching**; in contact with each other: oab (aōab), *Sem. Buk. Max.*

193. TOUCHING; in contact with each other: puh, *Sem. Pa. Max.*; N 19, 20.
Tough: R 132; S 336.

194. **Towards**: dăhluoh (?) (?dhlūuh), *Sem. Buk. Max.*; A 6; A 176; A 178; C 219; S 198.
Track: G 41; G 49; P 118.

195. **Tracks**; footprints; utensil? (*Mal.* bĕkas): yŏk (yeuk; yĕrk), *Sak. Plus Cliff.*

196. TRACKS; marks: kĕse (ksē), *Sem. Buk. Max.* [*Mal.* kĕsan].

197. TRACK or spoor: bĕkes *or* bĕkess, *Pang. Belimb.* [*Mal.* bĕkas]; G 41; P 118.
Trample, to: K 24, 25; T 202.

198. **Translate, to**: sĕnalik (sönalik), *Söm.*; salĭm, *Sak. Ra.* To bear a child: bĕrsâlin, *Bes. Her.* [*Mal.* salin (both senses)]; A 121.
Transparent: C 146; W 30; W 98.
Trap: S 407, 408.

199. TRAP (for birds): yad awī (jad-owee), *Sem. Stev.*; R 39. Trap (for snakes): yad ekob (jad-ekob), *Sem. Stev.*

200. TRAP (for mouse-deer): tabog, *Sem. Stev.* [?=N 24].

200A. TRAP; spring-trap (*Mal.* bĕlantek): dak, *Sak. U. Bert.* [*Khmer* teakh [dākkh], "to catch in a snare"; *Bahnar* dăk; năk, "spear-trap"; *Sedang* da, "trap"; ? cf. *Mon* tănak [dănak], "snare"; tak [dak], "to bind."]

201. **Tray** (bamboo tray for upas): chinang, *Sem. Kedah*, *Sem. Plus*; P 136-138.

202. **Tread (on) to**: jak (dják), *Sak. Kor. Gb.* [Cf. *Achinese* jak, "to go"; *Mal.* jĕjak, "to tread"; pijak, "to tread on."] S 446.

203. **Tree**: tom (tum), *Sem. Buk. Max.*; the word used for tree in Aring, Sam, and Galas districts is very like the word for water (tom). It is, however, not the same, and as it was not always pronounced quite alike, I am doubtful of the correct form, but believe it to be tum (*pr.* tŭmm), *e.g.* tum d'long=*Mal.* poko' kayu, "a tree." It has *certainly* an "m" and not an "n" at the end of it, and *in this respect differs* from Siamese ton, *Pang. Sam*, *Pang. Gal.*, *Pang. Aring*; tâm (?tân) kayu (doubtful), *Pang. U. Aring*; B 151; E 83; R 39; U 24. [*Phnong* tom chhi; *Stieng*

töm chü (*v.* T 211); *Prou* tom lang (*v.* T 207), "tree." *Stieng* töm, "tree," which also means "beginning," "cause"; *Bahnar* töm, "trunk," "beginning," "origin" (both the last are used as numeral coefficients of trees, etc.); *Lemet* köm ke (keum ké; *Xong* temne; *Old Khmer* temni; *Mon* tnâm [tnā]; *Samré* thnêm yang; *Por* thnêm nis, "tree"; *Khmer* döm [ṭöm], "trunk," "beginning," "author," döm chō [ṭöm jhö], "tree"; cf. *Mon* tâm [tā], "beginning"; *Chrău* töm, "principle," "origin," "beginning"; *Boloven, Niahön* tam; *Lave* töm, "from" (origin); *Samré* phaa thnêm; *Por* por thom; *Phnong* panom; *Prou* patom, "formerly" (but see also B 151, E 17). It seems more than probable that the primary meaning is "trunk" or "stem" of tree; and for the derivative sense of "beginning," "cause," "author," cf. the uses of the *Mal.* pangkal and pokoḳ.]

204. TREE: kuing, *Sem. Jur. And.*, *Sem. Jur. New.*, *Sem. Jur. Rob.* [Perhaps this should be kning, *i.e.* kĕning.] Stem of tree (*Mal.* batang): likĕning, *Jelai.*

205. TREE: tapis gĕnĕlan (a strange expression, but confirmed by repeated testing; tāpis appears to = *Mal.* poko' and gĕnĕlan = *Mal.* kayu), *Sem. Kedah.* Wood: gĕnĕlan, *Sem. Kedah* [?= T 207].

206. TREE: (*a*) sĕnjéh, *Kena. I.*
(*b*) Tree: hĕtnât? (h(e)tnaut [*sic*]), *Sak. Sung.*; (*Mal.* pokoḳ kayu): ednod, *Tembi.*

207. TREE: jĕlop (djöl**op**), *Sak. Kerb.*; (djölop), *Sak. Ra.*; jĕlok, *Tan. U. Lang.*; jilŏk (djilŏk), *Sak. Martin*; jĕ-log, *Sen. Cliff.*; delokn, *Or. Hu. Joh. I.*; dĕlógn, *Serting*; dĕlóng. *Bed. Chiong*; 'long, d'long, *Bes. Sep.*; long, *Bes. Songs, Bes. Bell.*; log^{n}, *Bes. Malac.*; ogniók^{k}ng (ogniók'n), *Sem. K. Ken.* Stem; trunk (of tree): long (lung), *Sem. Pa. Max.*, *Sem. Buk. Max.* Tree, species producing wadding: jelō gĕtē (*djiélô* göté), *Sak. Ra.* Stem of tree (*Mal.* batang): luuk^{n}, *Tembi.* Wood: gerong, *Sak. Sel. Da.*; gê-long, *Bera.*; lĕ-long, *U. Cher.*; dĕ-long, *U. Tem.*; d'long, *Buk. U. Lang.*; 'long; d'long, *Bes. Sep. A. I.*; long, *Ment. Her. II.*; logn, *Bes. Her.*; log^{n}, *Bes. Malac.*; lung, *Ben. New.* Wood; timber: d'long (doubtful), *Pang. U. Aring*; S 236, 237; T 49; W 30; Y 4; Y 13. Wood-oil: dŏō d'long, *Bes. Sep. A. I.*; W 30. Stump (of tree): jĕngleng (jingling), *Sem. Buk. Max.* [?=T 205]. Branch of tree (*Mal.* dahan): kĕning luuk^{n}, *Tembi*; T 204. [*Bahnar* long, "tree," "wood"; *Nanhang* kalalong (calalong), "tree"; *Sué, Sedang, Proons* long; *Kaseng, Boloven* lòng; *Halang* loang, "tree"; *Tareng, Kaseng, Sué, Halang, Boloven, Sedang* lòng; *Niahön, Alak, Lave* long, "wood"; *Phnong, Stieng* long, "firewood"; cf. also *Cuoi* khnum long; *Prou, Braou, Boloven, Niahön* tom lang; *Alak, Lave, Kaseng* töm long, "tree."] ? cf. G 122.

208. TREE: (*a*) tebal, *Sem. Ken.*; tĕnbo (tönbo), *Söm.*; (species *Mal.* tĕrap): tĕnbo ngĕhu? (tönbo ñöhou), *Söm.*; tĕnbo' tĕlbāl (tönbó tölbâl), *Sak. Morg.* Tree, species producing wadding: tĕnbo' kabong (tönbó kaboñ), *Söm.* Tree (species *Mal.* rabok? [apparently the tree producing wadding]): tĕnbo sĕnlu (tönbo sönlou), *Söm.* [? cf. *Achin.* bak, "tree."]
(*b*) Tree: hombek, *Rasa.*

209. TREE: liu ai? (lĭu aăi?), *Sem. Pa. Max.*

210. TREE; stem (*Mal.* pohun): (*a*) truk, *Sen. Cliff.* Stem of tree: tro' jĕhú, *Sak. Tan. Ram.*; T 211.
(*b*) Tree: chuk, *Sem. Craw. Hist.*; (chuck), *Sem. Ked. And.*, *Sem. Ked. New.*, *Sem. Ked. Rob.*; (tchouk), *Sem. Klapr.*; chāhh ĭ-hŭ', *Sem. Kedah*; thuh, *Sem. Ij.* [possibly to be read ihuh, in original MS.: if so = T 211].
(*c*) Wood: nikuku? (nicuckoo), *Sem. Ken.* [This word is very odd and probably corrupt; perhaps a misprint for nieuhoo = ñöhu? cf. T 211.]

211. TREE: (*a*) ngūhú, *Sak. Jer.*; johû, *Sem. Per.*; jăhú, *Po-Klo, Jehehr*; jĕ-hŭ', *Sem. Jarum, Sem. Plus*; jĕhú, *Sak. Tan. Ram.*; jĕhu; jilok jĕhu, *Sak. U. Kam.*; T 207; kĕning jĕhû, *Sak. Blanj. Sw.*; jihu, *Sak. Br. Low*; jĕhu? (djöh**oñ**), *Sak. Kerb.*; (djehon), *Sak. Croix*; jo-ho, *Sem. Beg.*; joho, *Ben. New.*;

i-oh [in MS. originally e-oh], *Sem. U. Sel.*; ujong, *Ben. New.*; poko' joho' (pokok johok), *Tembi*; T 213; jelob jehup, *Darat*; jelog jehu, *Jelai*; T 207. Wood: jahu', *Sem. Pa. Max.*; jĕhŭ', *Sem. Plus*; jĕ-hû, *Sen. Cliff.*; jĕhû, *Sak. Blanj. Sw.*; (djöhou), *Sak. Kerb.*; jĕhu, *Sak. U. Kam.*; jĕ-hu, *Tem. Cl.*, *Sen. Cl.*, *Sak. Blanj. Cl.*, *Sak. Slim. Cl.*; (djöhou), *Sak. Ra.*; jihu, *Sak. Br. Low*; jĕŭ'? (djĕŭk), *Sak. Martin*; chuē, *Pant. Kap. Log.*; jo-ho, *Sem. Beg.*; joho, *Ben. New.*; jĕho'? (jĕhok), *Tan. U. Lang.*; ī-hŭ', *Sem. Kedah*; i-oh [in MS. originally e-ho], *Sem. U. Sel.*; ñuhū, *Sem. K. Ken.*; nĕhu (nö-hou, *Söm.*; nĕ-ho', *Krau Ket.*; nĕhå (nĕ-hor), *Krau Tem.*; hĕhöh? (hĕheuh), *Pang. Jalor*; jĕnayoh, *Sem. Kedah*; P 163. Wood or timber: joho' (johok), *Tembi*, *Darat*; jehūk^{n}, *Tembi*; juhuk^{n}, *Jelai*; jo-hū, *Pang. Belimb.*; Y 13. Stump (of tree): johu pĕbān (juhu pban), *Sem. Pa. Max.*; C 247. Trunk (*Fr.* "haste"): jĕhu (djöhou), *Sak. Kerb.* Stem (*Mal.* batang): lalu jihup^{n}, *Darat.* Branch: jĕhup, (djöhoup), *Sak. Ra.* Digging stick: hi-u (hee-oo, *Sem. Stev.* Post (*Mal.* tiang): jehŭ' (properly = wood), *Sem. Skeat.* Wooden stick: jĕhu'? (djöhouk), *Söm*; B 232. Stick or wood with knots in it: taba jĕhu (*taba-djöh*ou), *Söm*; B 345. Tree (spec. unidentified): jehūk^{n} kēish, *Serau.* [*Mon* chhu; *Khmer* chhœu (*pr.* chŏ) [jhö], "wood," "tree"; *Churu* si; *Phnong* tom chhi; *Stieng* töm chü, "tree"; cf. *Khmus* che, "firewood."]

(*b*) Tree: kayú, *Or. Trang*; kāyu' (kâyuk), *Ment. Her. I.*; kayu mambong; mambong kayu, *Pant. Kap. Joh.*; batang-kayu, *Jak. Malac.*; T 242. Wood: ka'-yu', *Lebir*; kayu, *Mantr. Malac.*, *Jak. Malac.*; kâyu, *Pant. Kap. Her.*; rumpun kâyu, *Bedu. II.*; kaian, *Rasa.* Bark: hûlit kâyu, *Barok*; S 237. A species of gutta-tree (*Mal.* gĕtah jĕlutong): kayu mambong, *Pant. Kap. Joh.* Tapioca-plant: kayu mabok, *Pant. Kap. Mad.*; M 2 [*Mal.* kayu]. [If the resemblance between groups (*a*) and (*b*) be not merely fortuitous, cf. P 5 and P 164.]

212. TREE: pohón, *Kena. II.*, *Bedu. III.*; pohon, *Mantr. Malac.*, *Or. Laut*; pohon kāyu' (pohon kâyuk), *Bedu. II.*; pohun kayu, *Jak. Lem.*; T 211. Wood: pohól, *Kena I.* [*Mal.* pohon, "tree."]

213. TREE: (*a*) poko, *Ben. New.* [*Mal.* pokok].

(*b*) Tree: pangkhal (pangk'hal), *Blan. Rem.*; T 60. [*Mal.* pangkal, "foot (or thick end) of tree," possibly connected with the foregoing on quasi-Krama principles?]

(*c*) Ford: pĕngkālen (penkâlen), *Sak. Ra.* Landing-stage: pĕngkal, *Bes. K. L.* Bathing-place; landing-place: pĕngkalan? bīsan (p'ngkalam bīsan), *Pant. Kap. Joh.*; W 132 [*Mal.* pangkalan].

214. Partially burnt wood (*Mal.* puntong api): pâlo, *Sak. Kerb.*, *Sak. Ra.*; pālo ōsh (pâló-**ôch**), *Söm.*; F 124. TREE: P 193; S 237.

215. TREE, large: gul, *Sem. Ij.*

216. TREE, top of (*Mal.* ujong): rengal (said to = *Mal.* ujong poko'), *ex.* tangkē bâh lang rengal, "the fruit boughs near the top of the tree," *Pang. Teliang.*
TREE, trunk of: T 242.

217. TREE, a kind of, whose bark is used for making cloth: jĕrē, *Sem. Kedah.*

218. TREE, a kind of, whose leaves are stuck in the teeth of women's combs: hūchong, *Pang. U. Aring.*

219. TREE, species producing wadding: jek (djék), *Sak. Kerb.*

220. TREE, specific name of (species unidentified): birang, *Pang. Teliang.*

221. TREE spec.: gĕmaleng, *ex.* yĕ sēwē ka-kĕpal, kĕpal chan, kĕpal gĕmaleng, "I sing of the fruit-buds of the 'chan' and 'gĕmaleng,'" *Pang. Teliang.*

222. TREE spec.: hamang, *ex.* pengleng kui hamang pi bai, "go and dig (?) the saplings of the 'kui' (?) and 'hamang,'" *Pang. Teliang.*

223. TREE spec.?: siajoi *or* chiajoi, *Pang. Teliang.* [Doubtful meaning: probably means "to turn" or "to dangle."]

224. TREE spec.: soyn (?), *ex.* kĕpal tangkul, kĕpal soyn, "fruit-buds of the 'tangkul' and of the 'soyn,'" *Pang. Teliang.*

225. **Tremble, to** (*Mal.* mĕnggĕlĕtar): ya-legweg, *Pang. Sam*, *Pang. Gal.*

226. TREMBLE, TO: ya-gegged (*pr.* geg-gedd), *Pang. Sam*, *Pang. Gal.*

227. TREMBLE, TO: pipoh (pipuh), *Sem. Buk. Max.* Vibration; trembling: pipu, *Sem. Buk. Max.* [? Cf. *Mon* khăpat [khăpuit], "to twitch (as a dying animal)."]

228. TREMBLE, TO; to shiver: krūk, *Bes. Sep.* [*Mon* kărök [găruik], "to shake"; *Khmer* kâkrök [kăkrök], "vibration," "movement."]

229. TREMBLE, TO: gĕtor (ghötor), *Sak. Ra.* [*Mal.* gĕtar]; C 205; F 48; P 25, 26.
Trembling: V 15.

230. **Trĕngganu man**: sĕngkalu (s'nkalu), *Pant. Kap. Joh.*
Triangle: C 245.

231. **Tribe**: kal, *Sem. Klapr.* [This is one of the words that show that Klaproth had some other source of information besides Crawfurd's list. What it was is unknown, and its value is more than doubtful.]
Tributary (stream): W 27-30; W 40.

232. **Trickle, to**: mĕrĕpit? (mrpit), *Sem. Pa. Max.*

233. TRICKLE, TO: tak-tak? (? tāktănak *or* tāktāk), *Sem. Pa. Max.*; tēao; tēau, *Bes. Sep. A. I.*; B 80; P 206.
Trouble, in: S 186.

234. **Trousers**: hual, *Bes. Malac.*, *Mantr. Malac.*; sarual, *Mantr. Malac.*; sĕrual (srual), *Sak. U. Bert.*; serwal, *Jelai* [*Mal. Pers.* sarual; saluar].

235. TROUSERS: sārong bingkai (bingkei), *Pant. Kap. Log.*; C 171; S 237A.

236. **True** (*Mal.* bĕnar *or* sunggoh); badin (*pr.* ba-dinn), *Sem. Jarum*, *Sem. Plus.*

237. TRUE: eh-wai, *Sem. Jarum.*

238. TRUE: tūn, *Bes. Sep.* To approve (*Mal.* bĕnarkan): tun an, *Bes. Sep.*

239. TRUE: höl; nahöl, *Bes. A. I.*; höl, *Bes. K. Lang.* It is true: nahöl, *Bes. K. Lang.* Approved: höl, *Bes. Songs.*

240. TRUE; right; truth; truthfulness: benueh? (bnuih?), *Sem. Buk. Max.* To approve: bĕne (bĭni), *Sem. Pa. Max.*; embenar, *Jelai* [*Mal.* bĕnar, "true"]; S 482-484.

241. **Trumpet, to** (of an elephant): kre-ĕt, *Bes. Sep.*
Trunk (elephant's): N 98.

242. **Trunk** (of tree), (*Fr.* haste): batang (batañ), *Sak. Ra.* Stem of tree (*Mal.* batang): batang, *Tembi*; T 211; W 30. River: batang hari, *Sak. Blanj. Sw.* Large river: betang arīn, *Jak. Malac.* [*Mal.* batang, "stick," "stem"; batang ayer, "stream."]
TRUNK (of tree): P 193; S 448; T 203; T 207; T 210-213.
Trust, to: M 71.
Truth: T 240.
Truthfulness: T 240.

243. **Try, to** (*Mal.* choba): ya' ādō', *ex.* ādō' dĕ' pāy (*or* mĕ') tun, "try and do that," *Sem. Kedah.*

243A. TRY, TO: chenobā? (dschenobā), *Sem. K. Ken.*; choba' (chobak), *Krau Em.* [*Mal.* choba].

243B. TRY, TO: achu, *Serau.* Try again: achulah sih hēla, *Serau.* I will begin (*Mal.* sahaya bĕrmula): him ber-hāchu, *Darat* [*Mal.* achu] [=P 42].

244. **Tuba** (climber), *Derris elliptica*: kĕnda' (knd'), *Sem. Pa. Max.*; hĕle' kĕnda' (hli' knd'), *Sem. Buk. Max.*; L 32.

245. TUBA (the root is used as an ingredient in blowpipe arrow poison): jĕnū', *Bes. A. I.*; (jenu), *Bes. K. Lang.* [Cf. *Achin.* tuba jĕnun, "a fish poison" (prob. *Derris*).]
Tube (of blowpipe): D 66.
Tuber: Y 1-21.
Tuft (of hair): H 7.

246. **Tufted**: kampong-kampong, *Bes. Songs.*

246A. **Tukas** (a tree producing wadding): tukas, *Bes. Sep. A. I.* [*Mal.* tukas].
Tumior (tribal name = Tĕmiâ): T 41, 42.

247. **Tuman** (fresh-water fish spec.), *Barbus phutunio*: tûman, *Jak. Mad.* [*Mal.* tuman].

248. **Tumour**; boil (*Mal.* risa): plāit (plait), *Sem. Buk. Max.*
Tupaia: M 135; S 417-426.
Turbid (water): W 30.

249. **Turmeric** (*Mal.* kunyet), *Curcuma longa* (?): tīus (tius), *Sem. Buk. Max.*

249A. TURMERIC: renet, *Serau.*

250. **Turn, to** (*Mal.* pusar; pusing; edar): bit, *Sem. Pa. Max.* Twisted: habit, *Sem. Pa. Max.* [? cf. *Mal.* bĕlit, "to entwine."]

251. TURN, TO: welwal (ouel**oual**), *Sak. Kerb.* To turn round (?): telelwīl, *Pang. Teliang.* [*Bahnar* uăl, "to return"; *Khmer* vol [wal], vīl [wīl], "to turn"; *Cham* vil; ? cf. also *Stieng* ual, "to bend"; uil, "to encircle animals with a view to taking them." But here the connection of meaning seems to go

with *Bahnar* uīn, "curve"; uing, "revolving"; uit uing, "rolling into a circle or spiral"; cf. B 175? *Achin.* woi, woil, "to return"; *Boloven* wiel; *Alak* wai, wir; *Central Nicobar* wīal-hata, "to turn."]

252. TURN, TO: 'ngku (nkou), *Sak. Kerb.*; 'ngkuh (nkouh), *Sak. Ra.*

253. TURN, TO; to return (*Mal.* baliḳ): nê-mah, *Sak. Plus Cliff.*

254. TURN, TO; to return (*Mal.* baliḳ): lôs, *Sak. Blanj. Cliff.*

255. TURN OVER, TO (*Mal.* tĕrgolek): ya' bĕrīlē', *Sem. Jarum*; ya' bīlē', *Sem. Plus.* To turn round (*Mal.* paling): ya' bīlē' (*pr.* bī-lā'), *Sem. Jarum*, *Sem. Plus* [? = R 86].

256. TURN, TO: pusing (poussiñ), *Sak. Ra.* Around: bĕpĕmusing (b'p'musing), *Pant. Kap. Joh.* River Jasing: pĕmusing (p'musing), *Pant. Kap. Joh.* [*Mal.* pusing, "to turn," "to wind."]

257. TURN, TO: mĕngkĕsi? (mngki?), *Sem. Buk. Max.*; kisár, *Sak. Kor. Gb.*; kĕnesar (könessar), *Söm.* To turn (*trans.*): kese (ksē *or* kesi?), *Sem. Buk. Max.*; kisar, *Serau.* Alternately; changing: kisi (?), *Sem. Pa. Max.* To revolve; to change: kiti (kitī), *Sem. Pa. Max.* [*Mal.* kisar]; R 83.
TURN OUT, TO: O 67; T 54.
Turtle (reptile): T 176; T 187.

258. **Tusk** (of wild boar): tayeng (taing), *Sem. Buk. Max.* [*Mal.* taring]; H 126; T 170; T 173.

259. **Twelve**: piatuk (pee-a-took), *Sak. Sel. Da.* [very doubtful]; E 55.

260. **Twenty**: cha-chok, *Sak. Sel. Da.* [very doubtful].

261. TWENTY: ng, *Kena. II.*; T 45.
Twenty-one: T 45.

262. **Twig**; small branch (of tree): hāngim (hangim), *Sem. Pa. Max.*; rangam, *Tembi*; B 346-351.

263. **Twilight** (?); darkening (?) (*Mal.* suang sĕlam kabur, kabus): mĕmā (?) (mma), *Sem. Pa. Max.*; D 22.

264. **Twist, to** (*Mal.* pintal): ya' sēr (*pr.* sārr), *e.g.* twist string, *Sem. Kedah.*

265. TWIST, TO: lămēr (*pr.* lămārr), ō'-lămēr (of the twisted tĕrap-bark used for bowstrings), *Sem. Plus.*

266. TWIST, TO: ya' pin-tel (*pr.* pinn-tell), *Sem. Jarum* [*Mal.* pintal].

267. TWIST, TO; to spin: kĕlal (kll), *Sem. Pa. Max.*; kĕlil (klil), *Sem. Buk. Max.*; (*Mal.* lilit): lak^{n}, *Serau.* [? Cf. *Central Nicobar* tilain-hanga, "to twist (fibres)."]

268. **Twisted**; spiral: lengkeng (lingking), *Sem. Pa. Max.* [cf. *Mal.* lingkar]; R 193; T 250.

269. **Two**: wang, *Sem. Scott* [very doubtful].

270. TWO: uii, *U. Pat.*; bī, *Sem. Plus*; be, *Sem. Craw. Gram.*; bêh, *Sem. Sadang*; bîê [in the MS. originally beeay], *Sem. U. Sel.* [in the MS. the numerals above "two" are simply stated to be the "same as in Malay"]; bie, *Sem. Ij.*; biē (beay), *Sem. Stev.* Four: sa-bêh, *Sem. Sadang*; T 273 [? = T 271].

271. TWO: mai, *U. Tem.*; ma', *U. Cher.*, *Bes. Sep.*; mâh, *Sak. Sel. Da.*; hmâ, *Bes. Her.*; mā, *Bes. Malac.*; mar, *Ben. New.*, *Jak. Stev.*; h'mbār; 'mbār; mar, *Bes. Sep. A. I.* The second (*Mal.* yang ka-dua): maar, *Serau*; T 45. [*Mon* ḃā; *Khmer* pīr [bīr]; *Old Khmer* bar (inscriptions wyar); *Bahnar*, *Stieng*, *Churu*, *Chrău*, *Phnong*, *Ka*, *Chong*, *Tareng*, *Kaseng*, *Kon Tu*, *Sué*, *Halang*, *Alak*, *Lave* bar; *Boloven* bör; *Niahön* ban; *Braou*, *Cuoi* par; *Prou* baar; *Samre* paar; *Por* por; *Sedang* bah, "two."]

272. TWO: nārr? (nañrr), *Sak. Kerb.*; narr, *Sak. Ra.*; nār (nârr), *Sak. Martin*; nār, *Po-Klo*, *Sak. U. Kam.*, *Sak. U. Bert.*; (nâr), *Sak. Korb. Lias*; nar, *Tem. Cl.*, *Sen. Cl.*, *Krau Ket.*, *Krau Tem.*, *Sak. Guai*, *Sak. Tap.*, *Sak. Chen.*, *Sak. J. Low*, *Sak. Sung.*; naar, *Serau*; nāl, *Sak. Br. Low*; nal, *Sak. Croix*, *Tembi*; nai, *Sak. Jer.*, *Sem. K. Ken.*, *Sem. Martin*; na, *Sem. Stev.*; H 167; T 45; neljul (neldjoul), *Söm.* [It is possible that this is a confusion between *Mal.* dua, "two," and jual, "to sell"; see S 96.] We two: ai-nai'a, *Sem. K. Ken.*; W 52. [See pp. 458, 459, *supra.*]

273. TWO: sar, *Kena. I.*; T 45; T 270.

274. TWO: duai, *Pang. Belimb.*; dûa, *Sem. Per.*; dua, *Sak. Br. Low*, *Bland. K. Lang.*, *U. Ind.*, *Mantr. Malac.*, *Jak. Malac.*; dua', *Serting*; H 116; dusu' (dusuk), *Galang* [*Mal.* dua]; F 250.
Typhoon: S 480.

U

1. **Ugly** (*Mal.* odoh) : meh *or* mē, *Sem. Jarum.*
2. UGLY : paban, *Sem. Beg.* [? cf. C 247] ; pāpā' (papa'), *Sem. Pa. Max.* ; pāpāk (*pr.* pāpā'), *Sem. Plus* ; papa, *Söm.* Horrible : *pa***pâ**, *Söm.* [There is a *Mal.* papa, meaning "poor," "wretched."]
3. UGLY [=S 292 (*b*)].
4. UGLY : bŭh ? (b'uh), *Sem. Buk. Max.* ; but, *U. Tem.*
5. UGLY : ninäg ? (ni-naig), *Sak. Blanj. Cliff.* ; nenēt (né-n**ét**), *Sak. Ra.* ; nīt, *Darat* ; nētⁿ, *Jelai.* Dirty : nednät (*ned*n**èt**), *Sak. Ra.* [*Mon* nget ; *Niahŏn* nguo, "dirty."]
6. UGLY IN SHAPE : rūpa kĕje' (rup kji'), *Sem. Buk. Max.* [*Mal.* kĕji] ; B 8, 9 ; G 68 ; H 63 ; S 206 ; S 292.
7. UGLY PERSON : uus, *Tembi.* Not good : ĕis, *Tembi.*
8. **Ulcer** (*Mal.* puru nasi) : pius, *Sem. Buk. Max.* Ulcer ; cancer ; gangrene (*Mal.* puru haidl ; puru jahat) : pius mănĭkeḥ ? (pius mnĭkiḥ ?), *Sem. Buk. Max.*
9. ULCER ; ulceration : sĕtong (stung), *Sem. Pa. Max.* Syphilis ; cancer ; ulcer of the anus : sĕdong (sdung), *Sem. Pa. Max.* [*Mal.* rĕstong].
   ULCER : A 12-14 ; A 16 ; I 45.
   Ulceration : U 9.
   Umbilical cord : N 16.
10. **Umbrella** : pĕngumbang (p'ngum-bang), *Pant. Kap. Joh.* [*Mal.* kĕmbang, "to unfold."]
    Unaccustomed : A 23.
    Unaware : A 23.
    Uncertain : C 70 ; N 79.
11. **Uncle** : ngiáu (ngióu), *Po-Klo* ; nyu? *or* ngu ? (ñou), *Söm.*
12. UNCLE : nāhājok (nâhâdjok), *Sak. Kerb.*
13. UNCLE : mâmak, *Serting, Blan. Rem., Bedu. II., Ment. Her. I.* ; mamak, *Mant. Bor.* Uncle (younger than father or mother respectively) ; stepfather : mâmak, *Ment. Her. II.* [*Mal.* mamaḳ, "uncle."]
    UNCLE : B 410 ; F 40 ; F 43, 44 ; O 23 ; Y 43.
    Uncooked : R 42-44 ; U 19.
    Under : E 12.
    Underground : I 14.
    Underneath : B 165 ; D 96 ; E 12.
14. **Understand, to** (*Mal.* ĕrti) : tar (*pr.* tărr), *Pang. Sam, Pang. Gal.*
15. UNDERSTAND, TO : ihuol (**ih***ouol*), *Sak. Kerb.* [see P 155]. [? Cf. *Khmer* yol [yal], "to see," "to understand" ; baniol [pănyal], "to make another understand."]
16. UNDERSTAND, TO : ĕrtī (örtî), *Sak. Ra.* ; (rtī), *Sak. Ra.* ; rĕthi (reuthi), *Mant. Bor.* [*Mal.* arti ; ĕrti (sometimes pronounced rĕti)].
17. UNDERSTAND, TO : intaŋng ? (indag'n), *Sem. K. Ken.* To comprehend (*Mal.* ĕrti) : ya' benteng, *ex.* brā' benteng dŏrr (*Mal.* ta' ĕrti sakali-kali), "don't comprehend at all," *Sem. Kedah* [? cf. E 6] ; C 160 ; K 56-59.
    Undo, to : O 41 ; O 44.
    Uneven : F 29 ; R 188.
    Unhappy : H 38.
    Unimportant : F 120.
    Unintentionally : O 39.
18. **Unlucky** (*Mal.* ta' mujor) : majar (*pr.* majarr), *ex.* majar mē' tun (*Mal.* ta' mujor mu itu), "you *are* unlucky," *Sem. Plus.*

18A. **Unmarried** : bujeng, *e.g.* "are you unmarried ?" bujeng na doh ? *Kerdau* [*Mal.* bujang] ; B 1-3.
    Unpleasant : S 206.

19. **Unripe** (*Mal.* mantah) : dâ-ching, *Bera* ; ĕnjóh ? (n'djóh'), *Sem. K. Ken.* Raw ; uncooked : injâ (indiá, "deep" *a*), *Sem. K. Ken.* [? Cf. *Khmer* chhau, "raw."]
20. UNRIPE (*Mal.* kĕlat) : kleg, *Pang. U. Aring* ; kĕlăch (klch), *Sem. Buk. Max.* Unripe ; green, of fruit (*Mal.* kĕlat) : kĕled (*pr.* kĕleŭdd), *Sem. Plus.* Young (*Mal.* muda) : kĕled (*pr.* kĕledd), *Pang. U. Aring.* Areca-nut : pĕngĕlat, *Jak. Mad.* (*Pant. Kap.*) ; (p'ngalat), *Pant. Kap. Joh.* ; (pongalet), *Pant. Kap. Log.* ; būah kĕlat (bûah kélat), *Pant. Kap. Her.* ; F 284. Banana (spec. *Mal.* pisang susu ?) : kĕlat bāwat (klt bauăt), *Sem. Buk. Max.* ; M 134. Kĕlat (a kind of tree) : kĕdet, *Pang. U. Aring* ; (*Mal.* kĕlat puteh), *Eugenia lineata* or *E. pyrifolia* : kĕlat pĭltau (klt pĭltău), *Sem. Pa. Max.* [*Mal.* kĕlat].
21. UNRIPE ; green, of fruit (*Mal.* kĕlat) : bĕkăd (*pr.* bĕ-kădd), *Sem. Jarum.* Insipid (*Mal.* kĕlat) : bĕkat (bkt), *Sem. Buk. Max.* Areca or betel-nut (*Mal.* pinang) : bengkad (*pr.* beng-kadd), *Sem. Plus* ; B 12. Kĕlat tree spec., *Eugenia* sp. : bĕkot tĕhuing (bkot tĭhuing), *Sem. Buk. Max.* ; (spec. *Mal.* kĕlat merah), *Eugenia lineata* or *E. pyrifolia* :

bĕkot mērā' (bkot mir'), *Sem. Buk. Max.*; (spec. *Mal.* kĕlat puteh): bĕkot pĕltau (bkt pltu), *Sem. Buk. Max.* Salak-palm (it has edible fruit, and the shredded leaves are used for women's head-dresses to avert headaches): bĕkod (*pr.* bĕkodd), *Sem. Kedah*; bĕkod, *Pang. Sam, Pang. Gal.*; bĕkot, *Pang. U. Aring.* "Cat's-eye" (fruit), (spec. *Mal.* buah mata kuching), *Nephelium malaiense*: bakut, *Sem. Buk. Max.*; cf. U 20.

UNRIPE: R 43, 44; Y 42-43.

Unsuccessful: F 121.

Untie, to: O 41; O 44.

Until: C 219; T 86.

Untrue: L 31.

22. **Unwell**: mēhdāp; mēdāp (?), *Bes. Sep.*; S 185-193.

Unwilling: N 80-82.

Up: O 26.

Up country: A 5; A 9; G 42; T 86.

To go up country: A 154.

Upas: B 232; P 163-166.

Upper arm: A 134, 137.

23. **Upright, an** (post): pengkong, *Sem. Kedah*; S 429.

Upside down: F 11, 12.

24. **Upstream** (*Mal.* ulu): tom, *Sak. Guai.* [Sec under T 203. The connection is doubtful but possible.]

25. UPSTREAM: gĕhă? (gĕ-hor^{ng}), *Krau Tem.*; A 6; T 86; W 30.

26. UPSTREAM, TO GO (*Mal.* mudik): mudig (*pr.* mudigg), *Sem. Plus*; mu-dik, *Krau Ket.* [*Mal.* mudiḳ]; A 6; A 9; P 5.

26A. UPSTREAM, TO GO: galah, *Tembi, Darat*; galaḥ (galakh), *Serau.* [*Mal.* galah, "pole" (used for "punting" boats upstream).]

Upstreamwards: A 6.

Upwards: A 6; A 9; F 29.

Urat batu (fungus spec.): G 25.

Urethra: P 62; R 183.

Urinate, to: U 27, 28; W 29.

27. **Urine** (*Mal.* kĕnching): kĕnom (doubtful), *Pang. U. Aring*; (kenom), *Sem. Stev.*; kenám, *Sem. K. Ken.*; nām (norm), *Sak. Plus Cliff.*; tê-u nom, *Sen. Cliff.*; teu nām (teu norm), *Sak. Blanj. Cliff.*; döö mānum, *Bes. Sep.* Urine; to urinate: kĕnam (knm), *Sem. Pa. Max., Sem. Buk. Max.*; S 186, 187. To urinate: mākĕnom (mknum), *Sem. Buk. Max.*; kĕnām? (g'nōm), *Sem. K. Ken.*; kanām; kanŏm, *Tembi*; nĕmnām; nĕmnŏm *Serau*; nom, *Sen. Cliff.*; ni-num, *Krau Tem.*; ungnōm, *Sak. U. Kam.*; manuPm, *Bes. A. I.* Orifice of urethra: kĕnom (knum), *Sem. Buk. Max.*; hĕndueng kĕnam (hnduing knm), *Sem. Pa. Max.* To pass bloody urine: kĕnam măhum (knm mhum), *Sem. Pa. Max.*; kĕnom măhum (knum mhum), *Sem. Buk. Max.* Groin: hīnam (hinm), *Sem. Pa. Max.*; (*Mal.* pĕsawat): hīnum (hinum), *Sem. Buk. Max.* Penis: nom, *Serau.* [*Mon* nām [knā; knām; ŋām], "urine"; *Khmer* nôum [nom], "urine," "to urinate"; *Bahnar* num, "to urinate"; dak num, "urine"; *Stieng* num, "to urinate"; dāk num, "urine"; *Chrău* dak nom, "urine."]

28. URINE; to urinate: kochoí, *Jak. Malac.* [*Mal.* kĕnching].

29. **Use** (*Mal.* guna): chĕnara (tchönara), *Söm.* [*Mal.* chara. It should apparently mean "usage," therefore].

30. USE: gunā (gounâ), *Sak. Ra.*; guna (gouna), *Sak. Kerb.*; gūna' (gūnak), *Tembi.* Useful: bĕrguna' (bĕrgunak), *Darat* [*Mal.* guna].

31. **Use, to**: pakei (pakeï), *Sak. Ra., Sak. Kerb.* To wear: pakei (pakeï), *Söm.* To use [or to wear] (*Mal.* pakai): pakaï, *Tembi*; am berhakĕï, *Darat.* Clothes: pakain, *Ben. New.* [*Mal.* pakai, "to use," "to wear"; pakaian, "clothing."]

Utensil: T 195.

32. **Uvula** (*Mal.* anak tĕkak): kinög, *Sem. Plus*; T 102; T 165.

V

Vagina: P 219-222.

1. **Valley**: chinered (tschínered), *Sak. Tap.*; châruk, *Jak. Mad.* [Cf. *Mal.* chĕruḳ, "hole"; *Khmer* chrâk [chrak], "pass," "defile."] [? Cf. P 66.]

2. VALLEY: dâlik, *Kena. I.*

3. VALLEY: lĕmbāh (*lŏm*bâh), *Sak. Ra.* [*Mal.* lĕmbah]; E 12; P 109; S 57; W 62.

Value: B 484.

4. **Vegetables** (culinary): burr (bourr), *Söm.*; bŏl, *Sak. Kor. Gb.*; lĕbūs *or* lĕbuss, *Bes. K. L.* [? cf. B 334].

5. VEGETABLES: hui (houï), *Sak. Kerb.*

6. VEGETABLES: sayôr, *Sak. Ra.* [*Mal.* sayor]; B 332.

7. Vegetable product (apparently) of some kind eaten with rice by the Bĕsisi: kēsom (?), *Bes. K. L.*

8. **Vein** or pulse (*Mal.* nadi): ured,

Pang. Sam. Veins : órat, *Sak. Kor. Gb.* Veins (of wrist), (*Mal.* urat nadi): wet chas (*pr.* wett chass), *Sem. Kedah.* Tendon Achillis : urit tanggin, *Pang. U. Aring*; ured tanggin, *Pang. Sam, Pang. Gal.* Sinews ; veins : uyat (ujat), *Sem. K. Ken.*; urat, *Serau.* Rattan : ūrat, *Pant. Kap. Log.*; urat, *Pant. Kap. Sim.* [*Mal.* urat, "sinew," "fibre," "root."]

VEIN : M 219.

Venereal disease : S 186, 187 ; U 9.

Venus (star) : S 436.

9. **Vermin** = L 144 ; and see F 169.

Vertigo : H 46.

10. **Very** (in forming superlatives) : tĕhett *or* t'het, *ex.* bĕlog t'het, "evil truly, wicked truly," *Sem. Kedah* ; Y 28 [*Achin.* tĕhat].

11. VERY (*Mal.* amat ; sangat) : bê, *Sen. Cl.* [*Mon* bwoa [bwai] ; *Khmer* pek [bek], "very" ; *Bahnar* bŏk, "much."]

12. VERY : mĕnānang, *Sak. U. Kam.*; nēnēh (*e.g.* h'nom nēnēh, "very much"), *Bes. Sep. A. I.* ; nĕneh, *Bes. K. Lang.*; nene, *Bes. Sep.* All right : neneh, *Bes. Songs.* Assuredly : nēnē', *e.g.* löp nēnē' (*Mal.* jauh bĕnar), "far indeed," "very far" ; chēlākā nēnē' (*Mal.* chĕlaka bĕnar), "verily a misfortune," "truly disastrous," *Bes. Sep. A. I.* ; ngani (nganee *or* nyanee ?), in the phrase kardur nganee bar, " a handsome woman, ' *Sak. J. Low.* Perfect (?) ; mĕnanán (mönanan), *Sak. Ra.* [It is doubtful whether these are all connected. ? Cf. *Khmer* năs [ṇās], "very."]

13. VERY ; exceedingly (*Mal.* sangat ; amat) : amöh, *ex.* bed-ed āmöh, "very good," *Sem. Kedah* [*Mal.* amat].

14. VERY (superlative = "the most") : sakali, *Sak. J. Low* [*Mal.* sakali] ; G 65 ; G 67 ; M 42-44.

Vessel, sailing : S 160.

Vibrate, to : S 129-131.

15. **Vibration** ; trembling : gĕrahanya' ? (krahanyak), *Sem. Pa. Max.* To shiver : kĕdā hĕnjā' (kda hnja'), *Sem. Pa. Max.* Noise of explosion : kĕdāhāya' (kdahaia'), *Sem. Pa. Max.*; kĕdāhia' (kdahia'), *Sem. Buk. Max.* [? Cf. *Khmer* ñoñeak [ñăñăk] ; ñoñear [ñăñăr] ; ñoñī [ñăñīy], "to shiver."]

VIBRATION : T 227.

16. **Village** : gĕrbō (görbô), *Sak. Kerb.* [? = H 87].

17. VILLAGE : tĕpasä (töpassè), *Sak. Ra.*

18. VILLAGE : changkat (tchañgkat), *Sak. Kerb.* Hill : chăngkat (tschăngkat), *Sak. Martin.* [*Mal.* changkat, "hill."]

19. VILLAGE : kampong (kampoñ), *Sak. Ra.* ; kampong ; kampuk, *Sak. U. Kam.* ; kampuk (kampouk), *Söm.* ; kampong, *Serau* ; kampok^{n}, *Jelai.* Place : kambugiē, *Sem. K. Ken.* [Probably = kampuk yē, "my (our) village."] [*Mal.* kampong.]

20. VILLAGE : pĕmengeh (p'mengeh), *Pant. Kap. Joh.* Clearing round a village : pĕmengeh bagin (p'mengeh bagin), *Pant. Kap. Joh.* ; B 212.

VILLAGE : G 9 ; H 153.

Virgin : C 102 ; F 63 ; F 75 ; G 28 ; M 6 ; Y 41.

21. **Voice** : sua', *Sem. Pa. Max.* [*Mal.* suara] ; S 362 ; S 364.

Void, to (excrement) : S 467-472 ; V 22-24.

Volcano : H 84 ; H 91.

22. **Vomit, to** (*Mal.* muntah) : ya' kö', *Sem. Plus* ; ya-kö', *Pang. U. Aring*; kö (kĕr), *Sen. Cliff.*; käho' (kèhŏ), *Sak. Kerb.* ; ko' (ku'), *Sem. Pa. Max.* ; măko' (mku'), *Sem. Buk. Max.* ; nĕkō (nö-kô), *Söm.* ; koh, *Tembi, Darat* ; kūk ; ku', *Bes. Sep. A. I.* ; kuh ; kuak-kuak, *Bes. Songs.* To be inclined to vomit : măko' (mku'), *Sem. Buk. Max.* To cough : kā-kuā', *Bes. Songs.* Seasick : kuh, *Bes. Sep. A. I.* ; kö' lĕböng, *Pang. U. Aring, Pang. Sam, Pang. Gal.* Sick (*Mal.* mabok) : kö', *Sem. Jarum, Sem. Plus.* To void (*Mal.* berak) : ya-kök *or* kö', *Sem. Kedah.* Cholera (*Mal.* muntah berak) : i-ku' i-chō, *Sak. U. Bert.* ; S 468. [*Southern Nicobar* okö-hala ; *Shom Pē* okö, "to vomit" ; cf. *Boloven, Alak* kăŏk ; *Lave* kăŏ ; *Halang* kŏok, "to cough." Curiously, *Andamanese* has similar forms, *e.g. Puchikwar, Kol* ōm-kūwe, "to vomit."]

23. VOMIT, TO : bul (boul), *Sak. Ra.* Sick : bul, *e.g.* būl bauwau, "seasick" ; būl pĕle', "sick from eating poisonous fruit," *Bes. Sep. A. I.* Poisonous : bul, *Bes. Songs.* [*Bahnar* bul, "drunk," "drunkenness" ; *Khmer* pŭl [bul], "vegetable poison," "effect of narcotics" (and, in combination, "nausea") ; *Santali* bul ; *Stieng* biñul (binhul), "drunk" ; *Bahnar* böñul (bönhul), "poisonous" ; *Mon* bă̤ū, "to be intoxicated" ; *Boloven* bul ; *Niahön* bu ;

Alak bănu, "poison," "drunk"; *Lave* bul, "poison"; *Halang* bul; *Sedang* bul, bu, "drunk."]

24. Seasick (*Mal.* mabok laut): tuin *Sem. Pa. Max.*; tuwing (?), *Sem. Plus*; tuing lāut (tuing laut), *Sem. Buk. Max.* Faint from loss of blood? (*Mal.* mabok darah): tuing măhum (? tu'ing mhum), *Sem. Pa. Max.* To get drunk: luäŋng (luäg'n), *Sem. K. Ken.* [?=F 7; ? cf. *Bahnar* uing, "turning," "giddy"; *Khmer* sreveng [srăwing], "drunk"; *Stieng* uing uai, "giddiness"; see also B 175; T 251.]

W

Wadding: B 284-290; C 42.
Tree producing wadding: T 207, 208; T 219.
Wade, to: C 216.
Wag, to: F 27.

1. **Wages**: pĕngĕrek (p'ng'rek), *Pant. Kap. Joh.*
2. Wages: gaji (gadji), *Söm.* [*Mal.* gaji]; G 3.
3. **Waist** (*Mal.* pinggang): gel (*pr.* gell), *Pang. U. Aring.*
4. Waist: ād, *Pang. Sam, Pang. Gal.*; B 6; L 127.
Waist-cloth: C 171-183; E 76; G 25-27; P 251; R 183.
5. **Wait, to** (*Mal.* nanti): pôch, *Sen. Cliff.*; pon, *Sak. Ra.*; poï-ana, *Söm.* [for the apparent suffix cf. S 222 and T 51]; epói (époï), *Sak. Kerb.* Wait a bit! (*Mal.* nanti dahulu): eponiuēt, *Tembi*; poino' (poinok), *Jelai*; pōtnă, *Darat.* Slowly: pēpoi, *Bes. Sep. A. I.*; hipoi, *Bes. Malac.* Rest; repose: penpon (nanti) [*sic*], *Sak. Ra.*; pegpoï (nanti) [*sic*], *Sak. Kerb.* [The Malay equivalent is given as "sömañ-an," which I do not understand; possibly "sĕnang" or "kasĕnangan" is meant.] To stop (*intrans.*): äpoi (èpoï), *Sab. Kerb.*; pon, in the phrase, an ok ukum pon siap ijī sĕngui, "I gave the order to stop (and) get ready (as) the day (was turning to) night," *Sak. Ra.* [*Bahnar* pŏn, "to rest," "to stop."]
6. Wait, to: pârik, *Sak. Kerb.* To stop (*Mal.* bĕrhenti): par-êt, *Sen. Cliff.* Stop: po-ót, *Serting.*
7. Wait, to (*Mal.* nanti): huan, *Krau Ket.*
8. Wait, to: indó; indō, *Sem. K. Ken.*; lidöi? (li-dĕr-i), *U. Tem.*; jidöi? (ji-dĕr-i), *U. Cher.* To wait; to await (*Mal.* nanti): tā-dâ', *Sem. Jarum, Sem. Plus.* Wait; will (*Mal.* nanti): tādâ', *ex.* tādâ' hē' achī' (*Mal.* nanti kita makan), "wait (till) we (have) eaten," *Sem. Kedah.* Apparently the force of tādâ' hē' achī' is "we shall (*or* will) eat."
9. Wait, to (*Mal.* nanti): ĕm-te', *Lebir*; ĕn-tê, *Kerbat.* To await (*Mal.* mĕnanti): ya'-'ntē (*or* ĕntē), *Pang. U. Aring.* Shall or will (*Mal.* hĕndak): 'ntē *or* ĕntē, *ex.* ĕntē yĕ chī' bāb, "I shall or will eat rice," *Pang. U. Aring.* Will (*Mal.* nanti *or* mahu): intē (*pr.* intēʸ), *ex.* intē u' ma-măkâ' (*Mal.* nanti dia 'nak bĕrtĕlor), "it is going to lay an egg" (of a fowl), *Sem. Kedah* [cf. *Mal.* nanti].
To await: A 189; S 222.
10. **Wake, to**: banjin, *Bes. Bell.* [? cf. *Mal.* bangun]; A 190-193.
11. **Walk, to**: ris, *Ben. New.* Road: tamarit, *Ben. New.* [Possibly stands for rit; cf. F 5.] [Cf. *Achin.* rĕt [rĕj], "road."]
12. Walk, to: iâ, *e.g.* "to go for a walk," cho' iâ, *Bes. Malac.* To go (to set out on a journey): yo, *Söm.*
To walk: C 216; G 42, 43; G 46.
To walk along: D 93.
To walk fast: Q 6.
Walking-stick: S 451, 452.

12A. **Wall**: dindikⁿ, *Serau* [*Mal.* dinding]; B 100.
Wallet: B 11-15.
Wallow, to: B 80.

13. **Wander, to**: tyel, *ex.* mā-tyel kleng tĕlĕjayn, "to wander on the soft (ground?)," *Sem. Kedah*; E 58; G 43.
14. **Want, to**: (*a*) jum (joom), *Jak. Stev.* Let us go: jum, *Jak. Malac.* To want; to wish for (*Mal.* mahu): ya' om (*pr.* omm), *Sem. Jarum.*
(*b*) To want; to wish: 'nghōn, *Sak. U. Kam.* To want; to wish: will (*aux.*): hôt, *e.g.* ia-lok mĕ-nang êng hôt chíp ma' sĕrakⁿ bât (bort) chêp, "to-morrow my brother will go to the jungle to catch birds," *Sen. Cl.* Will; shall (*Mal.* handak; mahu): hôt, *Sen. Cliff.*; hōtⁿ, *Jelai*; (*Mal.* mahu): enhădⁿ, *Krau Em.* I like (*Mal.* sahaya suka): en hōtⁿ, *Jelai*; en hŭkⁿ [*or* en hūkⁿ], *Darat.* I want (*Mal.* sahaya mahu): en hotⁿ, *Darat*; enny hot [*sic*], *Jelai.* To love (*Mal.* sayang): huak, *Tembi*; hok, *Serau* [or *Tembi* ?]; en hokⁿ, *Jelai*; enhokⁿ, *Darat.* I like (or love) the Sakais: huwăh Sen-oï, *Tembi*;

enghok ma senoi, *Jelai.* I want tobacco: am hod bakau, *Krau Em.* [There seems to be no connection between groups (*a*) and (*b*).]

15. WANT, TO: mot, *Pant. Kap. Joh.* To desire; to wish (*Fr.* vouloir): gamek, *Sem. Klapr.* Will (*aux. Mal.* mahu): gămek, *Sem. Craw. Hist.* Want; will (*aux.* ?): na'-mê, *Krau Tem.* [*Bahnar* mēt, met, kömet: *Prou* moot; *Boloven, Niahön* möt; *Lave* ngŏmöt, "to love"; cf. *Mon* mik-ku [mik-gwă], "to desire to obtain."]

16. WANT, TO; shall; will (*Mal.* mahu; hĕndaḳ): âu, *Sen. Cliff.* [? Cf. *Halang* wah; *Bahnar, Sedang* oa, "to wish," "to want."]

17. WANT, TO (*Fr.* vouloir): mao, *Sak. Kerb., Sak. Ra.* To will: mo', *Mant. Bor.* Wish (want, *aux.*): mau, *Sak. J. Low* [*Mal.* mahu].

18. WANT, TO: nĕnok? (n'nok), *Ment. Stev.* Will (*aux. vb.*): handa'; na', *Mantr. Malac.*; hĕnák; 'nak, *Jak. Malac.* Want: endák, *Jak. Ba. Pa.* I want to eat: ku hĕnák makan, *Jak. Malac.* I am going there: aho na tikĕsut, *Tan. Sag.* [*Mal.* hĕndaḳ].

19. WANT, TO, (desire): găgār; kăgār, *Bes. Sep. A. I.* To desire: 'gar; agar; kagar, *Bes. Songs*; A 178; G 43: L 61; L 148.
Not to want: N 80-82.
To be in want of: S 281, 282.
Wanting: F 117; N 69.
Wa[illegible]: F 97.

20. **Ward off, to**: tĕpi' (tpi'), *Sem. Buk. Max.* [*Mal.* tĕpis]; P 241.
Warily: C 260.
Warm: H 142.

21. **Warped**; wrinkled: tangu, *Sem. Buk. Max.*

22. **Wash, to**: basoh, *Sem. Beg.* [*Mal.* basoh].

22A. WASH, TO: lab, *Sem. K. Ken.*

23. WASH or CLEAN, TO (*Mal.* basoh *or* chuchi): ya-yau, *ex.* yau-leh ābŏd (*Mal.* chuchi-lah baik-baik), "clean (it) well," *Pang. Sam, Pang. Gal.* [? Cf. *Kon Tu, Sué, Boloven, Jarai, Bahnar, Halang* rao; ? cf. *Lave* njiao, "to wash."] G 63; C 142, 143.

24. **Wasp** = H 135.

25. WASP (*Mal.* pĕnyĕngat): (*a*) amoyd (*pr.* amoydd), *Sem. Plus*; hamuit, *Pang. U. Aring*; semüt, *Tembi*; simut, *Jelai*; semuut, *Serau*; (spec. *Mal.* pĕnyĕngat hitam): hūmuit (hūmŭulit), *Sem. Pa. Max.*; hĕmuich (hmuich), *Sem. Buk. Max.* Bee: semút, *Sak. Kor. Gb.*
(*b*) Wasp or hornet (*Mal.* kĕrawai): oikomud, *Tembi*; oikomod, *Serau.* A species of hornet found in brush-wood: oikomōt, *Serau*; akomōt [?], *Sak. Em.* [? Cf. B 143, or more probably H 135 + W 25 (*a*).]

26. WASP (*Mal.* pĕnyĕngat): hayuh, *Bes. Songs*; H 135, 136.
Watch, to: A 131; A 193; S 250.

27. **Water**: tōm (tohm), *Jehehr*; tom (*pr.* to^{b}m), *Sem. Jarum, Sem. Plus, Pang. U. Aring, Pang. Sam, Pang. Gal.*; tom, *Pang. Belimb., Pang. K. Aring, U. Kel., Lebir, Kerbat, Krau Ket., U. Tem., U. Cher.* River: tom, *U. Cher., Sak. Guai, Krau Tem., U. Tem., Krau Ket., Lebir, Kerbat*; tom nā', *Pang. U. Aring*; M 193. River or stream (*Mal.* sungai): tom, *Sem. Plus.* Rivulet (*Mal.* anak sungai): awak tom (almost certainly mistake for tom awak) [why? it makes intelligible sense either way], *Pang. U. Aring*; tom wong, *Pang. Sam, Pang. Gal.* Tributary stream: wong tom (wong), [*sic* in original], *Lebir*; â-wa' tom, *Kerbat*; C 101; kĕ-non tom, *U. Cher.*; C 102. Ebb (*Mal.* ayĕr surut): tom sat, *Pang. U. Aring.* Flow or flood-tide (*Mal.* ayĕr pasang): tom sĕnat, *Pang. U. Aring*; W 30.

28. WATER (*Mal.* ayĕr): goyd, *Sem. Plus.* River (*Mal.* sungai): goyd (*pr.* goydd), *Sem. Plus*; gĕll, *Sem. Martin*; gir-bauh, *Sem. Beg.*; gir-bak, *Ben. New.*; ? B 202 or M 192. Streamlet (*Mal.* anak sungai): gel wong, *Sem. Kedah*; C 101.

29. WATER: hó, *Sem. Beg.*; ho, *Sem. Jur. Rob.*; hoh, *Sem. Jur. And., Sem. Jur. Mar., Sem. Jur. New., Ben. New.*; hong (hoñ), *Söm., Sak. Kerb.*; ŏng, *Po-Klo*; ong, *Sem. Per., Sem. K. Ken., Sem. Ken.*; aung (oung), *Sak. Jer.*; ăk (auk (ork)), *Sak. Br. Low*; ăg (org), *Tem. Cl., Sak. Plus Cliff.*; ŏg (ohg), *Sak. Croix*; (ohgh), *Sak. Kerb.*; an, *Sak. Kerb.*; "give me a little drinking water," ola ok ong ikei sen geming ong, *Sem. K. Ken.*; F 178. River: âng? (aung), *Sem. Per.*; hong (hoñ), *Söm.*; hong hibu (hoñ hibou), *Söm.*; B 202; ong-menáing, *Sem. K. Ken.*; B 203. Brook: ong-sén, *Sem. K. Ken.*; S 282. Spring: jai óŋng (dscheióg'n), *Sem.*

K. Ken. Clear water: hong biek (hoñ biek), *Söm.* Dirty water: hong bāk (hoñ bâk), *Söm.* Slightly muddy water (*Fr.* eau trouble): hong to-huing (hoñ tohouiñ), *Söm.*; R 51. To drink: hoh, *Sem. Beg.*, *Ben. New.*; ók, *Sak. Kor. Gb.*; (ock), *Söm.*; ōk (ohk), *Sak. Korb. Lias*; im ắg (im org), *Sak. Br. Low*; imog, *Sak. Croix*; himhong (himhoñ), *Sak. Kerb.*; ami-ong; ong, *Sem. Per.* To urinate: yun oh (iun aŭuh?), *Sem. Pa. Max.* [? Cf. *Khasi* ūm; *Rumai*, *Riang* ōm; *Danaw* om; *Khmus*, *Lemet* hom, "water"; *Annam* uông; *Stieng* uōn, "to drink."]

30. WATER: bateao, *Sem. Craw. Hist.*, *Sem. Ked. And.*, *Sem. Ked. Mar.*, *Sem. Ked. Rob.*, *Sem. Ked. New.*; batiao, *Sem. Klapr.*; bateau (batëan), *Sem. Craw. Gram.*; bătau (bătău), *Sem. Pa. Max.*; bătēuh (bătēūh), *Sem. Buk. Mak.*; bateu tom, *U. Pat.*; W 27; bětē-ū, *Sem. Kedah*; bětēu (*or* bětēyū), *Sem. Kedah*; betêu [better betiu: in the MS. originally betew], *Sem. U. Sel.*; bitĕū, *Sem. Ij.*; bětíöh (bětíeuh), *Pang. Jalor*; S 71; S 152; bayo, *Sem. Klapr.*; tâyâ, *Or. Berumb.*; tiēū, *Tan. U. Lang.*; tiu, *Sak. Tan. Ram.*, *Sak. Sung.*; tēu, *Darat*; tê-u, *Sen. Cl.*, *Sak. Blanj. Cl.*, *Sak. Slim*; têu, *Sak. Blanj. Cliff.*, *Sak. Blanj. Sw.*; téoh, *Sak. Tap.*; täuh, *Sak. Martin*; tü, *Sak. U. Kampar*; tô, *Sak. Guai*; tă? (tor), *Krau Tem.*; túeh; túeh (**toueh**; **toueh**'), *Sak. Ra.*; kětār (k'tār), *Sak. Em.*; U 27; diao, *Or. Hu. Joh. I.*, *Or. Hu. Joh. II.*; diau, *U. Ind.*; dău? (daŭ), *Ben. New.*; dēu, *Bes. Malac.*; dĕ-u, *Bes. Her.*; diu (due), *Bers. Stev.*; (d'hu), *Ben. New.*; dŏō, *Bes. Sep.*; dŏōh, *Bes. Songs*; doh, *Bes. Bell.*; dū, *Buk. U. Lang.*; (dooh), *Sak. Sel. Da.*; du, *Ment. Her. II.*; B 82; T 207; dak, *Bera*, *Serting*, *Bed. Chiong*, *U. Ind.*, *Pal.* River (*Mal.* sungai): bětēu, *Sem. Kedah*; bitĕū, *Sem. Ij.*; beteu [in the MS. originally betau], *Sem. U. Sel.* River or stream (*Mal.* sungai): bětēū, *Sem. Kedah.* Confluence of streams: bătеuh (btiuh), *Sem. Buk. Max.* River: tēuh (**téouh**'), *Sak. Kerb.*; tê-u, *Tem. Cl.*, *Sen. Cl.*, *Sak. Blanj. Cl.*, *Sak. Slim Cl.*; téu, *Sak. Kor. Gb.*; (téon), *Sak. Croix*; tiu, *Sak. Br. Low*, *Sak. Tan. Ram.*; tü, *Sak. U. Kam.*; tu (tou), *Sak. Kerb.*; tŏ, *Sak. Ra.*; klontéo, *Sak. Tap.*; menchol tīu, *Serau*; tīu (menchol) [*sic*], *Sak. Em.*; dĕ-u, *Bes. Her.*; doh, *Sak. Sel. Da.*; dak, *Serting*; dŏō gĕndĕ', *Bes. Sep. A. I.*; doh gĕnde' (doh gundek), *Bes. Bell.*; M 190. Big river: ti mĕnu, *Tembi*; ti entoi, *Serau* [or *Tembi*]. River: täuh ⁿtoi, *Sak. Martin*; B 205. Sea: dak, *Pal.*; *U. Ind.* Rivulet: wang ba-tauh, *Sem. Beg.*; wang bak[?], *Ben. New.* Tributary stream: wang bătеuh (ung btiuh), *Sem. Buk. Max.*; awang bătauh (auang btuh), *Sem. Pa. Max.*; C 101. Tributary river: kuod têu, *Sak. Plus Cliff.*; kĕ-non tē-u, *Sen. Cliff.*; kĕ-non tiu, *Sak. Blanj. Cliff.*; kĕnun dŏō, *Bes. Sep.* Stream; rivulet: tu-kun (tou-koun), *Söm.* Brook (*lit.* child of water): kĕnon dŏō, *Bes. Sep. A. I.* Stream: kĕnun dak, *Serting*; C 102. Rivulet (*Mal.* anak sungai): tê-u ma'-chut, *Sen. Cliff.*; S 282. Stream: kĕlio'? bătauh (kliu'? btuh), *Sem. Pa. Max.*; cf. W 41 (?); batang bătеuh (batng btiuh), *Sem. Buk. Max.*; T 242. Small stream: tiu' mē (tiuk mē), *Tembi*; ti machot, *Serau* [or *Tembi*?]. Bank of river: tebing tēu, *Krau Em.* Mouth of river: bog tiueh (bog-tiou**eh**), *Söm.*; cheba tiū, *Sen. Em.*: M 206. Mouth of small river: bōk tu ajăt (bôk tou adjêt), *Sak. Kerb.*; M 202 *or* M 206?; S 282 *or* O 41. Mouth of large river: ti mĕnu (ti mön**ou**), *Sak. Kerb.*; B 203. Brackish water: bătauh pasing (btuh pasing), *Sem. Pa. Max.*; bătеuh pasing (btiuh pasing), *Sem. Pa. Buk.*; S 16. Clear, transparent water: bătauh jĕrnih (bătauh jrnih), *Sem. Pa. Max.*; bătеu jĕrnăs (btiu jrns), *Sem. Buk. Max.* Fresh (not salt) water: bătauh bĕlhut? (bătauh blhuh), *Sem. Pa. Max.*; bătеu bĕlhut (btiu blhut), *Sem. Buk. Max.*; F 261. Muddy water: bătauh bĕlkun (btuh blkun), *Sem. Pa. Max.*; W 98; bătеuh lăk (btiuh lk), *Sem. Buk. Max.* Salt water: bătauh king (btuh king), *Sem. Pa. Max.*; bateu king (btiu king), *Sem. Buk. Max.* Brackish water: teu (tiu) king, *Sem. Pa. Max.* Clear water: tö-**nin**, *Sak. Ra.* Cold water: téu singăt; téu singét, *Sak. Kor. Gb.* Dirty water: tö bĕchut (tö-bötch**out**), *Sak. Ra.* Drinking water: nok

téoh, *Sak. Tap.*; ngot täuh, *Sak. Martin.* [These must mean "to drink water."] Hot water: téu wétbút, *Sak. Kor. Gb.* Fresh (not salt) water: döō hanit (?), *Bes. Sep.* Low water: döō kasti (?), *Bes. Sep.* Salt water: döō hayit (?); döō hanyit (?), *Bes. Sep.* Dew: bătauh rĕmbun (btuh rmbun), *Sem. Pa. Max.*; bäteu rĕmbun (btiu rmbun), *Sem. Buk. Max.* Eddy of water: med bĕteau, *ex.* kleng med bĕteau, "in the eddy of the water," *Sem. Kedah.* Spring of water: med betiu (med betew), *Sem. Stev.* Sources of stream; spring of water: met bătеuh (mit btiuh), *Sem. Buk. Max.*; E 83; Ebb-tide: bäteuh sūyut (btiuh suit), *Sem. Buk. Max.*; döō surut, *Bes. Sep.* Ebbing of the tide: bătiuh ma'sūyut (btiuh ma'suiŭt), *Sem. Buk. Max.* Flood-tide: döō yal, *Bes. Sep. A. I.* Top of the flood-tide: döō yal 'mbun, *Bes. Sep.*; C 165; F 290. Flood-tide; high water: bäteuh pasang (btiuh pasng), *Sem. Buk. Max.* Slime; alluvial deposit: tai' bäteuh (tali'? btiuh), *Sem. Buk. Max.* Headwaters of river (upstream): dā kĕping bäteuh (dakping btiuh), *Sem. Buk. Max.*; A 5. Head-springs or upper reaches of a river (*Mal.* hulu; ulu): sen-döō *or* chen-döō, *Bes. K. L.* Head-waters: chhen-döō, *Bes. A. I.* Inland: sendöō; chen-döō, *Bes. A. I.*; E 63. Waterfall: döō chĕ-lang (?), *Bes. Sep.* Honey: dĕ-u [lĕbah ?], *Bes. Her.* Oil: dak, *Kena. II.* Wood-oil: döō long, *Bes. K. L.*; T 207. Sap: bătauh kĕti (btuh kti), *Sem. Pa. Max.*; bäteu kĕti (btiu kti), *Sem. Buk. Max.* Sweat; perspiration: döō kret, *Bes. A. I., Bes. K. L.*; B 325. [*Stieng, Kuy Dek* dāk; *Mon* ḍai' [ḍāk]; *Braou* dàk; *Ka, Bahnar* dak; *Cuoi, Phnong*, dak (dac); *Kaseng, Halang* dăk; *Chrău* dak; *Tareng, Churu* dà; *Churu, Kon Tu, Sué* dă; *Sedang* diak, deà; *Sué, Nanhang* do; *So* doi; *Prou* doak (doac); *Samré* toak (toac), tiek; *Boloven* tiak (tiàc); *Por* teak (téac); *Xong, Chong* tak; *Proons* tok; *Khmer* tŭk (*pr.* tŏk) [dĭk]; *Old Khmer* trak; *Central* and *Southern Nicobar* dāk; *Teressa, Chowra* rāk; *Sinbhum Kol, Santhal, Bhumij* dāh—"water."]

31. WATER: wig weh, *Ben. New.* [Very doubtful; perhaps Newbold took it by mistake from the Andamanese column in Anderson's *Comparative Vocabulary*, where "migway" is given as = "water."]

32. WATER: rantong (rantoñ), *Sak. Ra.* Sea: rantau, *Kena. I.*

33. WATER: ī (ee), *Jak. Stev.*; yehó, *Jok. Raff. As.*; (yehs), *Jok. Raff.*; ya, *Tan. Sag.*; ayer, *Mantr. Malac., Jak. Malac.*; ayerh (ayekh), *Barok*; aiī (aiee), *Ment. Stev.*; ay-í, *Or. Trang*; B 137. River: âyer, *Jak. Mad.*; ayĕr, *Kena. II.*; ayer, *Blan. Rem., Bedu. II.*; yau, *Kena. I.* Stream: yau, *Kena. I.*; ayĕr kĕchäh (ayĕr kĕchèh), *Blan. Rem.*; S 284 [*Mal.* ayer].

34. WATER; river: sĕmpĕloh (s'mp'loh), *Pant. Kap. Joh.*; B 138. River: simpeloh, *Pant. Kap. Her.*; simplū, *Pant. Kap. Log.*; sĕmpĕlûh, *Jak. Mad.* (*Pant. Kap.*). To bathe: bĕsĕmpĕloh (b's'mp'loh), *Pant. Kap. Joh.* To cry: bĕsĕmpĕloh pĕningok (b's'mp'loh p'ningok), *Pant. Kap. Joh.*; S 76. Coconut oil: sĕmpĕloh buah pulau (s'mp'loh buah pulau), *Pant. Kap. Lem.* Sea: sĕmpĕloh pĕmasing (s'mp'loh p'masing), *Jak. Sim.*; sĕmpĕloh kĕmasing (s'mp'loh k'masing), *Pant. Kap. Joh.*; S 16. A spring: pĕnĭngok sĕmpĕloh (p'nĭngok s'mp'loh), *Pant. Kap. Joh.*; S 76; H 116. [? cf. *Mal.* pĕluh, pĕloh, "sweat"; S 536.] WATER: E 27; E 83; F 1; F 185; R 9; S 324.

35. WATER, clean: láu, *Sak. Tap.*

36. WATER, slightly muddy: bukō (boukô), *Sak. Kerb.* Muddy (*Mal.* kĕroh): blakung, *Tembi.*

37. WATER, slightly muddy: **krô**, *Sak. Ra.* Muddy: kru, *Serau.* [*Mal.* kĕroh, "muddy."]

38. WATER, turbid: semir, *Sak. Tap.*

39. River: meheng, *Sak. Kerb.*

40. River: la'wak, *U. Tem.* Tributary river: i-wa' la'wak, *U. Tem.*; C 101. **Water, to**: B 81.

41. **Watercourse**; bed of river: kĕlĕhing (klhing), *Sem. Pa. Max.* **Waterfall**: R 29, 30; W 30. **Watersnake**: S 310.

42. **Wave** (*Mal.* ombak): chābug (*pr.* cha-bugg), *Sem. Kedah.* Foam: che'bug? (chekbuk), *Sem. Pa. Max.*; cha'bug? (chkbuk), *Sem. Buk. Max.* Foamy: ba'bug? (bkbuk), *Sem. Buk. Max.*

43. WAVE: ombag (*pr.* om-bagg), *Sem. Plus* [*Mal.* ombak].

44. **Wave, to**: alai, *Bes. Songs.*
45. WAVE, TO: rai; kirai; mengirai, *Bes. Songs*; ? cf. P 8 [*Mal.* kirai]; S 529-532.
46. WAVE TO AND FRO, TO: kēau-plakēau, *Bes. Songs.*
Waving about: D 14.
47. **Wax** (*Mal.* lilin): hnŏt (*or* hĕnŏt) mīt (doubtful), *Sem. Kedah*; nătmut? (ntmut?), *Sem. Pa. Max.*; cf. W 25 [? = W 48, with infix -ĕn-].
48. WAX: sud, *Sem. Buk. Max.*, *Sem. Craw. Hist.*; (soud) *Sem. Klapr.*; sâut, *Sem. Per.*; sŏd (*pr.* sŏdd), (*e.g.* the "kĕlulut" wax (wax of a small wild bee) used for affixing the end of the "bĕrtam" leaflet to the upas tree when collecting "upas" Kedah fashion), *Sem. Kedah*; sŏt, *Sem. Plus*, *Pang. Sam*; sŏt (doubtful), *Pang. U. Aring*; sâh-hok, *Sak. Sel. Da.* Bees' wax: sud, *Sem. Craw. Gram.* [*Boloven* sŭt, "wax"; but see B 140.]
49. WAX: keluai, *Sak. Br. Low*; kĕloi (keloye), *Sak. Croix*; (kŏloï), *Sak. Kerb.*; k'loiĕh, *Tan. U. Lang.*; pĕlŏi, *Serting.* [*Mon* plui [pluai], "wax."]
50. WAX: lanchur, *Kena. I.* [This may be connected with the following by some such curious relation as that which subsists between, *e.g.*, kĕlapa and kĕrambil, or the *Jav.* wali and wangsul; cf. C 57; C 200; D 149; E 51; W 101.]
51. WAX: lilin, *Sak. Blanj. Sw.*, *Jak. Malac.* [*Mal.* lilin]; R 73, 74; R 76; S 336. Wax in the ear: D 56.
52. **We**: ai, *Sem. K. Ken.*; hi, *Sak. U. Tap.*; hĭ, *Sak. Martin*; hik, *Sŏm*; hē', *Pang. U. Aring*; hē, *Sem. Kedah*; heyho, *Ben. New.*; hē-bābār; hē-'mbar (*lit.* "we two"), *Bes. Sep. A. I.*; hē-pāpē'; hē-'mpē (*lit.* "we three"), *Bes. Sep. A. I.* Our: hē-punyā', *Bes. Sep. A. I.* I: hē, *Krau Em.* [*Sué* hei, "we."]
53. WE: jo', *Sak. Tan. Ram.*
54. WE: 'ma, *Bes. Malac.* [? cf. M 23].
55. WE: kami, *Jak. Malac.* [*Mal.* kami].
56. WE: kitâ, *Sak. Ra.* [*Mal.* kita]; I 1-4; M 26.
57. **Weak**: bubo (*or* bubo, arnib?), *Sem. Beg.*
58. WEAK: arnib, *Sem. Beg.* [See the preceding; both, being unsupported by other authorities, are very doubtful. Is there a confusion between *Mal.* lĕteh "weak," and lĕtak "to put"? the word bubo (cf. *Mal.* buboh, "to put") suggests something of the kind.]
59. WEAK: mĕn-tên, *Kerbat.*
60. WEAK: beh alah, *Jak. Ba. Pa.*, *Jak. Sim.* Feeble; bê-âlah, *Jak. Mad.* [The first syllable is a negative (F 121); so the rest of the word probably means "strong"; cf. W 64.]
61. WEAK: lĕmes (*pr.* lĕmess), *Pang. U. Aring*; lĕmā (lömâ), *Sak. Ra.* Faded: lémba, *Sak. Kor. Gb.* Soft: lemah, *Serau.* [Cf. *Mal.* lĕmah; *Javan.* lĕmĕs, "soft," "weak."]
62. WEAK: lĕgop (lögop), *Sak. Kerb.* Valley (*Mal.* lĕmbah): lĕgup (lögoup), *Sŏm.*; lĕgop (lögop), *Sak. Kerb.* Race (*Mal.* lomba): lĕgop (lögop), *Sak. Ra.* [There is evidently a blunder here, due to the similarity of the *Mal.* words lĕmah, lĕmbah, and lomba; some at least of these meanings are wrong. De Morgan introduces further confusion by translating *lomba* by the French "race," whereas it means the English "race," (*i.e.* competition).]
63. WEAK: lo-has, *Sŏm.*; leye', *Sem. Kedah*; lâyûh, *Kena. I.* Ill: lâyû, *Kena. I.* [? cf. *Mal.* lĕsu *or* layu].
64. WEAK: bêh rôt, *Jak. Sim.*; beh rot, *Jak. Ba. Pa.* Feeble: bê-rôt, *Jak. Mad.*; F 121 [cf. W 60]; A 4; H 31; S 272; S 337; T 145; T 147, 148.
65. **Weapon**: sĕnyató (sñato), *Sak. Kerb.*; sĕnjatâ (sndjatâ), *Sak. Ra.* [*Mal.* sĕnjata]; I 36.
Wear, to: U 31.
Weary: T 151.
Weather, fair: F 9.
66. **Weave, to**: hidas, *e.g.* hidas choᵏng, "to weave rattan," *Bes. Sep.*; P 125, 126.
Web, spider's: S 381.
67. **Wedge**: hĕntong, *Bes. K. Lang.* [*Mal.* sĕntong]; W 67.
Week: D 17.
Weep, to: C 284-286; S 175.
Well (*adv.*): G 65-67; G 69; G 71, 72.
68. **Well** in health (*Mal.* sĕgar): jā' gĕnok, "recovered (from sickness)," *Sem. Jarum.*
69. WELL in health: mē-söm? (mē perhaps represents the second pers. pron.), *Sem. Jarum.*
70. WELL in health: semboh, *Barok* [*Mal.* sĕmboh]; C 205; C 227; G 65.

71. **Well** (of water): tĕlaga (tölaga), *Söm.* [*Mal.* tĕlaga]; T 173.

72. **West**: bangrui; bangroi (doubtful), *Sem. Kedah*; bang-rui *or* ben-roi, *Sem. Plus.* [? cf. *Mal.* barat, or cf. D 19?]; D 33; D 35.
West wind: W 114.

73. **Wet** (*Mal.* basah): ma'ayd, *Pang. U. Aring*; ma'ayd (*pr.* ma'aydd), *Pang. Sam*; mā-ăch (ma'ch), *Sem. Buk. Max.* Wet; damp: māin; ma-in (?), *Sem. K. Ken.* To wet: sia' mā-ăch (sia' ma'ch), *Sem. Buk. Max.* Rain: ō'-hag (*pr.* ō'-hagg; *lit.* "it rains"), *Sem. Kedah*; ō'-heg (*pr.* ō'-hegg), *Sem. Jarum, Sem. Plus*; hayt *or* hayd (*pr.* haytt *or* haydd), esp. in phrase o'-hayd = "it rains" (cp. hayd kâm = *Mal.* ujan banyak, "much rain," "heavy rain"; M 46), *Pang. U. Aring*; hāt, *Pang. K. Aring*; hē', *Pang. Belimb.* Drizzle (*Mal.* ujan rinyai): hayt bleb (?), *Pang. Sam.*; O 34 [cp. F 11]. [? Cf. *Bahnar* hach, "to melt"; hoch, "to flow"; hngach, "continual rain."]
(*b*) Wet: kĕ-oig, *Sak. Plus Cliff., Sak. Blanj. Cliff.*

74. WET: (*a*) tĕkō (tĕkó^{n}), *Bes. Her.*; tekă, *Bes. Malac.*; tĕkă; tĕkăh, *Bes. A. I.*; tĕkâh (tĕkòh), *Serting*; tĕkhâ (tĕk'hò), *Kena. I.* Flood (in a river); inundation: tĕkū, *Bes. Sep.*
(*b*) Foul; tĕkăm, *Bes. Songs.*

74A. WET: pök, *Serau.*

75. WET (*Mal.* basah): (*a*) bĕchā' (*pr.* bĕchă'), *Sem. Jarum, Sem. Plus*; pĕchak, *Pang. K. Aring*; pĕrchā' (*or* pö-chā' ?), *Pang. Galas.*; pĕchek, *Pang. Belimb.*
(*b*) Wet: bĭ-jog, *Sen. Cl.*
(*c*) Wet: gĕ-sêt, *Sak. Guai*; gĕ-sê (?), *Krau Tem.*; s'ek, *Kena. II.* [? cf. D 115 and M 215].
(*d*) Wet: basăh (basàh^{n}), *Ment. Her. I.*; basah, *Jak. Malac.*; bêséh, *Barok* [*Mal.* basah].

76. WET: towar, *Pant. Kap. Joh.*

77. **What** (*Mal.* apa): (*a*) luwē' *or* luwē ū', *Sem. Kedah*; ai-löō, *Pang. U. Aring*; ai-löō, *ex.* klöng ailōō tun (*Mal.* bunyi apa itu), "what noise is that?" *Pang. Sam, Pang. Gal.*; ai-lû, *e.g.* "what use (is it)?" ai-lû gû-na', *Kerbat*; jĕ-lo'; jĕlōk (jĕ-lĕrk), *e.g.* jĕ-lĕrk hê-âp (= *Mal.* apa khabar (*lit.* "what news?") "how do you?"); jĕlōk mōh (jĕ-lĕrk mĕrh) (= *Mal.* apa nama, "what (is the, *or* your) name?"), *Sen. Cliff.*; la; molô, *Söm.*; lô; malo, *Sak. Kerb.* What do you say? alo-hö (aloheu), *Sem. Pupier*; jaroha, *Tembi*; jilö lö ēt ne, *Darat*; he jeli hēbör, *Jelai.* What is the news? jalug ga, *Krau Em.* What is your name? jilu mu, *Serau*; lu ha' ken mu [?], (lu hak kenu)? *Tembi.* What is the name of this? jēlo li mūh di? *Serau.* How (*Mal.* bageimana): pan-löō, *Pang. Skeat*; pan-löō-un (*or* pan-löō ?), *ex.* pan-löō-un jin dī' (= *Mal.* bageimana buleh buat ?), "how can it be done?" *Pang. U. Aring*; mĕlō (mölô), *Sak. Ra.*; mălă (malô) ("final vowel between ô and â"), *Sak. Kerb.*; maloheng (maloheñ), *Söm.* How much (*Mal.* bĕrapa): kom ailōū (= *Mal.* bĕrapa banyak), *Pang. Sam, Pang. Gal.* Why: ai-lû, *Kerbat*; ai-löū; ai-löō kĕdöh, *Pang. U. Aring*; ai-löō tĕdī (= tĕ-dī') = *Mal.* apa (fasal) tĕr-buat, "why (is it) done?" (from dī', *Mal.* buat, "to do": B 90), *Pang. Sam, Pang. Gal.* Why are you here? ha jele ha et^{n}? *Darat*; jili hēba hā (*or* hē) madi, *Jelai.* What do you want of me? [*or* why are you with me? (*Mal.* mĕngapa awak dĕngan sahaya)]: he ru en jala' (heruenjalak), *Jelai*; jala le he borēet^{n}, *Darat.* Where (*Mal.* mana): lă? (lor), *Sen. Cl.*; (*Mal.* dimana): ba-löū, *ex.* jengā' ba-löū pipöl (*or* p. ba-löū), "where do you live?" (the usual word would be ngog *or* ngob; S 221); bā-löō *or* kă-bā-löō (= *Mal.* kamana?), *Pang. U. Aring*; kăbālū, *ex.* măh ngok kăbālū, "where do you dwell?" (*Mal.* mu dudok dimana), *Pang. Belimb.*; ba'lō (ba'lĕr), *e.g.* "where are you going?" chöp ba'lō (chĕp ba'lĕr), *Kerbat*; (ba'ler), *e.g.* "where is your house?" dŏng jiu? ba'lō (dĕrng jiu? ba'-ler), *Lebir*; Y 33; bĕlo, *Sak. U. Kam.*; mălă (malô), *Sak. Kerb.*; mală' (malăkh), *Sak. Em.*; mălōli, *Darat*; mâlo *Sak. Kor. Gb.*; mĕlō (mölô), *Sak. Ra.*; maloheng (maloheñ), *Som.*; kĕn-lă (kĕn-lor), *Sen. Cliff.* Where did you sleep just now? peloh he bed anek, *Krau Em.* Where do you sleep?: mau loh he plok hem bet^{n}, *Krau Em.* Where do you like to live, here or up-country?: pelai [*or* peloi ?] hēm goi pedih kah patah, *Krau Em.* Whence (*Mal.* dĕri-mana): nang-löō, *ex.* nanglöō jengā böt (*or* j.n. böt) = dĕrimana awak

datang, "where do you come from?"; kăbālŏ-un (perhaps more correctly bālŏ-un), *Pang. U. Aring*; kă-bālŏ-un (*or* bālŏ-un?) *Pang. Sam, Pang. Gal.*; kĕn-lā (kĕn-lor), *Sen. Cliff.*; nulo ha chip (nulo hadschíp), *Sak. Kor. Gb.* [This appears to mean "whence do you come?" (*lit.* "go").] Whence do you come? hăng lō ha chīb kelo; hăng lō hwāl kelo, *Tembi* [cf. B 415? but it is not certain that the word *kelo* forms part of either of these phrases]; ken lo hē hāl, *Serau* (?); me ken loh hem chip^{n}, *Krau Em.* Whither or where: kă-bālū (*Mal.* kamana), *ex.* mâ' ngok kābālū, "where do you dwell?" cp. balu dek = "where is this?" *Pang. K. Aring.* Whither (*Mal.* kamana): ba-lōū, *ex.* jengā' chŏp ba-lōū, "whither are you going?" *Pang. U. Aring*; ba-lōō *or* kă-bā-lōō, *ex.* bā-lōō hē' ma-chŏp, *Mal.* kamana kita nak jalan, "whither shall we go?" *Pang. Sam, Pang. Gal.*; málo, *Sak. Kor. Gb.*; ma' lā (ma' lor), *e.g.* hê chîp ma' lor, "where are you going?" *Sen. Cl.*; G 42. Whither are you going? mola [*or* molo?], he chīp^{n}, *Serau*; mau loh hem chip, *Krau Em.* When do you go back? huloh [?] hem jup^{n}, *Serau.* When does the master (*i.e.* do you) go? no lak tūan chīp, *Jelai.* Who (*interrog.*); elao, *Sem. Craw. Hist., Sem. Ked. New., Sem. Klapr.* [wrongly under "oui" instead of "qui"]; letlao (let-lough), *Sem. Stev.*; ūlōū *or* ūlōō, *ex.* ūlōō tun (*Mal.* siapa-lah itu), "who's that?" *Pang. U. Aring*; ūlōū *or* ūlōō, *Pang. Sam, Pang. Gal.*; málo, *Sak. Kor. Gb.* Because; for: lō, *Sem. K. Ken.* But: lulou; lulo-u, *Sen. K. Ken.* [*Mon* alŏ [aluiw]; ilŏ [iluiw], "where," "whither"; nūlŏ [nūluiw], "whence"; khălŏ [khă-luiw, "how"; *Bahnar* liliŏ, "what," "how," "why."]

(*b*) How is this? rēelok hawi, *Tembi*; di reelok ok, *Serau.* What's the news? rēelok ga, *Serau.* Of what kind? rēelo^{k}, *Darat.* What is the custom of the hill men? adat keī [*or* ker?] sĕnoi (snoi) rēlok^{n} (*or* rēlăk^{n}), *Jelai.* Do thus: rēelok, *Serau.* [This appears to be wrong; all the other instances are interrogative.]

(*c*) What (*interrog.*): lou-mon, *Sŏm.*; lŏmon *or* lemon, *Sak. Kor. Gb.*; lêh-mûn, *Sak. Plus Cliff.* Why (*interrog.*): lê-mun ga, *Sak. Plus Cliff.* [? cf. P 55].

78. WHAT (*interrog.*): mai, *Pang. Belimb.*; ma, *Sak. U. Kam.*; mā, *Sak. Martin*; (mar), *e.g.* "what news?" mā hăbăr he (mar hubbur he), *Sak. J. Low*; ma', *Sak. Blanj. Cliff.*; āmai tō? (â-mai-ter), *U. Tem.*; a-nu moh, *U. Cher.*; N 8; T 86; Y 33. "What news?" mei gár, *Sak. Tap.* Which: mī (mee), *Jak. Stev.* How (*Mal.* bagimana): mai-den (*pr.* maidenn), *Sem. Plus.* How many; how much (*Mal.* bĕrapa): ma'-git, *Sen. Cliff.*; mŭgĭt, *Sak. Martin.* How many; how much (*Mal.* bĕrapa banyak): māi köp^{n} (mâi-kĕrp^{n}), *Sen. Cliff.*; W 89. How far: ma'-git nya', *Sen. Cliff.* When (*Mal.* bila): mā-pūk *or* mā-pū', *ex.* mā-pū' mai chŏp? *Mal.* bila 'nak pĕrgi? "when do you intend to go?" *Sem. Plus*; ma' bib, *Sak. Plus Cliff.* Perhaps (*Mal.* barangkali): ma-pū' tuwe (I am doubtful of this phrase—ma-pu = "when"? and tuwe *or* tuwi apparently means "night"), *Sem. Plus.* Where (*Mal.* dimana): habā *or* habah, *ex.* habah leli ō' (*Mal.* di-mana tuboh-nya), "where is his body?" *Sem. Kedah*; hābāh *or* hābā, *ex.* hābā jelmol hampes (*Mal.* dimana bukit tinggal), "where did we leave the hill?" *Sem. Jarum*; lĕbah, *ex.* mŭi lĕbah, "where are you?" *Pang. Belimb.*; kuma, *Sak. U. Kam.*; tēmak^{n}, *Serau.* Whence (*Mal.* dĕrimana): habai, *Sem. Plus.* Whither (*Mal.* kamana): ba-mai *or* bâ-mai, *ex.* ba-mai chŏp, "whither are you going?" *Sem. Plus.* Who (*Mal.* siapa): maken ū', *ex.* maken ū' tĕ-chŏp (*Mal.* siapa yang pĕrgi), "who is it that goes?' *Sem. Kedah*; maken ō', *Sem. Plus.* Why (*Mal.* apa fasal): mai-pasal ō' *Sem. Plus*; ma' i mu, *Sak. Blanj. Cliff.* Why have you come here?: ma he nyong badeh, *Sak. J. Low.* [? Cf. *Mon* mū, "what"; *Halang* pŏ-moi, pömai; *Tareng* mŏ, "where."]

79. WHAT (*interrog.*): nāmā, *Bes. Sep. A. I.*; nama, *Bes. Sep.*; namañ, *Jak. Malac.* Why: nāmā-sĕbĕb-pön, *Bes. Sep.* Who: tūma'? (tûmak), *Bes. Her.*; hū'mah; sū'mah, *e.g.* sū-mah năkē', "who is that (man)?" *Bes. Sep.*; sumah, *Bes. K. Lang.*; siamma, *Ben. New.* Whose:

siamma punia, *Ben. New.* [*Sea Dayak*, nama, "what."]

80. WHAT (*interrog.*): (*a*) napa, *Ben. New.*; apa, *Mantr. Malac.* [*Mal.* apa].
(*b*) How many: bĕrăp i jĕngōi (brăp i jngōi), *Sak. U. Kam.*; mĕrēp (mrēp), *e.g.* "how many houses?" dūk mĕrēp (dūk mrēp), *Sak. U. Bert.* How many; how much (*Mal.* bĕrapa): ma'-rīpⁿ, *Sen. Cliff.*; (*Mal.* bĕrapa banyak): ma'-rīpⁿ kĕm-nyŭm, *Sen. Cliff.*; möl rúp, *Sak. Tap.*; mĕrēp; bĕrēp, *Sak. Blanj. Cliff.*; brim, *Sak. Ra.*; bĕrápa, *Bes. Malac.*, *Mantr. Malac.*, *Jak. Malac.* How many: marok kumnum, *Tembi.* How many fowls have you killed (*lit.* cut)? pupⁿ marin [*or* marim?] he götⁿ, *Krau Em.* How many handfuls of tobacco do you want? mari kemnăm he hōt bako', *Jelai.* How many men live in this house? marin [*or* maria] kĕmnön sĕnoi döng dö, *Jelai.* How many families live here? he pedih marin he goi, *Krau Em.* [Another supposed version of this, which I cannot make out, reads apparently: tempat dris naar klamin, *Krau Em.*; it looks like the answer to the preceding question.] [No equivalent given; perhaps it means, "How many of you are there in the jungle?"]: marim he köp öm bak, *Krau Em.* How many days' journey is it to ——? we [*or* ne?] hari' (harik) marim hēm chip, *Krau Em.* How much do you plant here? [*or* how many of you plant here?]: marin he ched pèdih, *Krau Em.* What is the price of the resin? mĕrum herga tarum, *Kerdau.* When you come to Kuala Lipis, come to my house! marin he chip ma chebah Lipis, ma dung ēng, *Krau Em.* [? Cf. *Mal.* bĕrapa, "how much."]
(*c*) Who: siâpé, *Barok*; sapañ, *Mantr. Malac.*; umpuñ, *Jak. Malac.*; ya apa-apa, *Kena. II.* [Cf. *Mal.* siapa, "who"; apa, "what."]

81. WHAT (*interrog.*); hayo, ayo, àyo, *Sak. Ra.* Where: hå, *Sem. Buk. Max.*; uha? (auha), *Sem. Pa. Max.* Wherever: hå, *Sem. Buk. Max.*; ha' uha (ha' auha), *Sem. Pa. Max.* Whither: ya'ha (ia'ha), *Sem. Pa. Max.* Whence; from where: ha' chĕnăn hoh (ha' chnn huh), *Sem. Pa. Max.* Who: deachata-ó (*lit.* "who this? who comes?"), *Sem. K. Ken.*

82. Where (*interrog.*): (*a*) ming, *Jak. Stev.*; menggásan, *Jak. Malac.*; mĕnung, *Sak. U. Kam.* [Whither]: ménong, *e.g.* "where are you going?" ménong eh chĕp, *Sak. Tap.* Where are you going? nowhere in particular: mentibañ? cha' tiba, *Jak. Malac.* Which: mĕno', *e.g.* "which (of the men called) Sĕnga?" Sĕnga mĕno' (Snga mĕno'), *Sak. U Bert.*
(*b*) Where (*interrog.*): mani, *Bes. Sep. A. I.*, *Ben. New.* Whither: mani, *Bes. Sep. A. I.*; hamani; hani; mani, *Bes. Sep.* Where are you intending to go? kamana awa' na' pĕgi, *Mantr. Malac.* Where are you going? manä hal hal (manay hal hal), *Bes. Bell.*; nan kamana, *Or. Laut.* Whence: mani, *Bes. Sep.* [Cf. *Mal.* mana, "how," "where."]

83. Where (*interrog.*) [really "whither"]: pat, *e.g.* "where are you going?" chip pat, *Krau Ket.* [Cf. *Achin.* pat, "where."]

84. Where (*interrog.*) [really "whither"]: ganön da'na' (ganĕrn da'na'), *U. Tem.* Where are you going? suak ganön (su-ak ga-nĕrn), *U. Tem.*

85. Where (*interrog.*) [really "whither"]: anop; *e.g.* "where are you going?" a-nop eng, *U. Cher.* [?=W 84].

86. Where are you going? ko na timbo, *Tan. Sag.* [*i.e.* whither].

87. Where: ekpaak (ekpäak), *Sem. Craw. Gram.* Whether: pakeh-kek, *Sem. Craw. Gram.*

88. Where (*Mal.* dimana): tĕbagel, *Sem. Plus.*

89. How (*Mal.* bagaimana): ? āchin, *Sem. Kedah.* How much (*Mal.* bĕrapa): maī-sī', *Sem. Plus*; W 78; sā', *e.g.* sā' kom (*Mal.* bĕrapa banyak), "how many," *Pang. Skeat.* [? Cf. *Achin.* soi, "who."]

90. How much: romdô, *Sak. Kerb.*

91. When (*interrog.*): jĕmbăl (jmbl), *Sem. Pa. Max.*

92. When? (*Mal.* bila): wē (doubtful; we=*Mal.* ada-lah), *Pang. Sam*, *Pang. Gal.*

93. When (was she) brought to bed? ampu lalas, *Sak. J. Low.* Who (*interrog.*): bo, *Sen. Cliff.*; bo i mān, *Sak. U. Kam.* Who is this person? bū li [*or* bu lī] mai dĕdi' (dĕdir *or* dedik?), *Jelai.* What is your name? bu li mal jiji, *Serau.* Which is the rich man's house? bu li dön (*or* dek *or* de) kaya' (kayak), *Jelai.* [*Bahnar* bu; *Stieng* bön, "who."]

94. Who: kadê, *Serting.*
95. Who: sígun, *Kena. I.* [?=W 89 +M 26].
When: M 179; T 86; W 77, 78; W 91-93.
Whence: W 77, 78; W 81, 82.
Where: W 77, 78; W 81-88; Y 33.
Wherever: W 81.
Whether: W 87.
Whetstone: S 144; S 465.
Which: W 78; W 82.
96. **Whilst**: těngah, *ex.* těngah te-mē' chī', "while you eat," *Sem. Kedah* [*Mal.* těngah, "middle," "half," etc.]; I 28.
97. **Whine, to** (as a dog): (*a*) sē-īt; sĕrē-it, *Bes. A. I.* To cry (shout): sĕngä (söñè), *Sak. Ra.* [?cf. F 49].
(*b*) To whistle: măhong (mhung), *Sem. Buk. Max.*; hok^{n}, *Sen. Cliff.*; huek (huik), *Sem. Pa. Max.*; hihăk^{n}, *Serau.* To blow: hĕnong, *Tembi.* To whistle; to pipe: hänigi-hōit; henigi-höit, *Sem. K. Ken.* Whiz: huat; huĕt, *Bes. Songs.* [*Mon* khyot; *Khmer* huoch; *Stieng* huech; *Bahnar* höhoch, "to whistle."]
(*c*) To whistle: sonsoich; (sonsoixe), *Ment. Bor.*; songsoit, *Mantr. Malac.*; besonsoy, *Mantr. Cast.*
Whip-snake: B 116.
Whisker: B 116; H 2.
Whistle, to: W 97.
98. **White** (*Mal.* putih): (*a*) bĕköñ' *Pang. U. Aring*; bĕkoñ, *Pang. Sam, Pang. Gal.*; bĕkål (b'kaul), *Tan. U. Lang.*; bekūl; bekōl; bekăyt, *Bes. Sep. A. I.*; bĕgiäk (bögièk), *Sak. Kerb.*; W 30. Blue: bĕrkuur, *Tembi*; bĕkūl, *Bes. Sep., Bes. K. L.* [distinct from D 192]. Whiteness? (a form of disease): bĕlakun (blakun), *Sem. Pa. Max.* Blind in one eye: bĕkun săbĕlah (bkun sblh), *Sem. Pa. Max.* Green: bĕgiäk (bögièk), *Sak. Kerb.*
(*b*) White: bi-ûg, *Sen. Cl.*; biăg (biorg), *Sak. Br. Low*; biŏk, *Sak. Kor. Gb.*; biok, *Sak. Croix, Serau*; biōg, *Tembi*; biek, *Sak. Sung.*; biăk, *Sak. Martin*; (biè**k**), *Sak. Ra.*; biĭăg, *Sak. U. Kam.*; biăg, *Sem. K. Ken.*; bi**êg**, *Söm.*; bi-ê, *Lebir*; M 23; M 26; W 29. White (of hair only): biok, *Bes. Sep. A. I.* Blue; green; mauve: bi-ûg, *Sen. Cl.* Green: bi**eg**, *Söm.* Green; purple: biūg, *Serau.* Clear; transparent: biōg, *Tembi.* [*Kon Tu, Boloven, Niahön, Lave, Kaseng,* bok; *Alak* bōk; *Halang* tăbok; *Sué* bò; *Churu* bo^{k}; *Braou* bāāk; *Prou* baak (baac); *Annam* bach, "white"; *Stieng* bōk, "white," "grey"; könbōk, "white," "clean"; *Bahnar* bak, "white" (of skin), "clean"; *Mon* pu [bu], "white" (of paper or cloth).]
(*c*) White: blĕk? (blenk), *Sak. Tap.*; bĕlehäk (bĕlehèk), *Kena. II.*; balhút, *Jak. Raff.*; hut, *Krau Tem.*; hin-hân, *U. Tem.* Blue (*Mal.* biru): bel-oñ, *Pang. Sam, Pal. Gal.*; bel-öñ, *Pang. U. Aring*; bilön (bil-ĕrn), *Lebir*; belhoi; bel-hoi (?), *Sem. K. Ken.* Green: bălon, *Sem. Craw. Hist.*; balon, *Sem. Klapr.*; bel-oñ, *Sem. Plus, Pang. Sam, Pang. Gal.*; bel-öñ *or* bel-öyn, *Sem. Plus*; bel-öñ, *Pang. U. Aring*; bel-uñ *or* bel-uyn, *Sem. Kedah*; bilu'in, *Sem. Buk. Max.*; bilön (bil-ĕrn), *Lebir*; blahäd, *Sem. K. Ken.*; blāar, *Sak. U. Kam.*; blaar, *Tembi*; bla-ūr, *Sak. U. Bert.*; bláha, *Sak. Tap.* Sea-green: bĕlu'in (blu'in), *Sem. Buk. Max.* Yellow (*Mal.* kuning): bel-uñ, *Sem. Jarum*; bilön (bil-ĕrn), *Lebir.* [*Tareng, Khuy Dek* blai, "white"; *Bahnar* bölang, "white" (of cloth).]
99. WHITE: mambu, *Kena. I.* [?= W 98].
100. WHITE: selepoh, *Pant. Kap. Sim., Pant. Kap. Her.*
101. WHITE: (*a*) pĕltau, *Sem. Per.*; pĕltau, *Sem. Jarum*; pĕltaü (?), *Sem. Plus*; pĕltao? (păltas), *Sem. Craw. Hist., Sem. Ked. Mar.*; (pâltas), *Sem. Craw. Gram.*; (paltas), *Sem. Klapr.*; plĕtāu, *Sem. Ij.*; pĭltau? (pĭltu), *Sem. Buk. Max.*; pitau (pitău), *Sem. Pa. Max.*; beltâ? (beltau [in the MS. originally beltaw]), *Sem. U. Sel.* White of egg: pĕltau? (pultu), *Sem. Pa. Max.*; pĭltau mako' (pĭlău maku'), *Sem. Buk. Max.* Fair; yellowish white: pĭltau bĕngu? (pĭltu bngu?), *Sem. Buk. Max.*; pĕltau kūning (pltu kuning), *Sem. Pa. Max.* [? Cf. *Mon* pĕtaing [ptāng; btāng]; but cf. also *Bisaya* pulau; *Iloko* puḍao; *Ibanag* furau, "white." All very dubious parallels.]
(*b*) White: pĕntol, *Jak. Mad.* (*Pant. Kap.*); (p'ntol), *Pant. Kap. Mad.*; pintul, *Pant. Kap. Log.*; S 353; B 233. White man: pĕntoi (p'ntoi); pĕntol (p'ntol), *Pant. Kap. Joh.* Silver: pĕmuntol (p'muntol), *Pant. Kap. Joh.* Tin; dollar; silver: pemuntol, *Pant. Kap. Her.* [These

forms appear to be variants of the following, the relation between "pĕntol, pĕmuntol" (with infix -ĕm-) on the one side and "puteh" on the other being like that of the Krâmâ and Ngoko forms in Javanese. Cf. C 200, etc.]

(*c*) White: puteh, *Bes. Bell.*, *Bes. Malac.*, *Mantr. Malac.*, *Jak. Malac.*; T 143. Putih (a proper name): Pútih, *Sak. Kor. Gb.* Tin; dollar; silver: pemûtih, *Pant. Kap. Her.*; pimuti, *Pant. Kap. Log.* [*Mal.* puteh].

WHITE: D 41; U 20, 21.

White ant: A 104, 105; A 110, 111.

Whither: W 77, 78; W 81-88.

Whiz: W 97.

Who: W 77-80; W 93-95.

102. **Whole**, the: pĕliuh (pliuh), *Sem. Pa. Max.*

103. WHOLE (*Mal.* sĕmua): să-bendā', *Pang. U. Aring* [? cf. *Mal.* sa-bĕnda, "one thing"]; A 60; R 191.

Whorl of hair: N 18.

Whose: W 79.

Why: W 77-79.

103A. **Wicked**; bad: haún; hau-ún, *Sem. K. Ken.*; B 9; C 71; W 150.

Wickerwork: B 69.

Wide: B 212; B 403, 404; B 406.

Widely spaced: R 31

104. **Widow**: ba'-lu, *Sen. Cliff.*; indong balu, *Jak. Ba. Pa.*; lebalu' (lebaluk), *Darat.* Widower: balu, *Jak. Ba. Pa.* Dead wife: bālu'? (bâluk), *Jak. Mad.* Dead woman: baluh, *Jak. Lem.* [*Kawi*, *Bugis*, *Sangir* walu; *Mal.*, *Batak*, *Mangkas.*, *Tagal*, *Bisaya*, etc., balu; *Achin.* balée (written "balu"); *Dayak* balo; *Rotti* valu; *Timor* banu, "widow"; *Sampit*, *Katingan* balu, "widow," "widower."] D 130; O 16; W 132.

Widower: W 104.

Width: B 403; B 406.

Wife: F 60-64; F 67; F 69; F 73; F 77; H 179, 180; M 49.

Dead wife: W 104.

Wife's grandfather: G 83.

105. **Wild** (*Mal.* liar): hī-nīm, *Pang. U. Aring.*

106. WILD: kĕnol (*pr.* kĕn-oll), *Pang. Sam*, *Pang. Gal.*

106A. WILD: mungäk, *Sem. K. Ken.*

107. WILD: lie (lie *or* lei), *Sem. Pa. Max.* [*Mal.* liar].

Wilderness: F 238; Q 19.

107A. **Will** (*Fr.* volonté): maduh (madouh), *Sem. Klapr.*

107B. WILL; pleasure: mêjen, *Jak. Mad.*

WILL (auxiliary): W 8, 9; W 14-18.

108. **Win, to**: mĕnang, *Sak. U. Kam.*; menah, *Serau* [*Mal.* mĕnang].

109. **Wind**: (*a*) bioh, *Sem. Jur. And.*, *Sem. Jur. Rob.*, *Sem. Jur. New.*; bĕgiu *or* bĕgīyu, *Sem. Jarum.* Storm or tempest (*Mal.* ribut): bĕgiū, *Sem. Jarum*, *Sem. Plus.*

(*b*) Wind: parug, *Sak. Br. Low*; (paroug), *Sak. Croix*; paruak? (pa-rĕsak), *Sak. Plus Cliff.* Storm (?): par**öp**, *Sak. Kerb.* [The Malay equivalent is given as "ribut," but the French as "gale," which means "scabies"; cf. S 479. There is clearly some confusion here, and possibly the word = *Mal.* kurap, but as the Sakai words were collected through the medium of Malay, I think it is more probable that the meaning "storm" is right, and that the French equivalent was subsequently added in error, probably with the assistance of an Englishman whose knowledge of French was imperfect.]

(*c*) Wind: bĕrūa'? (bĕrûak), *Bes. Her.*, *Kena. II.*; bĕruáh; bĕwáh, *Bes. Malac.*; bĕruah (beu-ruah), *Sak. Sel. Da.*; bĕrwa (burwa), *Ben. New.*; biluâh, *Buk. U. Lang.*; bē-wā', *Sem. Plus*; bewā' (*pr.* bē-wā'), *Sem. Kedah*; bewa [in the MS. originally baywah], *Sem. U. Sel.*; (bewar), *Sem. Stev.*; būah, *Bes. A. I.*; buah, *Bes. Bell.*; bua', *Bes. Sep.* Wind; air: bua' *or* bĕwa' (bua'), *Sem. Pa. Max.*; bawa' (bauă'; bauak), *Sem. Buk. Max.* Wind; air; breeze: bĕrwak (*pr.* bĕrr-wā') *or* bē-wā', *Sem. Plus.* Storm (*Mal.* ribut): boha, *Sem. Beg.* Storm or tempest (*Mal.* ribut): bruā' *or* brūwā', *Sem. Kedah.* Big wind; storm: bua' nŭbo' (bua' nŭbu'), *Sem. Pa. Max.* Gale of wind (*Mal.* angin kĕnchang kĕlat): bua' nĕbo' (bua' nbuk), *Sem. Pa. Max.*; B 202; bāwa' kĕnchang kĕlăt (bauă' knchng klt), *Sem. Buk. Max.* Strong wind: bua' chĕkok (bua' chkūk), *Sem. Pa. Max.*; bāwa' das (bau' ds), *Sem. Buk. Max.* Gentle wind; breeze: bua' bale' (bua' balik), *Sem. Pa. Max.*; Y 40; bawa' lĕmăh (bau' lmh), *Sem. Buk. Max.*

Mild wind (?): bua' săpuih (bua' spuih), *Sem. Pa. Max.*; bawa' săpuih lĕmăh (baua' spuih lmh), *Sem. Buk. Max.* North-west [wind?]: bawa' bāyat (bau' bait), *Sem. Buk. Max.* Land-breeze: bawa' te'od (bau' tei'ud), *Sem. Buk. Max.*; F 230; bua' hatek (bua' hatik), *Sem. Pa. Max.*; E 12. Sea-breeze: bua' lĕmpā (bua' lmpa), *Sem. Pa. Max.*; bawa' laut (bau' laut), *Sem. Buk. Max.* Above the wind; to windward: atoh bua' *or* atoh năbuā'? (atuh năbua'?), *Sem. Pa. Max.*; mĕnjo' bāwa' (mnju' bau'), *Sem. Buk. Max.* Below the wind; leeward: haĭm nŭbuā' (haim nŭbua'?), *Sem. Pa. Max.* Sky; heavens: buă' (bu'), *Sem. Pa. Max.*, *Sem. Buk. Max.* [? Cf. *Formosan* wagiog; *Bisaya* bagyó; *Adang Murut* bario, "storm," "wind"; *Miri*, *Narom* barui; *Tutong*, *Long Kput*, *Lemĕting*, *Lelak*, baroi; *Murut*, *Tabun* bareu, "wind."]

110. WIND: gĕmuyong (gumuyong), *Ben. New.* [? Cf. *Mal.* goyang, "to sway, shake"; cf. S 131; S 531.]

111. WIND: angin, *Sem. Beg.*, *Mantr. Malac.*, *Jak. Malac.* Wind; air: anggin, *Ben. New.* [*Mal.* angin].

112. WIND: penĭup, *Pant. Kap. Her.*; pīniop, *Pant. Kap. Log.* Age; wind: pĕnīop (p'nĭop), *Pant. Kap. Joh.* East wind: pĕniop pĕnumpoh (p'niop p'numpoh), *Pant. Kap. Joh.* North wind: pĕniop pĕningol (p'niop p'ningol), *Pant. Kap. Joh.*; P 100. South wind: pĕniop pĕngăpang (p'niop p'ng'-pang), *Pant. Kap. Joh.* [cf. P 12]. West wind: pĕniop masing (p'niop masing), *Pant. Kap. Joh.*; S 16. Alive: pĕnīop (p'nĭop), *Pant. Kap. Joh.* To blow: tiu'? (tiuk) *Serau.* [*Mal.* tiup, "to blow."]

113. WIND; air (*Mal.* angin): kād (*pr.* kādd), *Sem. Kedah*; B 256; B 390; R 12; S 478-480.

114. WIND, west: paienkon, *Pant. Kap. Joh.*

115. **Window**: tĕnikās (tŏnikès), *Sak. Kerb.*

116. WINDOW: nechong (netchoñ), *Sŏm.* [? *Mal.* natang]; D 151.
Windward: W 109.

117. **Wing** (*Mal.* sayap): kĕn-yĕt^{n}, *Sen. Cliff.*; kĕnyēk^{n}, *Tembi*; sinjeng *or* sinyeng, *Sem. Plus.*

118. WING (of bird): (*a*) piek? (bieg), *Sem. K. Ken.* (*b*) kempi^{k}ng, *Bes. A. I.*; kĕpāk^{n}, *Mantr. Malac.* [*Mal.* kĕpak].

119. WING (of the fruit-bat): sayap, *Mantr. Malac.* Cock's feather: sâ-yap, *Kerbat.* To fly: bĕsayap (b'saiap), *Pant. Kap. Joh.* Sail: saiap, *Pant. Kap. Joh.* [*Mal.* sayap, "wing"]; A 141.

120. **Wink**: ma' bĕlai (ma' blăi), *Sem. Buk. Max.* [This seems to be a verbal form = "to wink."]

121. WINK: kĕlip met (klip mit), *Sem. Pa. Max.*; E 83. To shoot in and out: kĕlang-kĕlub, *Bes. Songs.* Fire-fly (*Mal.* konang-konang; kĕlip-kĕlip): kā'lā' (ka'l'), *Sem. Pa. Max.*; kūlud (kulud?), *Sem. Buk. Max.*; kĕblep (*or* kĕbleb?), *Pang. U. Aring.* Star: kĕlĭp, *Kena. I.* [*Mal.* kĕlip, "to wink"; kĕlip-kĕlip, kĕlam kĕlip, "firefly."]

. WINK: S 346.

122. **Wink, to**: petpet (pētpēt), *Sem. Buk. Max.*; C 8; C 89; S 253.
Winnow, to: B 256.
Winter: S 66.

123. **Wipe, to** (*Mal.* sapu): ya' kūās (*pr.* kūāss), *Sem. Plus.*

124. WIPE, TO (*Mal.* sapu): ya' pös (*pr.* pöss), *Sem. Jarum.* To brush or wipe (*Mal.* sapu): tamp-hâss, *Bes. K. L.*; tamphâs; tampoys, *Bes. Sep.* [*Khmer* bōs [pos]; *Stieng* puĭh; *Bahnar* shŏpuih (xŏpuih), "to sweep," "to brush." See also S 538, and cf. *Mon* săpon, "to rub with the hand to relieve pain"; săpot, "to stroke gently with the hand"; *Bahnar* pōt, "to stroke"; *Stieng* puōt, röpuōt; *Khmer* bâut [pūt], "to rub."] P 105; S 538.

125. **Wire**: dawai, *Sak. U. Kam.* Strings of lyre: dawai, *Mantr. Malac. Cha.* [*Mal.* dawai].

125A. **Wise**: budi' (budiḳ), *Serau*; medbudi, *Tembi*; berbūdi, *Jelai.* [*Mal.* budi, "wisdom."] H 63.
Wise man: C 164; G 91.
Wish, to: W 14-19.
Not to wish: N 80-82.
Witchcraft: R 182.

126. **With**: man (?), *Bes. A. I.*

127. WITH (*Mal.* bĕrsama-sama): eb (*pr.* ebb), *ex.* chöp ebb yĕ (*Mal.* 'gi dĕngan aku), "go with me" (*qu.* does it mean "follow," *Mal.* ikut aku?), *Sem. Kedah.*

128. WITH: bamoyä; bamayä *or* bamaye (bamojă; bamajă *or* bamajé), *Sak. Kor. Gŏ.*

129. WITH; by reason of: oeh, *Jak.*

Malac.; P 109 [*Mal.* uleh]; A 77-79; A 178; B 396; T 157.

130. **Withered** (of a limb): kĕmā (kma), *Sem. Pa. Max.*; kĕbĭt (kbĭt), *Sem. Buk. Max.*

131. WITHERED; faded (of leaves, etc.): ul? *or* wăl? (u'l *or* 'ul?), *Sem. Pa. Max.*

Within: E 76; I 14.

Without: N 67; O 69.

131A. **Woman**: balē, *Darat* [? cf. F 69]. Mother; baloi, *Sem. Pupier*; F 60-67; F 69; F 71-73; F 76; M 194.

132. WOMAN; bird: bisan, *Pant. Kap. Joh.* Marriage: bĕbisan (b'bisan), *Pant. Kap. Joh.* Widow: bisan pantus kotol, *Pant. Kap. Joh.*; D 53; M 16. Cat: bisan iaong, *Pant. Kap. Joh.* Barndoor fowl: bisan jungkar (bisan junkar), *Pant. Kap. Joh.* The Camphor Spirit: bisan, *Jakun of Johor* (Lake and Kelsall, 26 *J. R. A. S., S. B.*, p. 40). [C 106; G 130; T 213, where the word occurs, appear to show that it is used in the sense of "creature," "person." In D 98 it means "bird." *Mal.* besan, bisan, the title of relationship of two persons whose respective children have intermarried, seems to be a distinct word.]

Dead woman: W 104.

133. **Womb**: lĕmu? (lmu?), *Sem. Pa. Max.*; E 34.

Wood: F 170; T 205; T 207; T 210-212; T 214.

Burnt wood: T 214.

Piece of wood: B 101; S 448.

Wood (*i.e.* forest): F 230-242.

Wooden stick: S 453.

Wood-oil: T 207; W 30.

134. **Woodpecker** (*Mal.* burong tukang): bĕlāto' (blatu'), *Sem. Buk. Max.* [*Mal.* bĕlatoḳ].

135. WOODPECKER: tintong (tintung), *Sem. Pa. Max.*

136. WOODPECKER: tĕrelom (t'relom), *Jak. Lem.*; tĕrlom (t'rlom), *Jak. Ba. Pa.*

137. **Work** (*Mal.* kĕrja): gēwē, *Sem. Kedah*; nga'oi, *Bes. Sep.* [? cf. *Jav., Sund.* gawé, "to do," "to make"; but cf. also D 133.]

138. WORK; to do: tĕlăp (tlp), *Sem. Pa. Max.*

139. WORK: kāya' (kāyaɬ), *Tembi*; kĕrja' (kerjak), *Serau.* Work; to do: ka'ja', *Sem. Pa. Max.*; keja' (kija'); kaidă' (kaid'), *Sem. Buk. Max.* To work: kĕja (k. já [*sic*] the original shows that a letter has dropped out in printing), *Sem. Beg.* To do: kreja, *Ben. New.* [*Mal.* kĕrja].

WORK: B 90; C 152.

Work, to: D 132, 133; W 138, 139.

World: E 11; E 13.

Worm: A 139; B 143; D 142.

140. WORM, big: chaching, *Bes. K. L.* Disease caused by worms: pīās chaching (pias chaching), *Sem. Buk. Max.*; S 186; mĕje' chaching? (mji' cha?), *Sem. Pa. Max.*; S 187 [*Mal.* chaching].

141. WORM, small: nyenyet, *Bes. K. L.*

Worn out: O 21.

141A. **Worship, to**: sembaiong [*Mal.* sĕmbahyang].

142. **Wound**: pā (pa), *Sem. Pa. Max.*; G 41.

142A. WOUND: plūk, *Tembi.*

143. WOUND: lu-ka', *Sen. Cl.*; luka, *Tembi*; lūka' (lūkak), *Jelai.* Corpse (*Mal.* bangkai): lōka' (lōkak), *Serau* [? whether connected with the preceding], [*Mal.* luka]; B 247; G 41; P 14; S 185, 186.

Wound, to: C 152.

144. **Wrap up, to**: makĕlab (mklb *or* msklb?), *Sem. Buk. Max.* To envelop (*Ger.* wickeln): käló? (gäló), *Sak. Kor. Gb.*

145. WRAP UP, TO: sem-pul, *Sak. Plus Cliff.*; sa-pur, *Sak. Blanj. Cliff.* Knotted string: sinipol, *Sem. Stev.* [*Mal.* simpul].

Wrinkled: W 21.

146. **Wrist**: = A 134.

147. WRIST: (*a*) ngil, *Sem. Pa. Max.*; yangil (jangil), *Sem. K. Ken.* Ankle (*Mal.* buku kaki *or* lali): gĕhal (*pr.* gĕ-hall) chan, *Sem. Kedah*; F 220; A 134 [? cf. C 3].

(*b*) Wrist: *kel*kén, *Sak. Ra.* Ankle: kelkil, *Sem. Stev.*; kelkēl, *Serau*; kelkel chan, *Sem. Kedah*; kĕrkēl jūkⁿ, *Darat*; kĕkel jūkⁿ, *Jelai.* Tendon Achillis: kŏn jăkⁿ (kĕrnjăkⁿ), *Serau*; F 220. Elbow: kelkél, *Sak. Kor. Gb.*; kelkel, *Tembi.*

(*c*) Wrist (*Mal.* buku tangan): kĕmkam chas, *Sem. Jarum*; kĕmköm chas, *Sem. Plus*; H 14. Finger-joint: kĕnchā (kncha), *Sem. Pa. Max.*

(*d*) Wrist: êkolek, *Tan. U. Lang.* Ankle: ekuleh jūk, *Tan. U. Lang.*; F 220.

148. WRIST: malwok, *Sem. Stev.*; cf. H 14; K 40.

148A. **Write, to** (*Mal.* tulis): hilihiles, *Darat*; C 39; D 156, 157.

149. **Writing**: surat, *Tembi.* Writing; drawing; design: surat (sourat), *Söm., Sak. Kerb.*; (sour**at**), *Sak. Ra.* Letter: panchurek, *Pant. Kap. Joh.* [*Mal.* surat].

150. **Wrong** (*Mal.* salah; ta'bĕtul): kikâ', *Pang. Sam, Pang. Gal.* Wicked: bad (*Mal.* jahat): chĕ-koh, *Sen. Cliff.*; (chekoh), *Serau*; B 10; B 484.

Wroth: A 82.

Y

1. **Yam** (*Mal.* kĕladi): sod, *U. Kel.* Tuber (*Mal.* ubi): sö, *Pang. U. Aring*; Y 16. Sweet potato (*Mal.* kĕledeḳ): sō' (söök), *Tembi.* Tapioca (*Mal.* ubi kayu): kensē, *Sem. Kedah.*

2. YAM (*Mal.* kĕladi): takob, *Pang. Teliang*; taku, *U. Pat.* A kind of yam which is baked and eaten: tākob, *Sem. Kedah.* A kind of edible root or tuber: tākō', *Pang. Belimb.*

3. YAM; a kind of edible root or tuber (*Mal.* ubi): hau, *Pang. Belimb.* A variety which is boiled and eaten (*Mal.* ubi tanjong): ha-u, *Sem. Kedah.*

4. YAM (*Mal.* ubi): bekoya, *Tembi*; bĕkoi, *Tembi, Darat, Jelai*; ki-ê, *Krau Tem.*; kuói, *Sak. Kor. Gb.*; (*Mal.* ubi bĕkoi): ubi bĕkoi, *Serau*; (*Mal.* ubi akar): kuoe (kouoé), *Sak. Ra.* Tapioca (*Mal.* ubi kayu): kuoi (**kou**oï), *Sak. Kerb.* Yam (*Mal.* ubi kayu): ba' koi, *U. Cher.*; (*Mal.* ubi akar): bakhoi-chyung, *Bes. Malac.*; R 37. Tapioca: bakhoi-log^{n}, *Bes. Malac.*; T 207. [*Annam* khoai; *Mon* kăḍāp kwai [kḍuip kwāai], "yam."]

5. YAM (*Mal.* ubi kayu): ta'-wi, *Sen. Cliff.*; (*Mal.* ubi tawi): tawi, *Serau.* [? cf. *Mal.* ubi bĕtawi, "potatoes."]

6. YAM (*Mal.* kĕladi): yot, *Kena. I.*; yät, *Bes. Malac.*; yĕt, *Bes. Sep. A. I.*; yet, *Bes. K. Lang., Mantr. Malac., Mantr. Malac. Cha.*

7. YAM (*Mal.* ubi kayu): ra-me, *Sen. Cliff.*

8. YAM (caladium): (*a*) to-lambo, *Sem. Stev.* The caladium stem inserted in the newly-bored ear-holes of children to enlarge them: krong lamog, *Sem. Plus.*

(*b*) Yam (*Mal.* kĕladi): rĕból, *Serting.*

9. YAM: bihang, *Bland. K. Lang.* Wild yam (*Mal.* kĕmahang): kem-hang, *Sem. Kedah* [*Mal.* kĕmahang].

10. YAM (*Mal.* kĕladi): talis, *Sem. Pa. Max., Sem. Buk. Max.* [*Sampit* talis; *Sund., Jav.* talĕs.]

11. YAM (*Mal.* ubi kĕladi): hubĭ gāk (houbî-ghâk), *Söm.*; Y 13; gong (goñ), *Sak Kerb.*; gang (gañ), *Sak. Ra.*; (*Mal.* kĕladi): gang; gak^{n}; gak^{n} kergul, *Tembi*; gak^{n}, *Darat*; gāk^{n}, *Serau, Jelai.* Yam (*Mal.* ubi kayu): bīgâp (bigâp; bigôp), *Sak. Ra.*; Y 13. Sweet potato: gap, *Tan. U. Lang.* [? cf. Y 2].

12. YAM: kŏadi, *Jak. Malac.* [*Mal.* kĕladi].

13. YAM: ubi' (ubik), *Sem. Craw. Gram.* Sweet potato (*Mal.* kĕledeḳ): hūbi, *Jelai.* Tapioca (*Mal.* ubi kayu): hubĭ (houbî), *Söm.* Yam (*Mal.* ubi akar): ubĭ (oubĭ), *Sak. Ra.*; hubĭ sela (houbî-séla), *Söm.* Edible bulbs (? tubers): uoi nasí', *Sak. Tan. Ram.* Tapioca: bi jĕhu? (bidschi-hú), *Sak. Tap.*; T 211. Tapioca: ûbi' dĕlogn, *Serting.* Yam (*Mal.* ubi kayu): bĕl-og, *Sen. Cliff.*; T 207; (*Mal.* ubi kayu mĕranti): ubi kayu chah, *Serau*; (*Mal.* ubi kayu Lipis): ubi kayu lipis, *Serau* [*Mal.* ubi].

14. YAM, a kind of (*Mal.* ubi kapor); a poisonous variety which has to be pounded fine, and have lime mixed with it to become eatable: klāb, *Sem. Kedah.*

15. Tapioca: ngāla' (ngâlak), *Ment. Her. I.*; gāla' (gâlak), *Ment. Her. II.*; gālā' (gâlâ^{n}k), *Bedu. II.*; galâ, *Mantr. Malac. Cha.*; jĕhu galĕ, *Sak. U. Bert.*; T 211. Tapioca (or tuber generally?): gālā; gāla', *Mantr. Malac. Nya.* Wood yam (*Mal.* ubi kayu); potato (*Mal.* ubi bĕnggala): ngālăh (ngalh), *Sem. Pa. Max.*; (*Mal.* ubi kayu): malör, *Tembi*; mālör, *Jelai*; malĕr, *Darat.* Wood yam (*Mal.* ubi kayu; ubi bambu?): ubi ngālăh (aubi ngalh), *Sem. Pa. Max.* [? Cf. *Mal.* ubi bĕnggala, "potato."]

16. Sweet-potato: tēla' (tila'), *Sem. Pa. Max.*; (telak), *Bes. K. Lang.*; kătēlăh (ktilh), *Sem. Buk. Max.*; tīla' (tilak), *Ment. Her. I.*; (tilak); hīla' (hīlak), *Bes. Sep. A. I.*; tilá', *Bes. Malac.*; (tilak), *Bland. K. Lang., Jak. Ba. Pa.*; sö tēlā' (doubtful), *Pang. U. Aring*; Y 1; sīla' (sīlak), *Bedu. II.*; sīla' (sīlak), *Tembi*; sila' (silak), *Serau, Darat*; sila, *Darat*; toána', *Jak. Malac.*

Tapioca: tĕgák, *Kena. I.* [*Mal.* kătela]. [Cf. *Mon* wun selā, "sweet-potato"; but the connection of some of these words is more than doubtful.]

17. Sweet-potato (*Mal.* kĕledek): chokéh, *Kena. I.*

18. Sweet-potato: jāya', *Serting coll. Nya.*; (jâyak), *Kena. II.*; jaya^{k}, *Mantr. Malac. Cha.* [? cf. Y 6].

19. Sweet-potato: kĕlédek, *Mantr. Malac.*; kledek, *Bes. K. Lang.*; klēde', *Mantr. Malac. Nya.* [*Mal.* kĕledek].

20. YAM, wild: klā-wong (*pr.* klā-wo^{ng}ng), *Sem. Skeat.*

21. YAM, wood (*Mal.* ubi kayu); potato (*Mal.* ubi bĕnggala): bĕlăndă' (blnd'), *Sem. Buk. Max.*

21A. YAM (*Mal.* kĕmbili *or* kĕmili): (*a*) kĕmili (kemili), *Tembi, Darat, Jelai*; kemili' (kimilik), *Serau* [*Mal.* kĕmbili].
(*b*) kĕmarung (kemarung), *Sak. Em.*
YAM: R 37.

22. **Yawn, to** (?): tĭmbāb (tĭmbab), *Sem. Pa. Max.*; B 389.
Ye: Y 32-38.

23. **Year**: tahut^{n}, *Serau.* A year: sa taun, *Sem. Beg.*; A 49. [*Mal.* tahun, "year."] D 39 [F 282 ?].

24. **Yellow** (*Mal.* kuning): hö-et (*pr.* hö-ett), *Pang. U. Aring*; hö-ed (*pr.* hö-edd), *Pang. Sam, Pang. Gal.*

25. YELLOW: pöhöng (*pr.* pöhö^{ng}ng), *Pang. Sam, Pang. Gal.* [? = G 112].

25A. YELLOW: a-näb^{m} (a-näb'n), *Sem. K. Ken.*

25B. YELLOW: her-oi, *Sem. Jarum, Sem. Plus* [cf. B 306]; ĕrhoĭ ("open" *o*), *Sak. Martin* [? cf. Y 24].

26. YELLOW: kuning (kouning), *Sak. Ra., Sak. Kerb.*; W 101. Debt: kuning, *Pant. Kap. Joh.* Order (*Mal.* hukum): kuning, *Pant. Kap. Joh.* To buy: muning, *Pant. Kap. Log.* Gold: pĕmuning (pimuning), *Pant. Kap. Log.*; (p'muning); pêchen kuning, *Pant. Kap. Joh.*; B 16. River Mas: pĕnguning (p'nguning), *Pant. Kap. Joh.* To swear: bĕrkuning b'rkuning), *Pant. Kap. Joh.* [*Mal.* kuning, "yellow": these words appear to be derived from its use in the figurative sense of "gold," "money."]
YELLOW: G 112; R 51-53; R 55; W 98.
YELLOWISH white: W 101.

27. **Yes** (*Mal.* ya): hē-ē, *Sem. Jarum, Pang. U. Aring*; hē'ē, *Sem. Plus*; he'-eh, *Kerbat*; (hi' 'ih), *Sem. Buk. Max.*; (he'ih), *Sem. Pa. Max.*; éh-éh, *Sak. Tap.*; 'nghĕng ('ng-hng); hă (hă^{n}), *Sak. U. Kam.*; huhũ? (huhŭ, "nasal"), *Sak. Martin*; ho *or* ha, *Sak. Kor. Gb.*; ā-ā, *Bes. Sep. A. I.*; ōu, *Sem. K. Ken.* [*Tareng* ü; *Alak, Niahön, Lave, Kaseng* ö; *Stieng* öh; *Jarai, Sedang* hōm; *Bahnar* höm öi (hâm öi); *Chréai* hoi; *Churu* hèh; *Cham* haiy, "yes."]

28. YES: na, *Ben. New., Bes. Malac.*; nāh; nāleh, *Bes. Sep. A. I.*; tahatna, *Sak. Kerb.*; V 10.

29. YES: yai (yí), *Kena. Stev.*; ia, *Söm., Sak. Ra.*; iah, *Jak. Lem.*; ya' (yak), *Jak. Mad.*; yeh, *U. Cher., Jak. Stev.*; oiye, *Ment. Stev.*; lêyok (? = lê-yâ'), *Pang. Belimb.* [*Mal.* ya]; B 91; C 147.

30. **Yesterday**: nēher, *Buk. U. Lang.*; nīhĭ, *Bes. Sep. A. I.*; nihī (nihi^{n}), *Bes. Her.* Last night; yesterday: nihi, *Bes. Sep. A. I.*

30A. YESTERDAY: padĭ, *Sak. Martin.*

31. YESTERDAY: kĕmāri' (kĕmâghik), *Jak. Semb.*; kĕmari' (kĕmaghik), *Jak. Mad.* Before: kâmoi, *Kena. I.*; kĕmârin, *Galang* [*Mal.* kĕlmarin]; D 16, 17; D 19; D 30; D 39; D 43; M 179; N 110.

32. **You** (*Mal.* ĕngkau, hang *or* awak, etc.): pāy, *Sem. Kedah, Sem. Jarum.* Ye (*Mal.* kamu): pāy, *Sem. Kedah.*

33. Thou: bo, *Sem. Craw. Hist., Sem. Klapr., Sem. Ked. New.*; (be), *Sem. Craw. Gram.*; (*Mal.* awak): ibo' (ibok), *Kerdau.* You (*plur.*); bo, *Sem. Ked. New.* Thou; you (*sing.*): moh, *Kerbat*; i-ma', *Krau Ket.* You (*Mal.* ĕngkau): măh (*or* mē'?), *Pang. U. Aring*; (*Mal.* mu): măh, *Pang. Belimb.*; măh *or* mă', *e.g.* mok kăbalu *or* măh ngok kabalu, (*Mal.* mu tinggal dimana?), "where do you dwell?" *Pang. K. Aring*; mūĭ *or* muy, *ex.* mūĭ lĕbah, "where are you?" *Pang. Belimb.* You (*Mal.* ĕngkau, awak, hang, etc.): dĕmik (*N.B.* If this is the fuller form, it probably = tĕ-mē', and 'mē' when used by itself may be an abbreviation; but cp. tĕhē', etc.), *Sem. Jarum*; mē', *Sem. Kedah, Sem. Jarum.* Ye (*Mal.* kamu): mē', *Sem. Kedah.* You: buluk, *Sem. Craw. Gram.* [? Cf. *Bahnar* bu; *Stieng* mēi; bēi; *Khasi* me; *Riang* mu, mi; *Angku* mi, "thou."]

34. YOU (= thou): hâh, *Sak. Plus Cliff.*; hă, *Sak. Kor. Gb.*; hã, *Sak. Martin*; heh; hêh, *Sak. Blanj. Cliff.*; hê, *Sen. Cliff.*; hē; he, *Bes. Songs*; he,

Sak. J. Low; hee, *Jak. Ba. Pa.*; hi, *U. Tem.*, *Bes. Malac.*; hi', *Bes. Her.*; (*Mal.* awak): lehēkⁿ; ha' (haḵ); ha, *Tembi*; hē, *Darat*; hē' (hēᵏ), *Jelai*; hahē' (hahēᵏ), *Krau Em.* Thou *or* you: hi, *Ben. New.*; W 81; cf. W 52. You: he, *Sak. U. Kam.* You (in addressing an equal): hahä'; hä, *Sak. U. Bert.* You; he; she; it: hâh, *Tem. Cl.*; hêh, *Sen. Cl.* You (thou); he; him: hê, *Sen. Cl.* Your: hi punia, *Ben. New.* Ye; you: hīk; hī'; hē', *Bes. Sep. A. I.* You (*plur.*) (*Mal.* kamu): hē' (hēk), *Jelai.* This is for you (*Mal.* ini pada mu): do ha ha, *Tembi.* [*Cham* hŏ; *Jarai* hà; *Kaseng* ai; *Lave* hăi; *Halang* hää, ai, *Bahnar* ē; *Khmer* ēng, "thou."]

35. YOU (*Mal.* awak): jengā' (explained as politer than mâh), *Pang. U. Aring.*

36. YOU (*Mal.* ĕngkau): jiu (?), *Lebir*; yon, *Krau Tem.*; yu (ju), *Sem. K. Ken.* You (in respectful address, to a superior): jun, *Sak. U. Bert.*

37. YOU (*sing.*): ong, *Mantr. Cast.*, *Ment. Stev.*, *Bers. Stev.*, *Bedu. I.*, *Bedu. II.*; ogn, *Blan. Rem.*; ong-tí, *Kena. Stev.*; yei ong ge-êk, *Kena. II.* [Probably intended for three alternative equivalents. The third = B 421, and perhaps also the first: but ? cf. Y 36.] You (*plur.*): ong, *Mantr. Malac.* [Cf. *Mal.* hang, which is the common word for the 2nd pers. sing. pron. in Penang.]

38. YOU (*sing.*): dîkau, *Temiang*; dîko' (dîkok), *Galang*; ko, *Tan. Sag.*; diko, *Or. Laut.* Thou *or* you (*sing.* and *plur.* ?): kau (kou), *Ben. New.* You; your: kau punya (kou punia), *Ben. New.* [*Mal.* ĕngkau, dikau, kau]; G 86; H 180; I 5; T 52; T 86.

39. **Young**: jĕmagā', *Pang. Belimb.*; ji-ma'-ga', *Lebir.*

40. YOUNG: baleh *or* balē, *Sem. Plus*; bakli, *Sem. Klapr.*; W 109. Youngest of a family (*Mal.* bongsu): ba'-lûit, *Sen. Cliff.*; lüdj, *Sak. Plus Cliff.* Fine; thin; slender: bale' (balik), *Sem. Pa. Max.* Little; small: bale' (baliḵ), *Sem. Pa. Max.*; baléḵ, *Sem. Martin.* Smallest: bale' sâkali (baliḵ skali), *Sem. Pa. Max.* [? Cf. *Boloven* plöh, "young."]

41. YOUNG: (*a*) kejâh? (kejā.h [*sic* in original; one letter dropped out in printing]), *Sem. Beg.*; kējöh, *Sem. Jarum*; joh (juh), *Sem. Buk. Max.* A youth; young man: kējoh (kijuh), *Sem. Pa. Max.*; kiājoh (kiajuh), *Sem. Buk. Max.*; kiajöh *or* kĕrajöh, *Sem. Kedah.* Marriageable, of boys: kējöh, *Sem. Plus*; B 306. [? Cf. *Alak* kăchär, "young."] (*b*) Young: kĕ-dah, *Kerbat*; kēdăh (kidh), *Sem. Pa. Max.* Maiden: gin kiadah *or* kĕradah, *Sem. Kedah*; kĕ-dah, *Kerbat.* Maiden; virgin: kiādăh (kiadh), *Sem. Buk. Max.*; kēdăh (kidh), *Sem. Pa. Max.* Virgin: kedah, *Sem. Jur. And.*, *Sem. Jur. Rob.* Marriageable, of girls: kĕradah, *ex.* gin kĕradah, "a marriageable woman," *Sem. Plus*; M 26. To become adolescent (of youths): kĕdah *or* bārō (=*Mal.* baharu ?) kĕdah, *Sem. Plus.* To become adolescent (of girls): (?) lem-kiadah *or* kĕradah, *Sem. Kedah.* Brother (a mode of address to a young man = *Mal.* sudara *or* kawan): kĕdah, *Sem. Jarum.* Younger sister: kiadah; keradah, *Sem. Plus.* [? Cf. *Halang* bedăk; *Jarai* dŏ bŏdriah, "young." Curiously, *Andamanese* has somewhat similar forms, *e.g.* *Puchikwar* ō-kādakā-da, "boy"; āb-kīchik-da, "girl."]

42. YOUNG: nyŏm, *Bes. Sep. A. I.*; nyom, *Bes. K. Lang.* Young; a young man; a youth; a big boy: nyam, *Tembi.* Boy: nyam, *Serau*, *Darat.* Big boy: nyam entoi, *Darat.* Little boy: nyam machut, *Darat.* Young; unripe? (*Mal.* muda): nyâm, *Sen. Cliff.*; M 26. Unripe: nyam, *Tembi*, *Darat*; binyam, *Jelai*; nyŏm, *Bes. Malac.* [? Cf. *Achin.* nyĕn, in the expression pinang nyĕn, "a half-ripe areca-nut"; *Wa* (of Kentung) kâ nyâm; *Son* kun nyâm, "young"; *Tareng* prö niam; *Central Nicobar*, *Teressa*, *Chowra* kenyūm, "child."]

43. YOUNG: mû-da, *U. Tem.*; mu-da', *U. Cher.* Stepmother: mūda' (mûdak), *Ment. Her. II.* Uncle: mûda, *Temiang.* Unripe: mu-da, *Sak. Guai.* [*Mal.* muda, "young," "unripe."]

YOUNG: B 306; B 448; C 102; 106; G 28; M 16; U 20.

Young (of animals), the: C 101-106; D 68; W 24.

Younger brother: B 413; B 419; B 423; B 428.

Younger sister: B 413; B 418; B 428, 429; S 220; Y 41.

Youngest of a family: C 102; Y 40.

Your: Y 34; Y 38.

Youth, a: B 365; M 16; Y 41, 42.

SUPPLEMENTARY LIST

The following words and sentences have not been included in the Comparative Vocabulary. In many cases no translations are available.

Sĕmang of Kĕdah.

1. baber, apparently = "recently" [*v.* A 96].
2. chichöi, *e.g.* ō' chichöi nayā' pagi [*v.* 9 *infra*].
3. hamaleng, apparently a kind of bamboo, *e.g.* pĕdēr hamaleng ; *v.* 11 *infra*.
4. kĕladeng, apparently = "to wear the nose-quill."
5. kenlök, "married" [? = M 21 ; *v.* A 96].
6. lembrem, *e.g.* yĕ lembrem purai.
7. mawå, *e.g.* lāgu mawå.
8. mawong, *e.g.* ō' sindē naya' pagi mawong-lah.
9. nāyā' (? = *Mal.* mĕnayak (?)), *e.g.* ō' chichöi nāyā' pagi, ō' sinde nāyā' pĕtang, "he (the crocodile) awaits his prey (?) at early dawn, he disports himself in the evening."
10. nguku, name of a species of tree, *Mal.* sĕraya (?).
11. pĕdēr (*pr.* pĕdärr), "over" (?) [? = N 19].
12. pĕngasoh, *e.g.* pĕngasoh chigar, explained as = tom böō, "a big water" or "flood."
13. purai [*v.* 6 *supra*].
14. sĕlampah = *Mal.* sampah, *e.g.* sĕlut sĕlampah.
15. sĕmĕ, apparently a kind of bamboo [*v.* B 28].
16. tĕchawog, "to hoot" (?).
17. tĕchegwong, *e.g.* ō chichöi tĕchegwong lang jelmol.
18. tĕladhud, "to dress for a dance" (?).

Pangan of Sai.

19. chentur (*pr.* chenturr), (? = chĭnātor), *e.g.* tenaköl ledhud chentur.
20. lengyang [*v.* S 215].
21. lĕnisar (*pr.* lĕnisarr), *e.g.* kĕjöh lĕnisar.
22. tenwag, *e.g.* chentur tenwag, kĕjöh chalag ; *v.* 28 *infra*.

Pangan of Tĕliang.

23. ampē', *e.g.* yĕ suka' k'leng ampē', "I love the sound of the (?)."
24. babar (*pr.* babarr), *e.g.* kawau tenabol wong babarr.
25. bĕlukau (? = jĕlukau, 36 *infra*) ; *v.* 33 *infra*.
26. bio', *e.g.* kenbiē' bio' kē-ā.
27. chag (*pr.* chagg), *e.g.* chag dog kentu' (?).
28. chalag ; *v.* 22 *supra* [? = L 115].
29. chelput ; *v.* 37 *infra*.
30. chiangul, "young shoots" (?).
31. dĕkamparr, *e.g.* tĕchedeg pĕsakau dĕkamparr.
32. ēlāpō', *e.g.* ēlāpō' tĕjabus.
33. ewanteng, *e.g.* ewanteng bĕlukau [*v.* 25 *supra*] ; ewanteng wanteng kawaŭdd pömön leau.
34. hewi, *e.g.* hewi tĕkĕsĕluan.
35. jami, *e.g.* kleng jami ka pinggalöng.
36. jĕlukau [*v.* 25 *supra* and 47, 57 *infra*].
37. kakuh, *e.g.* chelput kui, kui kakuh.
38. kē-ā ; *v.* 26 *supra*.
39. kenbiē' ; *v.* 26 *supra*.
40. kentu' ; *v.* 27 *supra*.
41. kespat (*or* kaspas ?), *e.g.* tebelyif kespat kui.
42. lĕlayåh (*pr.* lĕlayåhh) [v. F 284].
43. pedböd, "to swallow" (?), *e.g.* 'gi pedböd s'lalu [but see A 73, where another meaning is suggested].
44. pengleng, *e.g.* pengleng kui hamang pi bai.
45. pĕsakau ; *v.* 31 *supra*.
46. pinggalöng ; *v.* 35 *supra*.
47. pohod, *e.g.* pohod måh jĕlukau.

48. pömön ; *v.* 33 *supra.*
49. sad (*pr.* sadd), apparently a kind of root [probably = Y 1], *e.g.* pi bai sadd pi bai tākob, "go and dig *sadd* ; go and dig for yams."
50. tangkös, "to fall from a tree (as a ripe fruit)" (?) = *Mal.* gugor, *e.g.* ō' tangkös lang rengal, "it falls from the end of the spray."
51. tĕbelyif ; *v.* 41 *supra.*
52. tĕjabus ; *v.* 32 *supra.*
53. tĕkĕsĕluan ; *v.* 34 *supra.*
54. telentor ; tĕlentor (*pr.* tĕlentorr) ; telentul, *e.g.* tĕlentor batang tĕmĕnyusun, "the stem bends (?) as its leaves shoot up" [*Mal.* lĕntor].
55. tĕmĕnyusun, "to shoot up (of leaves)" ; *v.* 54 *supra.*
56. tĕpahot (?=47 *supra*), *e.g.* lunjan kleng tĕpahot.
57. tĕpĕkong, *e.g.* tĕpĕkong jĕlukau.
58. tĕrenjak ; tĕrĕnjā', *e.g.* lunjan kleng tĕrenjak.
59. tingleng, "to look up" (?), *e.g.* ō' tingleng, ō' tangkös lang rengal.
60. tūmpēs, *e.g.* tūmpēs kleng tĕlötūt.

Pangan of Ulu Aring.

60A. măh ngog kĕtū, yĕ chöp, *Mal.* sahaya yang pĕrgi, awak yang tinggal, "you are going to stay here, I am going away" [cf. S 221].

Sĕmang or Pangan (dialect not specified) (Skeat).

61. penguh, "to throw."

Maxwell's Sĕmang Dialects.

62. huldong (huldung), "to gape (noisily)" (*Mal.* tĕbĕlaha'), *Sem. Pa. Max.*
63. kĕlhok (klhuk), *Sem. Pa. Max.* ; măkihak (mkihk), *Sem. Buk. Max.*, "to hawk (in the throat)" (*Mal.* bĕrdahak) ; tulhok (tulhuk), *Sem. Pa. Max.*, *Sem. Buk. Max.*, "to pant" (*Mal.* tĕsĕda').
64. ma'bo' (ma'bu'), "to stammer" (?), *Sem. Buk. Max.* (*Mal.* gagap (?)).
65. măchĕtoh (mchtuh), "to gape (noisily)," *Sem. Buk. Max.* (*Mal.* tĕbĕlaha').
66. set (sĕt), "vulva," *Sem. Buk. Max.* [=N 18].
67. ya-ñako? (aiñaku'), "to hiccough," *Sem. Pa. Max.* (*Mal.* sĕdu) [?=V 22].

Clifford's Sĕnoi.

68. chĕ-nĕrug [probably to be read chĕ-nĕrng = chĕnōng], no meaning given.
69. chi-lôt^{n}, no meaning given.
70. go-lâp^{n}, no meaning given.

Sakai of Ulu Tĕmbĕling.

71. chigar, explained as = tĕladas [I do not know this word (?="waterfall")].

Sakai of Ulu Chĕrĕs.

72. jĕ-rŭm [=jĕröm], explained as = tĕladas [probably = R 29].

Sakai of Sungai Raya.

73. bandíng (bandiñ), "to be visible" (?) [?=S 75].

Specimens from De Morgan in "L'Homme" (1885), vol. ii. p. 578 seq.

74. Formerly I killed a tiger : nu-neng mih nĕgchop ni juhok (nou-neñ mih nög-tchop ni djou-hok), *Sömang* ; mate aye ähchilok neï mămu (maté ayé èhtchilok neï mâmou), *Sakai of Kĕrbu* ; chănu an pidân nanu mămu (tchânou an pidân nanou mâmou), *Sakai of Sungai Raya.*[1]
75. To-morrow he will eat chicken : sĕlupo-hïs diop chechā mănu (söloupo-hïs diop tché-tchâ mâ-nou), *Sömang* ; siakāl hāñ (?) chechā manok (siakâl hâñ tché-tchâ manok), *Sakai of Kĕrbu* ; hupul hā chechā pō (houpoul hè tché-tchâ pô), *Sakai of Sungai Raya.*
76. The chief, perspiring, crosses the mountain like a monkey : tuoh bĕkāt chäpchīp jelmol moï reuh (touoh bökèt tchèp-tchîp djelmol moï réouh), [no dialect specified, probably *Sömang*].

Words of Various Dialects, extracted from Martin's "Inlandstämme."

77. ága, "back-basket," *Sĕnoi* (?), p. 746 [=B 69].
78. bulu chana (bulu tschiana), "bamboo internode in which rice is cooked," *Sĕnoi*, p. 798 [*Mal.* buloh, "bamboo" + E 27 (*b*)].
79. chĕntok (tschöntok), "bamboo musical percussion - instrument,"

[1] De Morgan adds that these sentences are given in the Malay order, which is used by the Sakais, especially in parts where they frequent Malays, but that sometimes the verb with its subject is thrown back to the end of the sentence, *e.g.* "nuneng ni juhok mih nĕgchop." One can also say "nuneng mih ni juhok nĕgchop" ; but the word indicating the tense always remains at the beginning.

On this I would observe that these syntactical observations await confirmation.

Sĕnoi, p. 821 [=Stevens' *Sĕmang* tuntong (toontong)].

80. chiok moi (tschiok moi), "nose-ornament (of bamboo, put through the cartilage)," *Sĕnoi*, p. 696 [?=C 296+N 98].
81. chiok ta (tschiok ta), "ear-cylinder," *Sĕnoi*, p. 696 [?=C 296+E 6].
82. dĕlok, "tobacco-box," *Sĕnoi*, p. 798 [?=P 175; see also Q 20 and 89 *infra*.
83. dos, "girdle of fringes," *Sĕnoi*, p. 684.
84. dulo os, "matches," *Sĕnoi*, p. 740 [cf. F 124].
85. galú, "headband (of bark cloth, mostly of *Antiaris toxicaria*)," *Sĕnoi*, p. 692.
86. ganto, "poison-box (of bamboo)," *Sĕnoi*, p. 770.
87. ginas, "small-pox demon," *Sĕnoi*, p. 942.
88. hantu duri, "axe-haft," *Bĕlandas*, p. 797 [the expression is Malay, presumbly it is the name of the wood, not the haft; ? *Mal.* hantu, "ghost"; duri, "thorn"].
89. jĕlok, "poison-box (of bamboo)," *Bĕsisi*, p. 770 [=P 172, and see 82 *supra*].
90. kiol, "clarionet," *Sĕnoi*, p. 910.
91. kleb, "yams prepared into a dough and roasted," *Sĕmang*, p. 723.
92. krenor, "bast-beater (of palm-wood)," *Sĕnoi*, p. 687.
93. krul, "married women's girdle (of string)," *Sĕnoi* (Cerrutti), p. 683.
94. kulut dol, "headband," *Sĕnoi of Batang Padang*, p. 693.
95. lanchang, "white and black seeds of *Coix lacryma*" (*Mal.* jĕlai), *Bĕlandas*, p. 699.
96. lat, (1) "ceremonial headband (for men)" (Stevens), p. 694; (2) "women's loincloth," *Sĕnoi of Batang Padang*, p. 690 [=E 76].
97. lok-ku, "poison-spatula," *Sĕnoi*, p. 770.
98. rul, "ceremonial headband (for women)" (Stevens), p. 694.
99. sabaring, species of tree the rind of which is used for making cloth (Favre), p. 688.
100. sĕlampet (slampet), species of tree the rind of which is used for making cloth (De la Croix), p. 688.
101. sĕmīkar (smee-kăr), "instrument used for skin-painting," *Stevens' Sĕmang*, p. 709.
102. sugu, "hairpin," *Sĕnoi*, p. 702.
103. sumpeh, 104. sun-tak, "Arnotto, *Bixa orellana*," *Sĕnoi*, p. 707.
105. surei, "women's comb," *Sĕnoi*, p. 700.
106. ta-kú, species of tree the rind of which is used for making cloth (Cerrutti), p. 688.
107. tĕlu, "bamboo bracelet," *Sĕnoi*, p. 700.
108. ulá, "trap (to catch rats, etc.)," *Sĕnoi*, p. 795.

Miscellaneous Words and Phrases from Skeat's MSS.

Bĕsisi.

109. akar pĕnurun tupai, *and* 110. akar samugā', two kinds of leaf-charms carried in the quiver.
111. atam, "to trample, to walk along" (*Mal.* mĕniti).
112. bā', "to," *e.g.* bā' ngar, "forwards"; bā' chĕloñ, "backwards" [A 176].
113. bā-ā', a species of tree (? *Mal.* jĕla).
114. babar, "two together," *e.g.* chok babar, "to go, two together" [T 271].
115. balan, "bridge (?) of the musical instrument called banjeng" [=M 229].
116. bangku malang, "poison vessel" [S 149].
117. bantu', "to assist," *e.g.* bantu' haöyn, "help me!" [*Mal.* bantu].
118. basong domok, "butt-end of dart" [=B 304].
119. beh hēpoi, "to retard" [W 5].
120. chemeh, name of a plant (?).
121. chĕngat, *Mal.* mĕmpĕlas [=M 88].
122. döi-döi, "to watch" (*Mal.* jaga).
123. hindik, "to shake" (?).
124. jĕlok, "poison-case" (see 82, 89) [=P 175].
125. jengröh blau, "rod for boring out knots in the blowpipe bamboo" [?=B 280 or B 281].
126. juk, "to tear up *or* tear away."
127. kachek, "to thrust into" (*Mal.* chachak) [cf. C 296].
128. kåh, "to go out," "to depart," *e.g.* 'mpai kåh, "just gone out" [=O 66].
129. lāhēh, "bright" [?=L 92].
130. 'mpai lek de' getek, "just got up from sleep."
131. 'mpāk *or* 'mpā', "civet-cat" [=C 135].
132. nö-öis, "ĕvening," *e.g.* arē' nö-öis [?=A 45, cf. D 28].
133. pandong domok, "stump of a dart."

134. papē', "three together," *e.g.* chok papē', "to go, three together" [T 100].
135. pĕkong, "ulcer" [*Mal.* pĕkong].
136. pĕngkāl, "landing place" [=T 213].
137. plēt, "arrow-cases in quiver" [=Q 27].
138. pūn, apparently an interjection.
139. tĕbong, "mouthpiece of blowpipe" [=B 272]; tĕbong lök, "cap of quiver."
140. tĕgöt, "to break," "to snap" (*Mal.* putus).
141. tengsâhm, "morning" [=M 179].
142. tih gendē', "thumb"; *v.* H 15.
143. tom bentöl, "shaft of a dart" [B 151].

Bĕlandas.

144. chĕlau, "storm" [=S 478].
145. chaboh, "storm."
146. tabong tĕlā', "quiver for darts" [Q 22].

De Castelnau's Mantra.

147. chochoin? (tchio-tchoine), explained by *Fr.* "plumer."
148. gintel, *Fr.* "rayer."

Miscellaneous Words from Logan's "Journal of the Indian Archipelago."

149. ampi, ampe, ampet, "three," *Bĕnua*, xi. 171 [=T 100].
150. awan, "sky" [*or* "cloud"?], *Sabimba*, xi. 268 [*Mal.* awan, awang].
151. badara, "gust of wind," *Bĕnua*, xi. App. 4.
152. bo, mo, "thou," *Sĕmang*, N.S. iii. 165.
153. ein, eing, en, "I," *Sĕmang*, N.S. iii. 165.
154. gir, "hog," *Bĕsisi*, iv. 346 [=P 74].
155. hale, "house," *Sĕmang*, xi. 263 [=H 151].
156. koi, "head," *Bĕnua*, xi. 223 [=H 46].
157. ne, "one," *Sĕmang*, xi. 174 [=O 27].
158. pake, "bird" [*or* "fowl"?], *Bĕnua*, xi. App. 5.
159. peng, "mouth," *Bĕsisi*, xi. 227 [=M 202].
160. weng, "hand," *Sĕmang*, xi. 233.

GRAMMATICAL NOTES.

THE following notes are merely a brief abstract, giving just enough information to make the materials contained in the Comparative Vocabulary intelligible.

Spelling and Phonology.—The greater part of the materials have been spelt by the collectors according to methods based on the system of Romanised Malay which has been more or less generally in use in the Straits Settlements during the last thirty years, and has recently been put into more definite shape and received the sanction of Government approval.

Vowels.—In this system the vowels in use are *a*, *e*, *i*, *o*, *u*, and *ĕ*, and the diphthongs *ai* and *au*.[1] The first five are described as having the Italian values; *ĕ* is the indeterminate vowel (something like the English *a* in *villa*, *attend*, German *e* in *Gabe*, and French *e* in *le*, *que*), and the diphthongs are sounded much as English *i* in *I* and *ow* in *cow* respectively. Though sufficient for the practical purpose of writing Malay in Roman letters, this system does not adequately represent all the niceties of Malay phonetics. Moreover, "Italian values" is an ambiguous description, *e.g.* it fails to distinguish between open and close *o* (and *e*).

Rather than invent a completely new orthography, I have preferred to follow my sources in adapting this conventional system. For the aboriginal dialects the above vowel-symbols are quite insufficient, and the scheme has to be expanded somewhat as follows:—*a*, *ä*, *e*, *i*, *å*, *o*, *u*, *ö*, *ü*, and *ĕ*. The approximate equivalents in English for the first seven of these vowels are contained in the English words *far*, *fair*(*y*), *fate*, *feet*, *fall*, *foal*, *fool*; the eighth probably covers several distinct sounds, varying from the sound contained in the English *fur*, through French *peur* to French *peu*, but for the present it has not been found possible to separate these in our materials;[2] the ninth is very near the French *u*, German *ü*; the tenth has already been explained.

Dr. R. J. Lloyd, who has had the advantage of hearing the Sĕmang and Pangan songs reproduced phonographically, finds the above vowels[3] in them, except *ü* (which apparently does not occur in these texts), and with the addition of a nasalised vowel, ɛ̃ (=our *ã*), which he describes as very like the French vowel in *fin*, but somewhat less open in articulation. He identifies the *ö* with French *eu* in *feu*, and the *ĕ* with the vowel in the English *fun*. De Morgan distinguishes, as in French, between two kinds of *a*, one less open than the other;[4] it has not been possible to represent this distinction throughout (though it may be correct) as the other collectors have not indicated it.

Long and Short Vowels.—The simple vowels (except *ĕ* which is short) can be short or long. In the latter case they are (or should be) marked with the mark

[1] Rarely also *ui* and *oi*.

[2] This vowel is very common in Sĕmang and Bĕsisi, somewhat rare in the other dialects. The next is decidedly rare, but occurs in Sakai and elsewhere.

[3] He remarks that the sounds are purer than in English, as in Italian and French.

[4] He gives *a* (*papa*), *â* (*gâteau*), *á* (*datte*, *patte*), *à* (*nougat*).

of length (–) or (^); some collectors use the one mark, some the other, and their choice has not been interfered with. When short, these vowels are not so easily distinguished as when long; it is pretty certain that *e* often does duty for the short form of *ä*, and *o* for that of *å*. It is doubtful whether the whole series really exists with the short quantities. Nor is it known whether the short vowels agree in quality with the corresponding long ones (as in French) or differ from them in being more open (as in English). Some collectors, besides marking long vowels with a long mark and leaving most short ones unmarked, put a short mark (⏑) on very short ones (other than *e*), thus indicating that there are in some dialects three degrees of length. This may very well be the case; but the whole question of quantity requires further minute investigation. It is probable that unmarked vowels in closed syllables are to be regarded as short in almost all cases.

Initial *ĕ* (especially before a nasal followed by an explosive) and medial *ĕ* (especially between an explosive and a liquid) are sometimes, when it is intended to indicate that the vowel is hardly audible or that the following consonant is really syllabic, represented by some collectors by (').

There is very little difference in sound between the open variety of *ö* when short and *ĕ*, but it is not certain that the two are identical. The latter should not occur in the (accented) final syllable of a word, but *ö* should be used.

Diphthongs.—Dr. Lloyd finds in the phonographic records the diphthongs *ai*, *au*, and *åi* (which last will generally be found spelt *oi* in our materials, as in English *oil*). But there are others, *e.g. öi*, perhaps also a real *oi*, closer than *åi*, *ui* (and *ue*), *ao* (almost, if not quite, the same as *au*), *eu* (or *äu*), *öo* (nearly the same as the last), and probably *ou* and *ei* (which are the English vowel sounds in *so* and *say* respectively). The pronunciation of these diphthongs requires no explanation, as it follows from that of their component simple vowels.

It must not be assumed that, in all cases where two vowels follow in succession, they form a diphthong; but it is difficult to be sure when they do and when not. Probably when the second vowel is marked with an accent (of emphasis) they do not, but when the first vowel is so marked they do. Luering observes that in Ulu Kampar Sakai the finals *ai*, *ao* (our *au*), *oi*, and *ui* are almost pronounced as if the latter vowel had become the consonant *y* or *w* respectively. This description leaves no doubt that these are real diphthongs. On the other hand, Clifford's mode of spelling, *e.g. kû-i*, "head," *ku-î*, "language," seems to indicate that the last word is not a diphthong, even if (which is doubtful) the former is. The word for "head" is in several dialects a real diphthong, but perhaps not in Clifford's Sĕnoi dialect.

Skeat sometimes writes the *-i* diphthongs with *y*, to indicate that (like in Ulu Kampar Sakai above) the second half is almost consonantal. Occasionally, to emphasise this fact, he puts the *y* as a small letter above the line.

The diæresis (¨) is sometimes used over the second vowel (but not when it is *o* or *u*)[1] to negative the idea of a diphthong.

Nasalised Vowels.—Some of the vowels can be nasalised. Perhaps the commonest are *ã*, French *an* in *avant*, *ẽ* (often written *ẽ*[2]) closer than French *in* in *fin*, and *ã̃*, more open than French *on*; but *ĩ* and *ũ*, corresponding to the ordinary *i* and *u*, *õ*, almost French *un*, and *õ̃*, probably a little closer than French *on*, also occur. These nasalised vowels are found both in open and closed syllables. The nasalisation appears to be more or less *ad libitum*: in some cases different speakers pronounce the same word with or without nasalisation. The nasalised vowels are common in Sĕmang, Jakun, and Southern Sakai, rare in the other Sakai subdivisions.

[1] I am not sure that some collectors have not inadvertently sometimes used it over *o* and *u*.

[2] Probably there is also a true *ẽ̃*, closer than *ã̃*, but the authorities do not distinguish these clearly.

Checked Vowels.—As finals the vowels are frequently found in a checked or abrupt form. There is a rather sudden breaking off of the breath, which is probably checked by contraction of the glottis. In Malay this generally represents a decayed final *-k*, usually still rendered in writing by *-k*, *-k̇*, or by the *hamzah*. In the aboriginal dialects it often appears to be merely the result of the forcible throwing of the accent on to the final vowel. Apparently all the simple vowels (except *ĕ*) can be so checked, and the check can come after a long vowel (when so marked), but usually it is after a short one. It is indicated in spelling by the apostrophe (') after the final vowel.[1] Under the influence of Malay orthography some collectors have indicated it by a *-k̇* or *-k̇*. This throws doubt on the genuineness of many of the final *k*'s in the Vocabulary.

Consonants.—The consonants occurring in native Malay words are the following:—*k*, *g*, *ng*, *ch*, *j*, *ny*, *t*, *d*, *n*, *p*, *b*, *m*, *h*, *y*, *r*, *l*, *s*, and *w*. *Ng* is the simple sound in English *sing*, *singer* (not the compound sound in *finger*, which is represented by *ngg*); *ny* is like the French *gn*, almost the sound written *ni* in English *onion*; *g* is the sound in English *give*; *ch* and *j* are pronounced rather more with the point and less with the blade of the tongue than the English sounds in *church* and *judge*, but the difference is not very audible; *s* is the sound in *sin* (not in *his*).

All these consonants occur in the aboriginal dialects. The sonants *g*, *d*, *b*, and the palatals *ch*, *j*, *ny*, which cannot be finals in standard Malay, are often finals in the aboriginal dialects, and accordingly *ny* has often to be represented by *ñ*.[2] These two symbols are therefore to be considered identical.[3] It has already been observed that final *k* is to be pronounced as *k* (contrary to modern standard Malay usage); likewise initial (as well as final) *h* is to be distinctly, though not harshly, sounded.

It is probable that the pronunciation of some of these sounds varies slightly in different aboriginal dialects. According to Dr. Lloyd, the Sĕmang and Pangan consonants occurring in the text of the songs (*k*, *g*, *ng*, *ch*, *j*, *t*, *d*, *n*, *p*, *b*, *m*, *h*, *y*, *r*, *l*, *s*, *w*) are identical with those of the Kĕlantan and Patani Malay dialect (except that the latter apparently had no *w*), and, on the same authority, the *d̈* and *l̈* (and probably the *ẗ* and *n̈*) of this Malay dialect are "dorsal" in articulation, that is, they are produced by the application of the blade of the tongue to the upper teeth, as in French, and not by the application of the tip of the tongue to the upper gums as in English.

The *r* (in the Patani and Kĕlantan Malay phonographic records) was well trilled, but the record was not crisp enough to show whether the trill was a tongue-trill like the Scotch, or a uvular trill as in Parisian French. Skeat thought is was commonly uvular. (It is to be observed that there are marked differences between the pronunciation of *r* in different Malay dialects; in Penang and Kĕdah it is far more distinctly guttural than in Malacca.)

In the aboriginal dialects there appear to be several kinds of *r*. In Sakai Clifford and De Morgan notice two, one of which is apparently not far removed from a clearly trilled English *r* (formed therefore with the point of the tongue fairly forward in the mouth). The other, which they represent by *rr*, is apparently like the Parisian or German *r*, formed in the throat by trilling the uvula. It is apparently somewhat like Arabic *ghain* (غ). In the Jakun and Mĕntra dialects of Malacca I have noticed an *r* which appears to be formed by putting the tongue into the position for the French *j* and then slightly trilling

[1] It would seem that the glottal check is sometimes heard before initial vowels (as in German). In the few cases where this has been noted it is represented by (').

[2] The palatals tend to turn the preceding vowel into an *-i* diphthong.

[3] There is yet another symbol: before another palatal the collectors follow the Malay usage in writing *n*. I have left this unchanged.

the uvula (probably). Anyhow it is a very slightly trilled sound, and in Jakun represents the *l* of corresponding Malay words. Apparently this is what Newbold means by his *z*. It is near to Arabic *ghain*, but not identical. Perhaps it is identical with the sound described by Morgan (in *L'Homme*) as intermediate between *l* and *r*.

In Mĕntra there is a voiceless *r* which I have written *rh*. It bears the same relation to most *r*'s that *f* does to *v* or *wh* to *w*. It represents the Malay *r* of corresponding words, at least when emphasis is thrown on the syllable in which it occurs. It is probably guttural and very near to the Arabic fricative guttural *kh* (خ), for Hervey represents it by *kh*.

Whether the Arabic sound (خ) occurs in the aboriginal dialects is doubtful. Apparently a strong *h* (rendered *ḥ* and *hh*) like the Arabic *ḥ* (ح) does occur, as a final, as well as the ordinary *h*.

Sh, found in Sakai, probably partakes of the peculiar character of *ch* and *j*, and is not quite identical with our *sh*, but less broad, approaching in sound (if not in mode of formation) the German *ch* (in *ich*). It often interchanges as a final with *s*. There is no corresponding voiced letter (*zh*) in these dialects. *Z* and *f* occur very rarely, the latter as a final in Sĕmang (Newbold's use of it in Jakun is probably an error for *p*), the former as a very rare initial in Sakai, and habitually for final *s* in the Galas dialect of Sĕmang. There is no *v*: an occasional *v* given by some collectors is a mistake for *u* or *w*. *Ts* is a doubtful variant of *ch* and *s*. *Dz* appears as a very rare variant of final *d*.

Aspirated Consonants.—Unlike Malay, these dialects occasionally aspirate *k*, *t*, and *p*. Luering recognised *kh* and *th* in Ulu Kampar Sakai, and in Bĕsisi (and elsewhere) *ph* also occurs. These are real aspirates (compared by Luering to the sounds in "ink-horn," "ant-hill") not fricatives like the Arabic *kh*, Scotch *ch*, and English *th*. It is doubtful whether they have a distinct etymological origin or are the mere result of emphatic pronunciation (as in the Irish rendering of English). In Bĕsisi I believe I have heard the same word pronounced with an ordinary and an aspirated consonant, apparently *ad libitum*. Such combinations as *hn*, *hm* are probably syllabic and to be pronounced *hĕn*, *hĕm*, etc.

Checked or Half-Consonants.—Sometimes final consonants are checked in the utterance: there is no off-glide, only the first half of the consonant is heard. These have been represented by small letters above the line. They are hard to distinguish from one another (hence the curious mutations of final *-k*, *-t*, *-p*, in the various dialects) and from the glottal stop which closes the checked or abrupt vowels. I do not know whether Miklucho-Maclay, by his softly pronounced finals, means these checked consonants or (as Schmidt considers) palatalised or *mouillé* ones.

Doubled Final Consonants.—In Sĕmang Skeat often doubles the final consonant of (accented ?) syllables to indicate that, as in English, it was (as he heard it) strongly pronounced and prolonged. (The preceding vowel is probably always short in such cases.)

Disintegrated Nasals.—In addition to the ordinary nasal consonants *ng*, *ny* (*ñ*), *n*, and *m*, there are found (as finals) sounds which may perhaps best be described as consisting of a checked or half-consonant which, instead of breaking off, turns into the corresponding nasal. Thus the Sĕnoi word *tŏl^{k}n*, "hand," as pronounced by Clifford in my hearing, begins as if one were going to say the English word *Turk* (in standard southern English, not Scotch, pronunciation); and the half-finished *k* is changed into a *ng*, which is not, however, a separate syllable. Apparently the proper position of the mouth is taken up, and a sound is formed, before the nasal passage is opened, instead of these two movements being simultaneous as in the ordinary nasals. These latter interchange with the disintegrated nasals, which are evidently sometimes directly due to emphasis.

The intrusive half-consonant (as I consider it) appears to vary in force in different dialects, so that while some collectors (especially in Sĕmang and Bĕsisi) have written, *e.g.*, *-ᵍng* or *-ᵏng*, others (especially in Sĕnoi) have written *-ᵏⁿ*;[1] the nasal part of the consonant seeming to dwindle till, *e.g.* in some Sakai dialects, only a simple *-k* is left.

Thus there is a regular series of variants *ng*, *ᵍng*, *ᵏng*, *ᵏⁿ* (really *ᵏⁿᵍ*), *k*, and similarly for *n* and *m*. I have left these different spellings unchanged, as they may represent slight differences of sound. The disintegrated *ny* (*ñ*) sometimes strikes the observer as *ʲñ*, *ᵈñ*, or *ᵍñ*, sometimes as *ngñ* (a palatalised *ng*).

Etymologically these disintegrated nasals usually represent the Malay and Mon-Khmer ordinary nasals.

The habit of disintegrating the nasals is by no means confined to the aboriginal dialects of the Peninsula. The Dayaks of Western Borneo are said[2] to use *kn*, *tn*, and *pm* for the *ng*, *n*, and *m* of the corresponding Malay words. Both there and in the Peninsula these peculiar nasals appear to be a product of careless, slovenly articulation.

In some of Emeric's words the disintegrated nasal represents the simple explosive of the typical Mon-Khmer and aboriginal form, and it may be doubted whether his rendering is always strictly correct.

Accent.—The data with regard to accent and emphasis are very meagre. De Morgan prints the strongly accented part of a word in clarendon and the rest in ordinary type, except "very short" syllables, which he prints in italics.[3] Most collectors fail to mark the accentuated syllable, but it will often be found indicated by an acute accent (') in the spelling I have adopted. As a rule, the accent in all the aboriginal dialects appears to fall on the final syllable. This is most marked, however, in Sakai,[4] where the final syllable is apparently the real root of the word, but the tendency is also traceable in Jakun, even in words of Malayan affinity. This is contrary to Malay usage, but, as in Achinese and Cham, is probably due to Mon-Khmer influence.

In Sĕmang the accent is much weaker than in Sakai, perhaps even weaker than in Malay. Dr. Lloyd remarks that in the Negrito songs the same word sometimes appears in different places with a different accentuation. Although, as in Sakai (with which Sĕmang has so many words of Mon-Khmer affinity in common), the accent in Sĕmang is usually on the final syllable, yet in some other dissyllables and polysyllables Sĕmang accents the penultimate, and apparently in many cases the stress is almost evenly distributed, much as in French and Japanese.

General Characteristics.—Sakai has relatively more monosyllabic or quasi-monosyllabic words (of the iambic type, with the accent on the final syllable) than either Sĕmang or the Jakun dialects, another instance of the closer approximation of Sakai to the Mon-Khmer type. It is also harsher, more consonantal, and apparently more emphatically pronounced.

There is no evidence of the use of tones in these dialects to differentiate

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[1] The small *n* is, of course, merely a conventional symbol for nasalisation, and stands for *ng*, *n*, or *m*, as the case may be.

[2] *J. I. A.* vol. ii. p. xlix, where it is also stated that these Dayaks use *ng* for Malay *ngg* (as do the aborigines of the south of the Peninsula, who also have *n* for *nd* and *m* for *mb*).

[3] Vaughan-Stevens also puts some letters in italics, but whether to indicate shortness of quantity, absence of accent, or what else, appears to be unexplained.

[4] The monosyllabism of pronunciation in Sakai insisted on by Clifford (but not by other collectors) is probably to be connected with the prevalent tendency to accentuate the last syllable, which thus acquires more relative importance, and (to a person familiar with the normal Malay accentuation) suggests a splitting of the word into two monosyllables.

words of otherwise similar sound, but much the same effect is produced by means of their very delicate vowel differentiation and their numerous range of final consonants.

Word-Structure.—On this point see p. 447, *supra*, so far as words of Mon-Khmer affinity are concerned. Typical Sĕmang and Jakun words do not lend themselves so readily to the analysis there indicated.

The precise import of the prefixes and infixes, as well as their number and origin, require further investigation. The common verbal prefixes are Sĕmang *ma-*, Sakai *ăm-* (*ĕm-*), *nĕ-*, *nĕ*+a consonant anticipating the final consonant of the root (this last seems to be typical of Northern Sakai, but appears also to occur in Sĕmang, and may be of Sĕmang origin), *hi-*, *ki-*, and Bĕsisi *ka-*. *Pa-* (with its variants *pi-*, *pĕ-*, etc.) and *ta-* (*tan-*, *tĕ-*, *teng-*) in several dialects form causal and sometimes transitive verbs. In Bĕsisi *na-* and *ta-* form adjectival and adverbial demonstratives. There appear to be many other prefixes.

The commonest infixes are *-ĕm-* (*-am-*, *-um-*) and *-in-* (*-ĕn-*, *-an-*). It is curious that these (like some of the prefixes) are common to the Mon-Khmer and Malayo-Polynesian families, still more curious that Sĕmang and Northern Sakai frequently use the *-in-* infix in words of Malayan affinity, though it is as good as non-existent in Malay itself.

The Jakun dialects use Malayan prefixes and suffixes, not, however, always absolutely identical with their ordinary Malay forms: *mĕng-* is sometimes represented by *ma-*, *bĕr-* by *ba-*, *di-* is not necessarily passive in Jakun.

Reduplication and repetition (regular and with variations) are frequently used as modes of word-formation in the aboriginal dialects.

Apart from these methods of formation, words undergo no changes of form; such matters as gender, number, person,[1] tense,[2] mood, voice,[3] etc., have to be determined, when necessary, by the help of separate auxiliary words, while the relations of words to one another in a sentence is to a great extent defined by their syntactical order.

Parts of Speech and Syntax.—The parts of speech are not divided by hard and fast lines: many words can be used in several different capacities, the syntactical order showing in what capacity they appear. But a word may be felt to be primarily of one part of speech. Thus the words used to determine gender are normally used as adjectives, being put after the name of the person or animal whose gender is to be defined; but words describing a thing as big or small (adult or young) of its kind, being the equivalents for "mother" and "child," are primarily substantives and usually prefixed, though they may on occasion be put in apposition to (and then follow) the generic name (F 255-258; H 14, 15; W 27-30).

The leading rule of syntax is that the word indicating the chief object of thought is put first and is followed immediately by the words which qualify or define it. Thus attributive adjectives, and substantives used as adjectives, follow the substantive they qualify. The instances are very numerous throughout the Vocabulary and the relations very various: *e.g.* the second substantive may give the specific differentia, the description by location or ownership or particular purpose or some leading peculiarity, etc.[4] Personal pronouns put after a sub-

[1] Sĕmang takes such a concrete view of the verb that it often represents the subject (already expressed by a substantive) afresh by means of a pronoun immediately preceding the verb (A 182; B 59; B 228). So, too, in giving the equivalent of a Malay verb (which is abstract and impersonal) a Sĕmang will generally prefix *ya-* or *ŏ'*, the pronoun of the 1st or 3rd person, to the verb itself.

[2] *E.g.* B 89; F 116; F 122, 123; W 9; W 14; W 18.

[3] *E.g. kom* (C 48) forms a sort of passive.

[4] This includes the numerous uses of the genitive (or possessive) and also apposition.

stantive represent our possessive pronouns. The demonstrative pronouns "this" and "that," when qualifying a substantive, follow it like other adjectives.

If an adjective is defined by a substantive, restricting its reference to a particular sphere, the same rule is observed (B 243; B 325; M 107).

Like most Far Eastern languages the aboriginal dialects of the Peninsula often annex to their numerals certain words which roughly express the genus (or some general characteristic) of the things enumerated. The numeral and this numeral coefficient then go closely together and form an inseparable word group, which may either follow (F 283) or precede (N 115) the substantive that represents the things enumerated (see the references collected at N 115). Apparently the use of these coefficients is not obligatory (as in Chinese) but optional (as in Mon). Occasionally the mere numeral is put directly before (M 136) and sometimes after (T 170) the substantive.

In general the subject (with its qualifying words, if any) comes first and precedes the verb, which in its turn precedes the object (direct or indirect, or both, in that order; A 116), or the instrumental (S 496) or locative (R 63) or agent (if the verb has a passive sense; C 52; F 118).

But occasionally the predicate, whether an adjective (B 202; G 111; R 125; R 139; U 18) or verb (C 142; F 10; F 54) is treated as the leading idea and put first.[1] Very rarely is the object thus thrown forward (C 166; K 5; M 76). Adverbs are apparently allowed a good deal of latitude as regards their position: they sometimes stand first in the sentence (Q 5), or before the verb (A 177; B 94), or after it (A 162). When they affect an adjective (or another adverb) they sometimes precede (H 153), but more often follow it (V 10; V 12, 13). Prepositions precede the word with which they are in special relation. Conjunctions hardly occur, and though there is a complicated array of demonstrative and interrogative pronouns and pronominal adjectives and adverbs, there appear to be in Sakai and Sĕmang no true relatives.

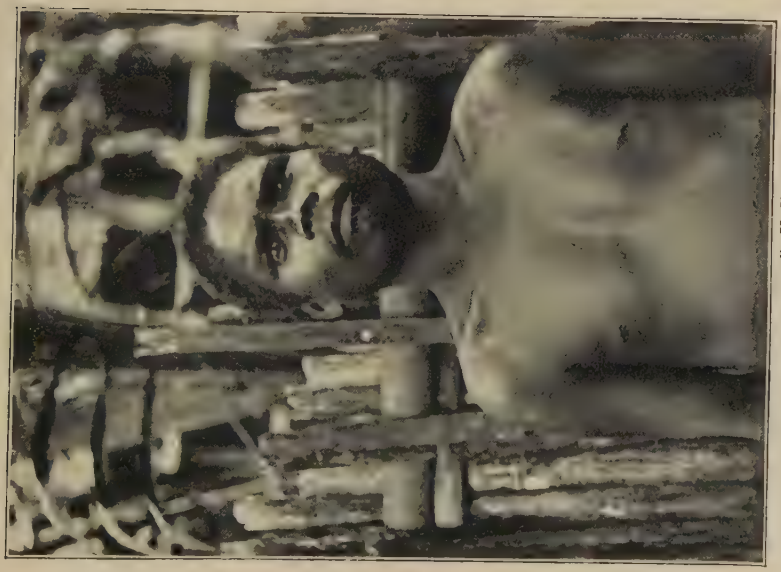
[1] In interrogative sentences inversion appears to be common.

PHOTOGRAPHS ILLUSTRATING LOCAL GROUPS.

KELANTAN.

R. H. Yapp.

E. Semang (Pangan), Kuala Aring, Kelantan.



R. H. Yapp, Skeat Expedition.

E. Semang (or Pangan). Kuala Aring, Kelantan.

KEDAH-RAMAN.

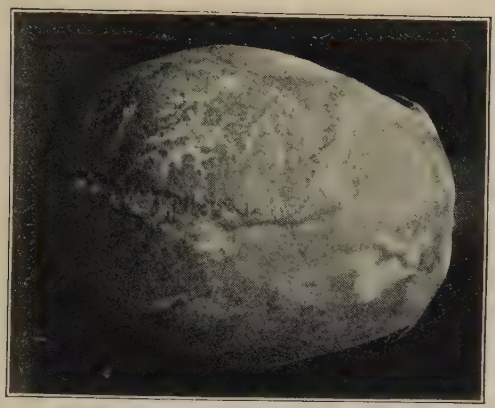
Skeat.

GROUP OF SEMANG OR PANGAN AT JARUM, KEDAH-RAMAN BORDER.

KEDAH.

Skeat.

SEMANG OF SIONG, KEDAH.



Skeat Collection.

SKULL OF SEMANG SKELETON, AS VIEWED FROM ABOVE.

Procured at Ulu Siong, Kedah.

Skeat Collection.

SKULL OF SEMANG SKELETON—SIDE VIEW.

Belonging to skeleton procured at Ulu Siong, Kedah.

BUSINESS
SCIENCE
& TECHNOLOGY

Hume.

SEMANG OF GRIT (OR JANING).

Hume.

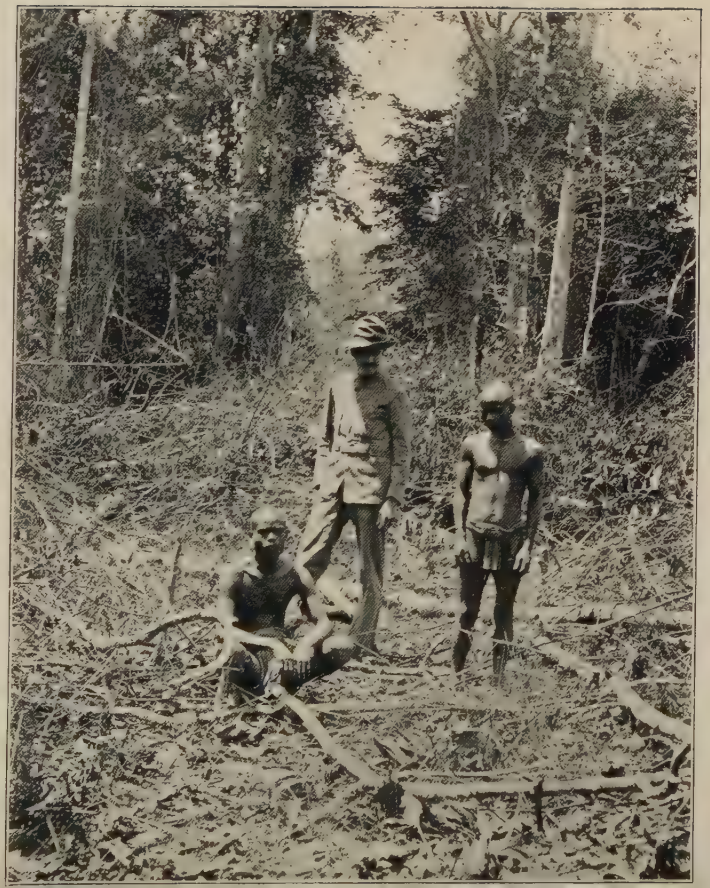
SEMANG OF GRIT (OR JANING).

Hume.

SEMANG OF GRIT (OR JANING).

Hume.

SEMANG OF GRIT (OR JANING).



St. P. Lias.

SAKAI OF KERBU OR KORBU, PERAK.

Machado

Cerruti.

SAKAI FAMILY, ULU BIKUM, NEAR BIDOR.

McGregor

ULU BERANG, PERAK. A VERY OLD SAKAI.

Asked his age, he said, pointing to some very big durian trees, "When these durian trees were planted I was a little boy."

GROUP OF ABORIGINES, BERANG, PERAK. *McGregor.*

987

BUSINESS
SCIENCE
& TECHNOLOGY

McGregor.

SAKAI GROUP AT ULU KALI.

McGregor.

BATIN OR TRIBAL CHIEF (ON LEFT) WITH HIS FOLLOWING, BUKIT PRUAL.

McGregor.

THE BATIN'S ELDEST SON, SUNGEI LEDONG, NEAR KUALA SELEH, ULU KLANG.

GROUP, KUALA SELEH, ULU KLANG. *McGregor.*

GROUP BUKIT LANJAN, SELANGOR. *McGregor.*

McGregor.

GROUP OF ABORIGINES, KUALA SELEH, ULU KLANG, SELANGOR.

GROUP, BUKIT LANJAN.

McGregor.

GROUP AT PRA' LANTEI, KLANG. *McGregor.*

WOMEN AT PRA' LANTEI, KLANG. *McGregor.*

McGregor.

GROUP AT AYER ITAM ON THE KLANG RIVER ABOVE DAMANSARA, HALF-WAY BETWEEN DAMANSARA AND KUCHENG.

McGregor.

McGregor.

SAKAI AT LEPOH, ULU LANGAT.

McGregor.

GROUP AT ULU LUI IN ULU LANGAT, SHOWING FELLED TREES IN FRONT OF DWELLINGS.

McGregor

McGregor.

ULU LUI, ULU LANGAT (TAKEN AT 6.15 P.M.).

Machado.

GROUP AT DUSUN TUA, KAJANG, SELANGOR.

McGregor.

GROUP AT SUNGEI CHEOW, ON THE LANGAT (ULU LANGAT DISTRICT).

ABORIGINES DRAWN UP IN "WAR" FORMATION (!), AT JUGRA, KUALA LANGAT. *Lambert, Singapore.*

R. F. Arnott.

GROUP OF BLANDAS, KUALA LANGAT.

Taken on the right bank of the Langat River in Selangor, a few miles above Jugra. The woman in the centre is gracefully draped, but in a most unusual manner.

PAHANG.

Pfennigwerth.

GROUP OF JAKUN, WITH CHIEF ON EXTREME RIGHT, KUANTAN.

Pfennigwerth.

JAKUN OF KUANTAN, PAHANG, SITTING DOWN, WITH CHIEF HOLDING BLOWPIPE OF THE RARE KUANTAN PATTERN.

(See p. 296, *ante*.)

Pfenn'gwerth.

ABORIGINAL WOMAN SUPPOSED TO BE SEVENTY YEARS OLD, KUANTAN, PAHANG.

GROUP OF ULU-ILAI SAKAI, PAHANG. A TRIBE OF PURE [illegible]

Machado.

McGregor.

GROUP OF ABORIGINES, ULU KLAU, PAHANG.

Knocker.

MAN, WIFE, AND CHILD, JAKUN TYPE, HILLS NORTH OF SEREMBAN, SUNGEI UJONG.

Knocker.

A JUKRAH (SUBORDINATE CHIEF), HILLS NORTH OF SEREMBAN, SUNGEI UJONG.

Knocker.

JAKUN, HILLS NORTH OF SEREMBAN, SUNGEI UJONG.

Knocker.

JAKUN WOMEN, HILLS NORTH OF SEREMBAN, SUNGEI UJONG.

Knocker.

JAKUN, HILLS NORTH OF SEREMBAN, SUNGEI U'JONG.

T. Gardner.

GROUP TAKEN IN JUNGLE, JELEBU.

Knocker.

JAKUN BOYS, HILLS NORTH OF SEREMBAN, SUNGEI UJONG.

Knocker.

JAKUN WOMEN, HILLS NORTH OF SEREMBAN, SUNGEI UJONG.

Photograph belonging to Straits Government.

GROUP OF JAKUN, MALACCA DISTRICT.

Machado.

A Group of Jakun, Ulu Bath Pahat, Johor.

ULU BATU PAHAT, JOHOR. *Machado.*

Machado.

JAKUN CHILDREN, ULU BATU PAHAT, JOHOR.

Machado.

THREE JAKUN BOYS, ULU BATU PAHAT, JOHOR

Machado.

YOUNG JAKUN, ULU BATU PAHAT, JOHOR.

1

½ scale.

2

⅓ scale.

3

½ scale.

4

⅓ scale.

5

½ scale.

6

⅓ scale.

Skeat Collection

RUBBINGS FROM BESISI AND BLANDAS BLOWPIPES.

Note.—These rubbings are taken from blowpipes in the Skeat Collection at Cambridge, which are there labelled S.I.A., S.I.B., etc. Here for the purpose of identification only the differentiating letter is recorded. Nos. 5 and 14 (and perhaps No. 7) represent the Lotong monkey.

I should perhaps explain that these rubbings were made for me some two or three years back by the kind favour of the Archæological Museum authorities at Cambridge, and that they are here included as likely to be of some assistance to future investigators. At the time of going to press, I have just received rubbings of the three Semang blowpipes since added to the collection. Two of these three are decorated with concentric ring-lines only (like the Semang arrows). The third also has chevrons roughly indicated by dotted lines.

1, 2, 3, B; 4, 5, C; 6, F

7

½ scale.

8

½ scale.

9

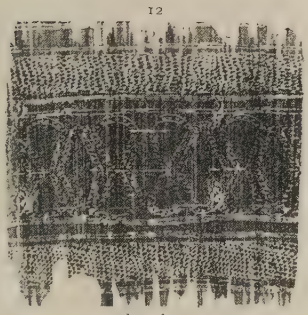
⅓ scale.,

10

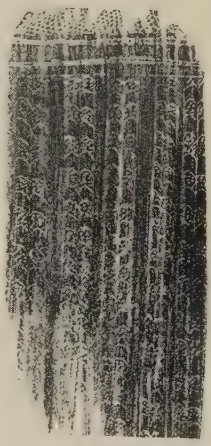
⅓ scale.

11

½ scale.


12

⅓ scale.


13

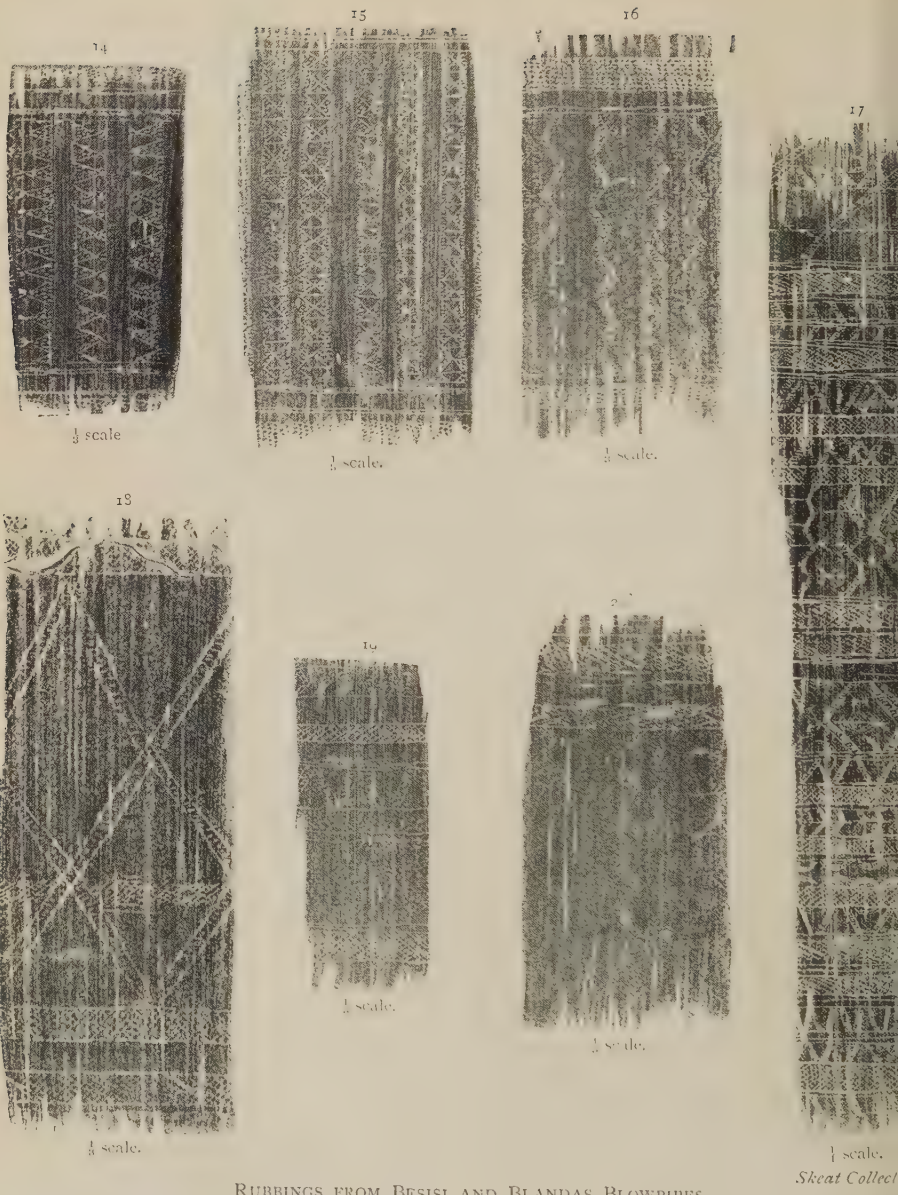
⅓ scale.

Skeat Collection.

RUBBINGS FROM BESISI AND BLANDAS BLOWPIPES.

Note.—These rubbings are taken from blowpipes in the Skeat Collection at Cambridge, which are there belled S.I.A., S.I.B., etc. Here for the purpose of identification only the differentiating letter is recorded.

7, F; 8, G; 9, H; 10, I; 11, 12, 13, J.

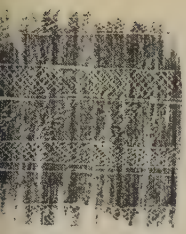


RUBBINGS FROM BESISI AND BLANDAS BLOWPIPES.

Note.—These rubbings are taken from blowpipes in the Skeat Collection at Cambridge, which are there labelled S.I.A., S.I.B., etc. Here for the purpose of identification only the differentiating letter is recorded.

14, 15, 16, J ; 17, 18, 19, 20, K.

21

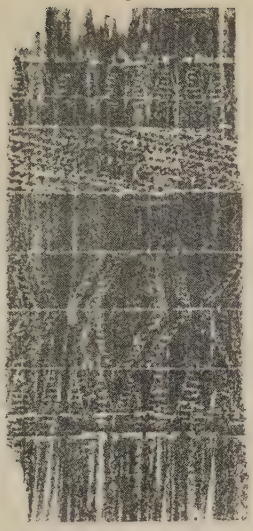


⅓ scale.

22

⅓ scale.

23

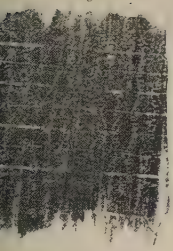


½ scale.

24

½ scale.

25



½ scale.

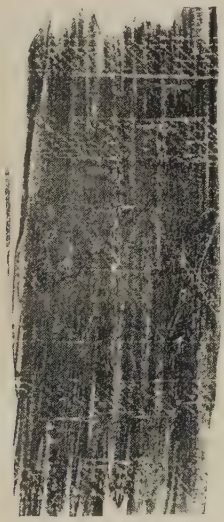
26

⅓ scale.

27

⅓ scale.

28



½ scale.

29

½ scale.

30

½ scale.

31

½ scale.

Skeat Collection.

RUBBINGS FROM BESISI AND BLANDAS BLOWPIPES.

Note.—These rubbings are taken from blowpipes in the Skeat Collection at Cambridge, which are there labelled S.I.A., S.I.B., etc. Here for the purpose of identification only the differentiating letter is recorded.

N.B.—No. 30 is a drawing to show the pattern of No. 29, which, as in some other of these blowpipe decorations, is so faintly incised as to be very difficult to reproduce distinctly.

1, 22, K; 23, 24, 25, 26, 27, L; 28, 29, 30, 31, M.

32

⅓ scale

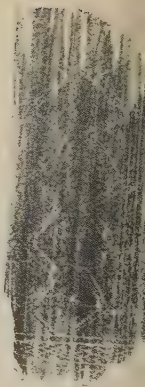
33

½ scale.

34

½ scale.

35



½ scale.

36

⅓ scale.

37

⅓ scale.

38

⅓ scale.

39

⅓ scale.

40

⅓ scale.

Skeat Collection.

RUBBINGS FROM BESISI AND BLANDAS BLOWPIPES.

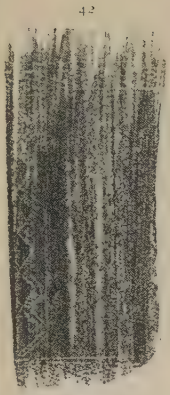
Note. These rubbings are taken from blowpipes in the Skeat Collection at Cambridge, which are there labelled S I.A., S.I.B., etc. Here for the purpose of identification only the differentiating letter is recorded.

32, M; 33, 34, 35, 36, Q; 37, 38, 39, R; 40, S.

41

⅓ scale.

42

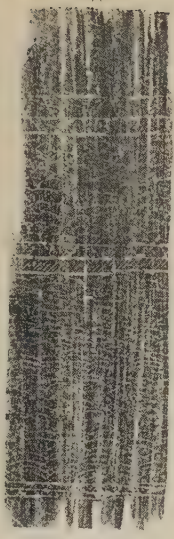


⅓ scale.

43

¼ scale.

44



⅓ scale.

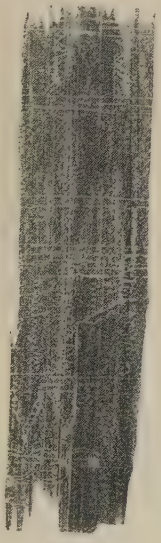
45

¼ scale.

46

scale.

47



⅓ scale.

48

⅓ scale.

49

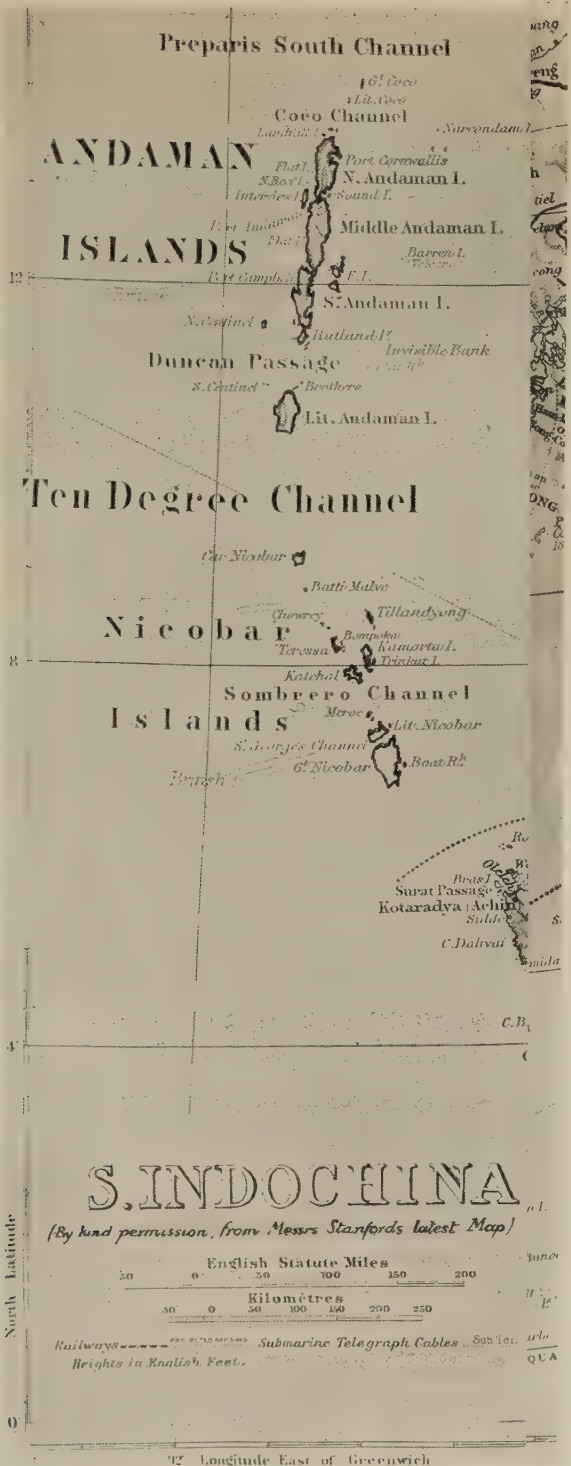
⅓ scale.

Skeat Collection.

RUBBINGS FROM BESISI AND BLANDAS BLOWPIPES.

Note.—These rubbings are taken from blowpipes in the Skeat Collection at Cambridge, which are there pelled S.I.A., S.I.B., etc. Here for the purpose of identification only the differentiating letter is recorded.

41, 42, 43, 44, 45, S; 46, V; 47, 48, 49, W.


Preparis South Channel
Coco Channel
ANDAMAN
ISLANDS
N. Andaman I.
Middle Andaman I.
S. Andaman I.
Duncan Passage
Lit. Andaman I.
Ten Degree Channel
Car Nicobar
Batti Malve
Nicobar
Islands
Sombrero Channel
Lit. Nicobar
Gt. Nicobar
Surat Passage
Kotaradya
C. Dalivai
S. INDOCHINA
(By kind permission, from Messrs Stanford's latest Map)
English Statute Miles
Kilometres
Railways
Submarine Telegraph Cables
Heights in English Feet.
North Latitude
92° Longitude East of Greenwich

Preparis South Channel
Coco Channel
ANDAMAN
ISLANDS
N. Andaman I.
Middle Andaman I.
S. Andaman I.
Duncan Passage
Lit. Andaman I.
Ten Degree Channel
Nicobar
Islands
Sombrero Channel
Mergui Archipelago
Investigators Chan.
Diamond Cape
Malacca Strait
Nias Strait
Siak
Kalantan
Tantalam
Dinding
Deli
Aschin
Malacca
Province Wellesley
Penang
Singapore
Rhio
Lingga I.
Banca
Billiton
Sunda Strait
Java Sea
Anambas Is.
Natuna Is.
Sooloo Sea
Palawan
Borneo
Sarawak
Brunei
Labuan
Sambas
Pontianak
Banjermassin
Macassar Strait
Celebes
Sooloo Is.
Basilan
Mindanao
Sulu Archipelago
Jolo
Tawi Tawi
Sibutu I.
Cambodia
Siam
Gulf of Siam
Bangkok
Kampot
Saigon
Mekong R.
Tonle Sap
Battambang
Pulo Condore
Anam
Cochin China
Camboja
Kratieh
Kampong Thom
Kampong Chhnang
Kampong Som
Chantaburi
Trat
Koh Kut
Koh Kra
Koh Kram
Koh Krah
Koh Lak
Koh Lanta
Koh Phi Phi
Koh Phuket
Koh Samui
Koh Tao
Koh Pinang
Koh Lipe
Koh Bulon
Koh Tarutao
Koh Adang
Koh Rawi
Koh Muk
Koh Ngai
Koh Libong
Koh Mapraw
Koh Lidi
Koh Bidan
Koh Bras
Koh Bintang
Koh Bulan
Koh Lingga
Koh Mentigi
Koh Pisang
Koh Sembilan
Koh Tambelan
Koh Tambelan Besar
Koh Tambelan Kechil
Koh Tambelan Tengah
Koh Tambelan Utara
Koh Tambelan Selatan
Koh Tambelan Barat
Koh Tambelan Timur
Koh Tambelan Pulau
Koh Tambelan Laut
Koh Tambelan Darat
Koh Tambelan Hutan
Koh Tambelan Gunung
Koh Tambelan Bukit
Koh Tambelan Lembah
Koh Tambelan Sungai
Koh Tambelan Danau
Koh Tambelan Rawa

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Tumior. *See* Tembeh
Tu (*i.e.* To') Puttair, i. 75
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tobacco-growing, 122 *n.*; on huts, 170, 175, 180 *n.*; on Semang bow, 204, 272; on use of blowpipe, 206; on stone tools, 247 *n.*; on use of clay pellets, 259; on use of arsenic, 266; on arrow-heads, 271; on bark cloth, 381; on mallets, 382, 385; on iron-forging, 384; on Sakai independence, 528; on tattooing, ii. 29, 42; on ear-boring, 39; on tooth-filing, 40; on graves, 93, 96; on flute, 135; on p'rah fruit, 275

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INDEX OF NATIVE WORDS

Note.—The references given indicate, whenever convenient, the passage in which the meaning (of the native words) has been most fully explained.

Agar-agar : edible sea-weed, i. 199
Akar bahar : black coral [*lit.* "root of the sea"], i. 158
Akar kakap : "spy" creeper (*Dioscorea orbiculata*), i. 134
Akar mĕrian : mĕrian creeper (*Dissochæta bracteata*), ii. 16
Akar pĕnurun tupai : "bringer-down of squirrels" creeper (unidentified), used as a charm in blowpipe shooting, i. 314
Akar samuga' : a creeper (unidentified) used as a charm in blowpipe shooting, i. 315
Anchap (a variant of, or mistake for "anchak") : tray (for holding sacrifices or offerings to the spirits), ii. 98
Andam : trimmed, cut into the form of a fringe (of hair, *e.g.* that of the bride at a wedding), ii. 81 *n.*
Anu : the name given to a band worn by Sakai women, ii. 8
Ara : a 'fig'-tree or ficus, i. 143
Asam k'lubi : name of a tree with edible fruit (*Zalacca conferta*), i. 123, 124

Babi utan : the wild pig (*Sus indicus*), i. 135 ; ii. 21 ; varieties of, *ibid.*
Bagan : a temporary shed ; a landing-stage, i. 199
Bag-i : said by Vaughan-Stevens to be the name given to the topknot by Semang, *sed quære*, i. 147
Baju : the short Malayan "coat" or jacket, i. 160
Bakau : mangrove, ii. 26 [but 'bakau' also = 'flower' in Semang]
Balai : tribal hall, audience chamber of a chief (the official meeting-place of a village or aboriginal encampment), ii. 189
Baning : a large land-tortoise, ii. 21 ; varieties of the land-tortoise, *ibid.*
Banir : the "strut" or buttress of a tree, i. 370
Banjeng : an aboriginal "guitar" or stringed bamboo — that used by the Besisi, ii. 117
Basong : light pith-like or cork-like wood cut from the roots of the "pulai"-tree, i. 306
Batu akik : the name of a stone (cornelian or agate?), i. 158 *n.*
Batu kawi : "kawi"-stone (? cinnabar, Wilkinson), ground up and used for making a red body-paint, ii. 45
Batu lintar : the "all-dreaded" thunder-stone or thunderbolt, really the stone implements used by some unknown race (not aboriginal) in the Malay Peninsula, i. 244
Bĕdak : cosmetic (usually made of powered rice mixed with perfume), ii. 51
Bĕgāhak : a kind of fish (unidentified), ii. 21
Bĕlush : spear (originally of bamboo), i. 270 *n.*
Bĕmban (*Clinogyne grandis, dichotoma*, etc.), i. 377
Bengarat (*sic* ? sĕngarat) : a kind of fish (unidentified), ii. 21
Bĕr-jin : to be-devil, or rather to exorcise one devil through another, ii. 296
Bĕr-salong : to perform the leaf-cell cure (from "salong" = "leaf-chamber" or "cell"), ii. 295
Bĕr-sawai : to chaunt (especially an invocation to spirits), ii. 295, 306
Bĕr-sisik : covered with scales (especially used of fish), an absurd popular derivation of "Besisi" or "Sisi," i. 72
Bĕrtam : the bĕrtam, a stemless palm (*Eugeissona tristis*), i. 143
Bĕruang. *See* B'ruang

Bewak or biawak: monitor lizard (*Hydrosaurus salvator*), i. 135
Bhasa kapor: Camphor (taboo) Language. So too "bhasa gharu"= Eaglewood (taboo) Language; and "bhasa gĕtah"=gutta taboo, i. 235; also "bhasa pantang kapor," etc.; *see* "Pantang"
Bingrot: cleaning-rod (of a blowpipe), i. 329
Biuku. *See* Penyu
B'ladau or bĕladau: a kind of (tiger's-claw shaped) knife, ii. 191
B'lantek or bĕlantek: "spring-spear" trap (two kinds described in text), i. 207
B'lian or bĕlian: Magician or Were-tiger, ii. 132
B'liong or bĕliong: a (Malayan) adze or hatchet, i. 269
B'lukar or bĕlukar: secondary growth or Underwood, i. 119, 369, 516
Bolos: a spear; cp. Bĕlŭsh, i. 270
B'ruang or bĕruwang: a bear (*Ursus malayanus*), i. 135
Bujam: a (Malayan) pouch or wallet, i. 124
Bukau: a foot-hill, i. 545
Bukit: a hill, i. 545
Buloh kasap: the "rough" bamboo (*Ochlandra ridleyi*, Gamble), i. 223
Buluh bĕtong: the "big" (or "giant") bamboo (? *Dendrocalamus flagellifer*, Munro), i. 118
Buluh Bohal: a kind of bamboo; the exact meaning of Bohal is doubtful, i. 510
Buluh Pĕrindu: the "Yearning Bamboo," or love-plant, also the "Æolian Bamboo," ii. 170
Bunglei: wild ginger (*Zingiber cassumunaar*, *Zingiberiaceæ*), ii.
Buroh (unidentified), i. 134
Busong: a form of ascites, ii. 21

Chalong: a tree (unidentified), i. 142
Chambai: a kind of wild "sirih" or betel-leaf chewed as a stimulant (? *Pellionia javanica*="chambai batu"), i. 122, 125
Champlong. *See* Chĕmp'long
Chandan: a tree producing a kind of eaglewood or lignum aloes; *see* Gharu, i. 232
Chawat: a loincloth, i. 160
Cheb chas: a hand-stick or wand (used in dancing), ii. 131
Chĕmat: the connecting piece that joins the two portions of the interior tube of a blowpipe, i. 307
Chĕmpĕdak: a fruit (*Artocarpus polyphema* or *maingayi*), i. 369
Chĕmp'long, chĕmpĕlong, or champlong: an aboriginal "dug-out" canoe, i. 390
Chĕnchăm: a palm resembling the bĕrtam, but unidentified, i. 177
Chĕnduai. *See* Chinduai
Chĕngat: the polishing (process) applied to blowpipes, i. 311
Chenlai: a creeper used by the Semang at parturition, but unidentified, ii. 2
Chidwad: a (Semang) method of climbing trees (Vaughan-Stevens), i. 51
Chika, chikah, or sinekah: a kind of monkey classed with the "lotong," ii. 291
Chim-iui: the Bird (that) Brings (souls), the soul-bird (unidentified; Vaughan-Stevens), ii. 4, 6
Chin-beg: the bĕrtam-palm, *q.v.*, ii. 3
Chinduai (also chingkwi, chingkwoi, chinweh, etc.): the name of an exceedingly rare plant, said to be a powerful love-charm; the love-charm itself, ii. 289
Chingkwi or chingkwoi, ii. 311, 326; *see* Chinduai
Chingkwoi, ii. 311; *see* Chinduai
Chin-karr: sticks used in applying face-paint (Sakai), ii. 47
Chinweh or chindweh, ii. 60; *see* Chinduai
Chit-nât: a birth-bamboo (Vaughan-Stevens), ii. 2
Chor: a name-mark? (Vaughan-Stevens), i. 460
Chucho: probably "chuchor atap" (*Calamus castaneus*, Griff.), the leaves of which are used for thatch, i. 192, 194

Dâmâk: a blowpipe dart, names of parts, i. 310
Damar or dammar: tree-gum or resin ("produced by trees of the order *Dipterocarpeæ* and a few others," Ridley), i. 112, 131; torches, 232
Dapor: a box-hearth (of the Malayan type); a hearth for a wood-fire, i. 184
Datoh or Dato': grandfather, chief, ii. 302
Dokoh: a necklace, i. 153
Durian: a durian (*Durio zibethinus*), i. 134 *n.*

Gadong: a wild yam (*Dioscorea dæmonum*, or *dæmona*, *Dioscoreaceæ*), i. 115 *n.*, 293
Gah [gar], goh [gor], go' (or gâ'?): a bamboo receptacle made from a single internode, i. 405-406

Gajah: an elephant (*Elephas indicus*), i. 135
Gantang: a dry measure, varying much according to locality, but roughly corresponding to a gallon, i. 238
Garing: a kind of basket, i. 191
Gasing kundē: a kind of Malayan top (game), i. 75
Gaung: a cave or cavern, a rock-shelter or hollow place, i. 545
Gĕlar: name or title, ii. 16
Gĕlugor: the gĕlugor-fruit (*Garcinia atroviridis*), i. 119
Gĕndang: a (Malayan) drum, ii. 168
Gĕriang: a large water-lizard (*Hydrosaurus*), ii. 21
Gĕtah: viscous sap, gutta; the gutta-tree, i. 131; *see* Bhasa
Gharu: eaglewood or lignum aloes; usually produced by *Aquilaria malaccensis*, i. 232; *see* Bhasa and Chandan
Gila: madness, eccentricity, ii. 247
Go', goh, gor, gâ', i. 405-406; *see* Gah
Golok: a Malayan woodman's knife or chopper, i. 269
Gomuto': the sugar-palm (probably *Arenga saccharifera*, L. is intended), i. 385
Guntong: a hill-locked basin or "tarn," i, 545

Hantu: a spirit or demon, ii. 301
Hantu Pĕmburu: the Demon Hunter, ii. 310
Hapoi: leaves lashed across the uprights of the Semang shelter, i. 177
Hasta: a cubit, ii. 78

Ijok: the thick black woody fibres of the sugar-palm, ii. 22
Ipoh akar: the ipoh or upas creeper (*Strychnos tieute*, *Bl. Loganiaceæ*), i. 286
Ipoh kayu (also pohun or poko' ipoh): the ipoh or upas-tree (*Antiaris toxicaria*), i. 302
Ipoh, poison, names of ingredients, i. 318, 602

Jala: a (Malay) casting-net, i. 219
Jambu k'lat (or kĕlat): a jungle tree (*Eleocarpus parvifolius*, Wall.), i. 193
Jĕhu: wood, timber; posts or pillars, i. 177
Jĕlok: a small bamboo tube or receptacle for the upas poison, i. 312
Jĕlotong: a big jungle-tree (*Dyera maingayi*, *D. costulata*), i. 321; ii. 108
Jengröh or jengrök: a boring-rod or spike, used in the manufacture of blowpipes, i. 307
Jĕnu' (Malay "tuba"): a well-known plant-poison used for stupefying fish (*Derris elliptica*), i. 311
Jinang: the title of a Jakun chief, next in order to the Batin, i. 507.
Jiwa: life, vitality, ii. 1
Jog: the (Semang) custom of breaking camp on the fifth day (Vaughan-Stevens), i. 173 *n.*
Jongka: wooden trestles, i. 178
Jukrah: an (aboriginal) Malayan chief or headman, next but one in authority to the Batin, i. 506

Kabong: the sugar-palm, also called "ĕnau" or "nau" (*Arenga saccharifera*), i. 114
Kachau; mĕngachau: to stir up or splash, i. 219
Kadumpa: *sic* ? kadampang (*Sterculia parviflora*, Roxb.), i. 134 *n.*
Kajang: awning (of palm-leaf), i. 187
Kalana (also kĕlana ānd k'lana): an edible root (*Dioscorea deflexa*, Hook.), i. 134, 372
Kalong: a kind of wild pepper (*Piper caninum*), i. 125
Kalongkang (unidentified), i. 135
Kambing: the name of a medicinal plant (unidentified), ii. 353
Kanchil: a tragulus or chevrotin, ii. 340
Kăpayang: (spelt "piyung" by V.-St.) a jungle-tree (*Pangium edule*, Mig., *Bixineæ*), i. 120
Kasar: coarse, i. 59; also rough, vulgar (of speech)
Kasi: a tree the leaves of which were chewed as a substitute for betel (*Gomphia Hookeri*, Planch.), i. 133
Kasum or kĕsom (? *Polygonum flaccidum*, *Polygonaceæ*): i. 124; also *ibid. n.*
Katapa: *sic* ? katapang (*Terminalia catappa*, L.), i. 134 *n.*
Kati: a Malay weight; 1⅓ lbs. av., i. 238
Kayu (*pass.*): wood or tree
Kayu kĕlondang or gĕlondang: a sort of wooden gong, ii. 361
Kayu k'lat: the k'lat tree (*Eugenia sp.*, of the section *Syzygium*, and other trees resembling them (*Myrtaceæ*), Ridley); k'lat = "astringent," "rough to the palate," i. 123
Kayu panamas: a herbal remedy (unidentified), ii. 335
Kayu-yet: a herbal remedy (unidentified), ii. 353
Kĕdal: a skin disease (of the feet and hands), i. 106 *n.*

Kělawe : a tree (?) not yet identified, i. 142
Kělmoyang : (either *Chamæcladon*, *Homalomena*, or *Alpinia conchigera*, Griff.), ii. 13
Kělondang or gělondang. *See* Kayu
Kenaij : ? glitter or brightness (V.-St.), i. 450
Kěng-oin, kening-uin, etc. (variously spelt by V.-St. and his editors) : ring-lines (decorations), i. 403
Kensē : tapioca-root, i. 115
Kěpah : an edible marine bivalve (*Capsa sp.*), i. 219
Kěpau : a kind of fan-palm (*Livistona kingii*, Hook. fil., *Palmæ*), ii. 107
Kěpong : a tree whose bark is used in hut-building (*Shorea macroptera*, Dyer, *Dipterocarpeæ*), i. 188
Kěpuk : a rice-bin, i. 348
Kěranting or k'ranting (also kěruntong, etc.) : a stringed bamboo or "guitar," ii. 142
Kijang : a roe-deer (*Cervulus muntjac*), i. 135
Kijing : a mussel, i. 219
Kijuaij (V.-St. "keejooije)" : to swim, i. 51. *See* Vocab. S 542
K'lana. *See* Kalana
Kleb : a kind of wild yam, i. 115
K'ledang or kěledang : a wild fruit-tree (*Artocarpus lanceæfolia*, Roxb., *Urticaceæ*), i. 134
K'ledek or kěledek : the sweet potato, i. 126
K'lupent (*sic*, ? k'lupeng) : a game (V.-St.), i. 64
Koko (unidentified), i. 135
Kor-loi melloi : the name given by Vaughan-Stevens to the (Semang) blood-throwing ceremony, ii. 205 *n.*
Kowetniss : the name given by Vaughan-Stevens to the "tuntong" (or "tuangtuang") ceremony, i. 411
Koyi : a preparation of paste made by specially treating certain wild tubers to remove their poison i. 121
K'ra or kěra : a monkey (*Macacus cynomolgus*), i. 135
K'rakap chamai : the stem-leaves of the "chambai" (wild betel-vine), i. 493
K'rang or kěrang : the "cockle"-shell, i. 219
K'ranti, ii. 170 ; a variant of k'ranting, a stringed bamboo (guitar) or "banjeng," *q.v.*
Kuau or kuwau (also kuang) : the argus pheasant, i. 216
Kubong : the flying squirrel (*Galeopithecus*), i. 135
Kudis : the "itch," i. 102
Kulim : a jungle-tree (*Sorodocarpus borneensis*) whose leaves smell of onions, and are used as seasoning, i. 123
Kunyit : turmeric (*Curcuma longa*, L., *Scitamineæ*), i. 195
Kura-kura. *See* Baning
Kurap : a skin-disease, i. 100, 102, 105

Ladang : a clearing (or plantation) in the forest, i. 119, 512
Lampong : a plant furnishing one of the ingredients of the Sakai dart-poison (*Strychnos maingayi*, Clarke), i. 303
Langkap : a kind of palm (*Arenga obtusifolia*, Mart.), i. 324
Le'it hubi' (?=Mal. lilit ubi) : lit. the coils of a yam-plant, i. 493
Lěkir : a plant used in preparing the Sakai dart-poison (*Amorphophallus prainiana*, Hook. fil., and allied species, *Aroideæ*), i. 289
Lěmak kěpiting : "crabs'-fat," name of a plant, unidentified, but possibly the same as "lěmak kětam," which has the same meaning (*Melochia corchorifolia*, L., *Sterculiaceæ*), i. 268
Lěmbing : a spear, i. 270
Lo'idd (or loydd) : a bow, i. 252
Lŏk : a bamboo quiver or case (for darts), i. 314
Lokan : a large edible marine bivalve, i. 219
Lotong : the spectacled monkey (*Semnopithecus obscurus*), i. 135, 309
Loya' or loyak : a plant (unidentified), i. 188
Lu-ig (V.-St. "looig") : said by Vaughan-Stevens to mean "climbing in general," i. 51

Ma-cheb : said to mean the "grasp of the hands" (V.-St.), i. 51
Main jo'oh : drinking game or feast (of the aborigines) peculiar to the season when the fruit is ripe, ii. 76, 145 *n.*
Malok : according to Klinkert a big flying "cat" [*vliegende kat*], probably a flying lemur or squirrel ; not in Wilkinson's Dictionary, i. 135
Mangos (*i.e.* manggis) utan : the wild mangostin, i. 134 *n.*
Mata lang : "hawk's eyes," the name of a pattern, i. 276
Měmplas rimau : the "tiger's-tongue" (*i.e.* rough-leaved) polishing plant (*Tetracera macrophylla*, Hook. fil., *Dilleniaceæ*), i. 282
Měnděra' : "man" or "men," i. 73 *n.*
Měngachau sěmbilang : to "splash for" sěmbilang fish, i. 219

Měranti : a hardwood timber tree, generally a *Shorea* (*Dipterocarpeæ*), i. 392
Mĕrian : a plant used at parturition (*Dissochæta bracteata*), ii. 10
Minyak babi : "pork-oil," *i.e.* hog's grease, i. 241
Mong-dar (V.-St.) : a plant (unidentified), ii. 67
Mos (V.-St.) : apparently a kind of flower (*Ixora sp.*); the name given (mistakenly) by Vaughan-Stevens to a particular panel of the commoner comb-pattern, i. 398
Musang : the civet-cat (*Paradoxurus hermaphroditus* and *viverra*), i. 135
Musim : season, i. 393

Nakhoda : native captain or master of a vessel, i. 513
Nangān or ti-nangān (V.-St. "nungarn" or "tee-nungarn") : to climb with a rope, i. 51
Nasi lĕmang : rice cooked and carried in a green bamboo, i. 113
Nibong-palm : a hardwood palm used in hut-building (*Oncosperma tigillaria*, Griff., *Palmeæ*), i. 134 *n.*
Nōm : a kind of fish (unidentified), ii. 21
Nyani : a spirit or demon, ii. 241
Nyawa : life or spirit, ii. 206

Onak : the long thorny "whip" growing at the end of the leaf of the wait-a-bit creeper or rattan, i. 128
Orang (Mal.) : man or person. *Ex.* "Orang Utan" = lit. "man of the forest." For a list of combinations of this word with others, *v.* pt. i. ch. i.

Padi : rice (*Oryza sativa*), especially unhusked as distinct from husked rice ("b'ras"), or cooked rice ("nasi"), i. 344 ; names of, 368
Palas : a kind of palm (*Licuala peltata*), i. 146
Pantang : privileged or "taboo," ii. 21 ; "bhasa pantang," taboo language, *see* Bhasa
Parang : the Malay woodman's knife or chopper, i. 269
Pasal : *Ardisia odontophylla*, Wall. (*Myrsineæ*), i. 134 *n.*
Pawer (V.-St.) : a flower (unidentified) ; the name given (mistakenly) by Vaughan-Stevens to a particular panel of the commoner comb-pattern, i. 398, 399
Pĕdas chanchang : a kind of pungent seasoning, i. 124
Pĕdas jintan : lit. jintan pepper, *i.e.* "cummin," i. 124
Pĕlima (short for Mal. pĕnglima ; from "lima," an old Malayan word for "hand") : a subordinate executive chief, the headman of a Semang settlement, i. 494
Pĕnaga : a hardwood tree (*Calophyllum sp.*), i. 257, 325
Pĕnghulu : a subordinate consultative chief ; from "hulu," an old Malayan word for "head," i. 497
Pengkong : the "uprights" of a Semang shelter, i. 177
Pĕnitāh : a burial bamboo, the "credentials" supposed to be buried with the dead ; said to be derived from Mal. titah (pĕnitah) ? i. 410
Pĕnurun tupei : "Bringer-down of Squirrels," a plant (unidentified), i. 314, 315
Penyu : the green turtle (*Chelone mydas*), ii. 21 ; varieties of, *ibid.*
Pĕrabong : the "ridge-piece" of the thatch of a native hut, i. 188
Pĕrgam : the Imperial pigeon, i. 135
Pĕtaling : a hardwood timber-tree (*Ochanostachys amentacea*, Mast.), i. 193
"Pichod," i. 468
Pijat-pijat : Besisi name for the *Gymnura*, i. 216
Pikul : a Malay weight = 100 katis ; i. 238 ; *see* Kati
Pinding : the buckle of a native belt, i. 160
Pisau : knife, i. 269
Piyung. *See* Kapayang
P'landok or pĕlandok : the mouse-deer, a kind of chevrotin, i. 135
P'rah or pĕrah : a tree whose fruit is edible when cooked (? *Mezzettia leptopoda*, Oliver), i. 372
P'rioh (*sic*) : a kind of esculent root (? *Peria sp.*), i. 134, 372
P'rual or pĕrual : a plant forming one of the ingredients of the Sakai dart-poison (*Captosapelta flavescens*), i. 303
Puchok rĕbong : growing shoots of the bamboo ; the name of a pattern, the chevron, i. 276
Pulai : a big jungle-tree (*Alstonia scholaris*), i. 186 ; ii. 193
Pulau : island, *e.g.* P. Buah, "Island of Fruits," ii. 321
Puleh or pulih : to return to life, i. 267
Pumpun sarang : lit. the "nesting" sandworm, i. 217
Punai : the "green" pigeon (*Osmatreron vernans*), i. 135
Putto : the name of an obsolete order of Semang chiefs (V.-St.), i. 494

Rambut ayer (V.-St.): lit. "watered" (*i.e.* smooth and wavy?) hair, i. 59
Ranggam: a kind of palm (unidentified), i. 206
Rantei babi: lit. pig's chain, a fabulous chain or talisman believed to be rarely worn by the wild-boar, and (when obtained by natives) to possess immense magical virtue, ii. 353 *n.*
Rattan: *see* rotan, i. 131
Rĕbana: a native tambourine, ii. 168
Redan or ridan: a wild fruit-tree (*Nephelium glabrum*), i. 134 *n.*
Rĕngoin: the "Jew's-harp" of the aborigines, ii. 168 *n.*
Rĕntak balei: to drum (with the feet, in dancing, on the floor of) the tribal hall; to dance, ii. 141
Rĕtut: name of a plant (*Hornstedtia hemispherica*), ii. 125
Roko': a native cigarette (in palm-leaf wrapper), i. 128
Rotan or rattan: the calamus (or *Dæmonorops*) the cane-producing creeper. The rattans are of many kinds, *e.g.* the "rotan lang" or hawk's rattan, "rotan dahan" or branch rattan, "rotan sĕga" (the best variety), and "rotan jernang" or dragon's-blood rattan, i. 146; r. lang, 283
Rusa: the sambhur or sambar deer (*Rusa aristotelis*), i. 135

Sabaring: a bark loin-cloth, i. 161 *n.*
Sabtal- (*sic* ? sandal) wood: a remedy for sciatica (unidentified), ii. 353
Salerik tupei: a plant (unidentified); *see* Pĕnurun tupei
Salek: a coiled girdle (Pangan), ii. 58
Sangkun (V.-St. "sungkun"): a censer, i. 345
Sapu-tangan: a handkerchief, i. 160
Sarong (lit. "wrapper"): the Malay national dress, really a sort of long kilt, usually of a kind of plaid pattern, i. 160
Satahun angin: a wind-year (lit. "year of wind"), i. 393
Sawa. *See* Ular
Sĕbārau: a kind of fish (*Laleo boggu*), ii. 21
Sĕkoi: millet (*Panicum italicum*), i. 111
Sĕladang: the wild bull (*Bos gaurus*), i. 175
Sĕlampit: a loin-cloth, i. 151
Sĕligi: a pointed throwing-stick or "squailer," i. 201 *n.*, 304
Sĕluar: short native drawers of the Malay pattern, i. 160
Sĕmbilang: an edible fish found in tidal waters and furnished with highly poisonous spines (*Plotosus canias*?), i. 218
Sĕmbilu: a splinter or sliver, ii. 6
Sĕmbor sirih: to "blow" betel-leaf out of the mouth on to the skin of a sick person for healing purposes, as is done by Malay magicians, ii. 231
Sĕmeng: a kind of bamboo said to be specially used for the manufacture of combs (V.-St.), i. 424
Sĕmika' (V.-St. "smee-kar"): a small but peculiar form of knife used for severing the umbilical cord. It is furnished with a double row of saw-teeth, and these teeth may give it its name ("sĕmika'" = "sika'" or "sikat" with infix "m"?), ii. 9. Cp. Smikar
Sĕngkalan: a native spice-block or platter, i. 121
Sĕntong: a back-basket (for jungle produce), i. 191
Sĕrdang: a tall kind of fan-palm (*Livistona cochinchinensis*), i. 306
Sĕrkap: said to be a kind of "fish"-spear; but usually a kind of basket-work hand-scoop for fish, i. 335
Sĕrum p'rah: p'rah-fruit paste, i. 121
Sĕruyan: title of a Sakai chief, i. 500
Siamang: a kind of ape, ii. 290
Simapo: a fruit (unidentified, but possibly *Simpoh dillenia sp.*), i. 134 *n.*
S'lowk: according to Vaughan-Stevens the name of a plant; but perhaps a corruption of "sĕlak" or "sĕla'" = leaf (Sakai), ii. 260
Smikar ("smee-kar"): a comb-like implement used in applying face-paint; *see* sĕmika', ii. 47
Snahut: title of an obsolete order of Semang chiefs (V.-St.) inferior to the "Putto," i. 494
Sokyet: short bamboo sticks used in pairs and struck upon each other to produce the effect of castanets, ii. 255
Sorong-lanting or sau-lanting: the Malayan partridge, i. 216
Subang: earstuds (of a Malay virgin) discarded at marriage; leaf-rings (decoration), i. 159
Suku: division (lit. "quarter"), company, clan (in N. Sembilan only), i. 68
Sulur lobak: shoots of the lobak (*Lowia grandiflora*), i. 149
Sumpitan: blowpipe, names of parts, i. 316-317

Tabong tĕla': dart-quiver, i. 306
Tahil: the name of a Malay (originally

a Chinese) weight, about 1⅓ oz. av., i. 239
Tahong (V.-St.'s spelling for tabong?): a bamboo vessel or birth-bamboo, carried by pregnant women (perhaps analogous to the bamboo marriage-token worn by women in some parts of India), i. 410
Tampoi: a well-known jungle fruit, also used for brewing a species of liquor drunk at aboriginal feasts (*Baccaurea malayana*, Hook. fil., *Euphorbiaceæ*), i. 134
Tam-tum = tĕntom, *q.v.*, i. 146
Tangkal: a charm (especially an amulet), but frequently used (as in English) for a spoken invocation or spell, i. 153
Tapa: said to mean a kind of knife (V.-St.), *sed qu.*, ii. 6
Tarek api: matches (lit. "pull-fires"), i. 111
Tarok: a spear, i. 270 *n.*
Tĕbong (or Tabong?) lök: the covering (or lid) of the Besisi dart-quiver, i. 314
Tĕkan badan k'luar: to manipulate by pressure (in child-birth), lit. "press body outwards," ii. 258
Tĕkub: a rhinoceros-bird (V.-St.), i. 277
Tĕmakâh: a kind of hardwood tree (unidentified) from which the Semang bows are made, i. 271
Tentom: a girdle (Semang) of "rock-vein fibre" ("urat batu"), i. 380
Tenwad: said to mean "blowpipe patterns" (V.-St.), i. 465
Til-til-tapa: said to be the smaller argus pheasant (V.-St.), *sed qu.*, ii. 6
Ti-nangān (V.-St., "Tee-nungarn"): to climb with a rope, i. 51
Tinbon (V.-St. "tinborn"): to climb a tree flat-footed, i. 51
Tin-leig: said to mean a comb (V.-St.), i. 426
Tin-weg: said to mean the fifth or central panel of a comb-pattern, i. 426
Tiong: the mynah-bird (*Mainatus javanensis*), i. 135
Tisi: the Besisi name for the ceremony of exorcism, ii. 295
To': short for Dato', *q.v.*
Toman: a kind of fish, one of the Snakeheads (*Ophiocephalus striatus*), ii. 21
T'rap or tĕrap: the tree from which bark-cloth is usually made; a sort of wild bread-fruit (*Artocarpus kunstleri*, Hook. fil., *Urticaceæ*), i. 159, 210
Tripang or tĕripang: the *bèche-de-mer* or sea-slug (*Holothurion*), i. 199
T'rumba or tĕrumba: a tribal genealogy in the form of a song or chaunt, ii. 120
Tuai or tuwai (= pĕnuwai): an implement for reaping rice in the Malay fashion, i. 351
Tuba: the well-known fish-poison of the Malays, obtained from *Derris elliptica*, i. 206
Tuju; to point; a "pointing" or "sending" (in magic), ii. 199
Tukas: a palm that furnishes the fluff or down employed by the aborigines as tinder and as a wadding behind the blowpipe dart (*Caryota Griffithii* or *Caryota mitis*), i. 260
Tuntong or tuang-tuang: a bamboo cylinder with a mouth-hole used as a conch, i. 411; also a kind of turtle (*Callagur picta*) whose shell is sometimes used as a gong, ii. 21
Tupai or Tupei: a squirrel, i. 135.

Ubi kapor: a kind of wild yam used for food by the Semang, i. 115
Ubi kayu: tapioca, i. 131
Ubi takob: an edible root or tuber, i. 115
Ubi tanjong: an edible tuber, i. 115
Ular: a snake, i. 130
Ular bakau: a "mangrove" snake, i. 216
Ular sawa: a python, ii. 154, 155
Upas. *See* Ipoh
Urat batu (in full "akar urat batu"): the rock-vein creeper; really the rhizomorph of a fungus, i. 140, 142 *n.*, 151 *n.*
Uri: a caul, ii. 3

Wong loydd: an arrow (lit. child of the bow), employed by Semang only, i. 271

THE END

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ERRATA TO VOL. II.

Page 399, line 7, *insert* "rather" *at beginning, and delete* "for instance" *at end.*
,, 416, note 4, *for* "Mogondou" *read* "Mongondou."
,, 428, line 18, *for* "presented" *read* "represented."
,, 511, line 9, col. 2, *for* "pěninag" *read* "pěninga."
,, 516, last line, col. 2, *for* "höpa" *read* "höpal."
,, 517, line 2, col. 1, *for* "popall" *read* "popal,"
,, 552, line 37, col. 1, *for* "*Jac.*" *read* "*Jak.*"
,, 564, line 11, col. 2, *for* "hcok" *read* "chok."
,, 569, line 26, col. 1, *for* "*ar*" *read* "*or.*"
,, 572, line 16, col. 1, *for* "after-" *read* "After-"
,, 599, line 11, col. 2, *for* "sĕngo : (sōño)" *read* "sĕngo (söño)."
,, 655, line 36, col. 1, *for* "mong" *read* "möng."
,, 708, line 34, col. 1, *for* "huj" *read* "huj'"
,, 748, line 34, col. 2, *add* P 253.
,, 757, line 12, col. 1, "kĕm-nyŭm," *to be pronounced* "kĕmnyöm."
,, 757, line 14, col. 1, *for* "bĕrĕp" *read* "bĕrêp."

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